THE

CATHOLIC

YEARBOOK:

COMPREHENDING

THE CIRCLE OF THE SEASONS, AND KEY TO THE CALENDAR AND ALMANAC, OR THE NATURAL HISTORY, RELIGIOUS FESTIVALS, AND MISCELLANEOUS CUSTOMS OF THE WHOLE YEAR, ADAPTED FOR ALL SUCCEEDING YEARS;

AND FITTED AS A

Christmas Present.

ST. MARY'S COLLEGE, OSCOTT, NEAR BIRMINGHAM.

LONDON:
KEATING AND BROWN.

1833.

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/catholicyearbook00forsuoft

INTRODUCTION.

IN order to give the reader a clear and full knowledge of the Seasons, it will be necessary to illustrate their astronomical causes; consequently I must begin with a familiar view of the Solar System, of which our earth forms a part, and of whose laws our seasons are an effect. Some insight into the atmosphere is likewise good, in order to understand the sources of the weather and its changes. For the SEASONS *Tempora* are determined divisions of time which uniformly return, and are marked by the determinate length of the daylight, and are caused by the position of our globe in its orbit: which belongs to the study of Astronomy; whereas the WEATHER *Tempestas* means the various changes of wind, rain, sunshine, clouds, and so on, which belong to the atmosphere or air that surrounds the globe: it is the air also which we breathe and in which we live and move, and which by its many changes produces all the diversified phenomena of nature, and nearly all the varieties of health and disease: its study belongs properly to Meteorology. CLIMATE *Climas* signifies the effect of the seasons and of the weather

taken collectively, and applied to particular parts of the earth or countries. It may be otherwise described as the product of latitude compounded with the local accidents of the air and soil of particular longitudes. But I shall proceed to particulars.

The CREATION, or the whole sensible effect of the creative power of the Deity, which is called the universe, seems, as far as we can judge of it, to consist of innumerable bodies of a spherical form, existing in infinite space at certain distances from each other, various in their bigness, appearances, and functions, and moving according to given laws. We call them variously—suns, stars, planets, satellites, and comets. But as the particular study of these is a part of the higher astronomy, I shall pass it over, and go on to describe our own solar system, or the sun and his attendant planets, which alone is necessary to our present purpose, reminding the reader in the mean time that the fixed stars are supposed to be distinct suns, which may have the like systems of worlds moving round them, and may be producing individual life and happiness on their surfaces, in a countless number of forms, and through a boundlessness of space, and in an endless series of ages of time past and to come. For as the creator is infinite in goodness and power; so are the creatures in number and variety.

SOLAR SYSTEM.

The solar system consists of the SUN ☉, which is a large luminous globe, placed in the centre of a number of smaller spheres, shining by his reflected light, and moving round him in regular orbits, and hence called planets; and of very numerous bodies of a different form, which move round him in more extended and incalculable orbits; these have luminous tails, and hence called comets. Of these latter we know very little—they move in very eccentric elypses, or in hyperbolic or parobolic curves, and belong not to our present object. The larger planets which are known as moving round the sun, are seven in number. MERCURY ☿ the nearest to the sun,* is small and reflects a reddish light. VENUS ♀ the next, is larger, is very bright, has phases, and is what we call the evening star, or Hesperus, when she follows the westering wheel of Phœbus and spangles on his parting beams; but the morning star, or Phosphorus, when adorning the dewy frontlet of the day, she comes forth as the herald of his orient car. Next to Venus, and of nearly the same bigness, comes the EARTH ⊕, which we

* Almost all the fixed stars, as well as the planets, differ from each other in the colour of their lights.

inhabit, attended by its satellite the MOON ☾; beyond which is MARS ♂, whose deep red light distinguishes him from JUPITER ♃, the largest in reality, and the most brilliant in appearance, after Venus, of them all, attended by his four satellites. SATURN ♄, marked by his double ring and seven satellites, is next; and the outermost of all is URANUS ♅, who has six moons, and who shines with a pale white light. Of the small telescopic planets, JUNO ⚵, CERES ⚳, PALLAS ⚴, and VESTA ⚶, making their invisible circuits between Mars and our Earth, I have said nothing, nor of the comets before hinted at. Suffice it to say then, that the planets move in orbits round the sun, and that the periods of each, or the time of revolving from any one point in the heavens to the same point again, is called their orbit. In making these orbits, the planets move according to some law of motion, one effect of which appears to be the describing of areas equal to the times. Newton has attempted to account for this on the principle of attraction, and it is in strict conformity to the areas described by pendulums. But attraction, as applied to celestial bodies, is a word without meaning: we must be contented to behold the order and constancy of the phenomena observed, and to ascribe similar effects to similar causes, of which the Deity or final cause is the source.

DIVISIONS OF TIME.

But we must now return to the earth and its atmosphere, and to those phenomena generated by its revolution round its axis and orbit, and the consequent division of time to which the natural and artificial calendar relate.

The YEAR *Annus* is computed by the circuit of the earth from one point of the orbit, till it comes to the same point again; and the Christian year is computed from the place of the earth, about the time when Christ was born, and is now fixed, by consent, for the octave of the nativity, or first of January, according to the calendar established by St. Gregory: that is about 10° from the winter solstice. The orbit *orbita solis* is divided artificially into 360 degrees, and as the earth is rather more than 365 days in going round it, so it may be said to move somewhat less than one degree each day, or about 30° each month. But it will be asked what are days and months?

A DAY, *dies*, may be thus explained: the earth, besides its circuit round the sun, called its orbit, revolves round its own poles, turning in succession every part of its surface towards the sun, and in turn, away from it, thus generating the alteration of daylight and of darkness. This occupies twentyfour hours of time, so that the astrono-

mical day comprehends a day and a night, and signifies the period of the earth's proper revolution round its own spindle. This double motion of the earth round the sun and round its own axis, may be familiarly explained by reference to the spinning of a top, which, while it whirls rapidly round its own axis, of the which the peg may be regarded as one pole and the upper part the other, is also making large circles on the ground. The natural day and night, or periods of light and darkness, are divided into MIDNIGHT *Mesonyctis* the period fixed for each day to begin; MORNING *Mane;* FORENOON *Antemeridies;* NOON *Meridies;* AFTERNOON *Pomeridies;* and EVENING *Vesper.*

A MONTH, *mensis*, is a parcel of about 30 days, more or less, and is therefore the twelfth part of the year. The imaginary path of the earth in the heavens is divided into twelve corresponding portions; and the constellations which the sun intercepts as the earth passes these portions, are called Signs of the Zodiac, because the vivid imagination of the antients regarded these groups of the stars as giving the notion of the figures of animals; but it is not till about the third week of each month that the sun enters a new sign. Thus he enters *Aries* or the Ram ♈, March 20; *Taurus* the Bull ♉, April 19; *Gemini* the Twins ♊, May 21; *Cancer* the Crab ♋, June 22; *Leo* the Lion ♌,

July 23; *Virgo* the Virgin ♍, August 23; *Libra* the Balance ♎, September 23; *Scorpio* the Scorpion ♏, October 23; *Sagittarius* the Archer ♐, November 22; *Capricornus* the Wild Goat ♑, December 23; *Aquarius* the Water-bearer ♒, January 19; and *Pisces* the Fishes ♓, February 18.

The SEASONS may be thus explained. The poles of the earth being inclined to the plane of the orbit, it happens that there is a perpetual variation of the relative length of day and night; there will therefore be two points in the orbit, or in other words two days in the year, in which day and night are of equal length, and these are called the Equinoxes; the first or vernal equinox is when the sun enters ♈, the second or autumnal is when he enters ♎. There will also be one day in the year when the day is longest and the night shortest, and this is when the sun enters ♋; the heat is then the greatest, and as the change in the variation of daylight is less about this time than about the equinoxes, it is called the summer solstice. Conversely, in the opposite point in the heavens, is the winter solstice. The four seasons of the year, Spring, Summer, Autumn, and Winter, are four artificial divisions of the year, which correspond to the above periods. Each season, if we regard the relative length of the days therein, ought to begin and end at periods

equidistant from the same point above alluded to; but as it is found that the weather follows or is a month later than the astronomical season, and as the weather and its natural phenomenon of flowers, leaves and so on, is a more marked thing than the mere daylight; so it is generally agreed on to consider the same seasons as thus divided:— Spring, or the springing again of nature into life, begins on the first of March; summer on the first of June; autumn on the first of September; and winter on the first of December. The conventual year of the almanack considers the spring quarter as beginning on the twentyfifth of March and so on of the others; whilst the Christian year of the calendar regards the time of Advent as the beginning and the disposition of the quarters, in the Breviary and Missal, differeth from the other computations; so that there is an adjustment necessary between all these. What we have to do with here, however, is principally the natural year or circle of the seasons, and its adaptation to the Christian year or festivals of the calendar. I shall begin with the natural year. I need not remind the reader that hours are divided into minutes, moments, and decimes.

SIX SEASONS.

The division of the year into four seasons, however, does not correspond so well with the

natural changes in the earth, as a division into six seasons; two of which belong to the spring, or growing season, two to the autumnal, or waning, and one to either of the solstices: these six seasons also correspond to the number into which the Indian year is usually divided: they may be thus described:—

The BRUMAL or midwinter, the sleep of the year, corresponding to the *Hemanta* or cold season of India, begins on the entrance of the sun into ♐, Nov. 21. In this season occurs the winter solstice, on the ☉ entering ♑, Dec. 21.

The HYBERNAL otherwise called Primaveral or early spring, corresponds to the Indian *Sisera*, or first budding, and including our halcyon days, begins when ☉ enters ♒, Jan. 20. In the middle of this month appear the first blossoms, when the ☉ enters ♓, Feb. 19.

The VERNAL or true spring, corresponding to the Indian *Visante*, or flowery spring, begins when ☉ enters ♈, March 20, called the vernal equinox: in the middle of it occur the first leaves, on ☉ entering ♉.

The SOLSTICIAL or midsummer, answering to the Indian *Grishma*, or hot summer, and including our Dog Days, begins when ☉ enters ♊, May 20. In the middle of this season occurs the summer solstice, ☉ entering ♋.

The AESTIVAL or late summer, correspond-

ing to the Indian *Versha* the rainy, and including our showery period of St. Swithin, begins when ☉ enters ♌, July 20. In the middle of this season occurs the Harvest Home, or Feast of Ceres; the ☉ entering the sign ♍.

The AUTUMNAL, answering to the Indian *Sarad*, or the waning year, begins with the sun's entrance into ♎, Sep. 24, called the autumnal equinox. In the middle of this season occurs the Vintage Feast, or first Bacchanalian, about the time the sun enters ♏.

I shall now go on to describe the ever varying face of nature, in each season, more particularly.

TEMPUS BRUMALE, OR THE WINTER SEASON.

ASTRONOMY.—☉ ♐ Nov. 20, rises VII-16. Sep. IV-14.

☉ ♑ Dec. 21, rises VIII-8, Sep. III-52.

The Winter Solstice may be said to extend from the beginning of the Ember week of St. Lucy, to the end of Christmas week; there being no perceptible change in the length of the short winter's daylight: after this the days lengthen again. The beautiful Constellations of Orion, known by the three remarkable stars in his girdle, Syrius, Procyon and the Pleiades, make the

principal figure of the meridian aspect during this period.

WEATHER.—The weather of this dark gloomy season is distinguished into the mild and moist, and the frosty and cold; which often alternate, in the early part of the period the former prevails, and is often accompanied with violent gales of wind which prevail most in the night: in the latter part of it, the severests frosts happen. The early part was called by the French, *Brumaire*, the later was *Nivose*. We often enjoy temporary calms, and a soft still delicious air, called the Alcyon Days.

NATURAL HISTORY.—The general aspect of nature gets more and more forlorn, the woods by degrees lose their remaining decayed leaves, which fly about in the gale and cover the walks, avenues, and ways with their carpeting. As winter advances, all is bleak and forlorn, and the appearance of a covering of snow on the ground, and on all the bare branches of the trees, with long icicles hanging from every spout and gutter, have often a very curious effect: so has also the effect of sudden frost on floods, producing acres of field ice for skating.

Evergreens, such as the pine, the fir, the bay, the laurel, the box, the laburnum and others, are now valuable acquisitions, as well as the beautified addition of the bright red berries of the holly,

and the yew, they make a winter garden of great beauty, which is much enjoyed in the intervals of fine weather, particularly when a mild season leaves us a few stocks, marigolds, and other flowers. But perhaps the ivy on the trunks of the elms and other large trees, and on old walls and ruined abbeys, and the bright orange berries of the *mespilus pyracanthus* trained against our houses, are among the most ornamental effects of nature and art combined at this time of the year. We may add to these, the Chinese and dark Indian roses which, in the early part of the Brumal period, still blow and ornament our parterre and forecourts, and are some times trained against walls.

Pheasants, partridges, woodcocks, snipes, fieldfares, and in severe weather the numerous spesies of water fowl are now in season. The rooks and daws go out in large flights to feed, and return at night to the woods. Seagulls come in large flights to the inland part of the country, rare foreign birds also appear. In the dark and still weather cocks frequently crow all night and day. The redbreast and the wren sing all this season; and pyes and jays are numerous. The principal flowers of this season are the sweet coltsfoot or shepherd of Madonna, *tussilago fragrans*, and the Christmas rose or blackrooted hellebore *helleborus niger*, the flower of which

is white. The mosses, however, claim our attention, some species covering the trunks of trees, others walls, and often the roofs of buildings, to which they impart that rich glossy green which is so conspicuous in the season when the boughs are bare of leaves. The barns and thatched outhouses of our country, and of some of the moister climates of the Netherlands, are often beautifully covered with this green moss, while to the tiling and slating of others the lichens impart a yellow hue.

The amusements of this season are skating and sliding when it is frosty; feeding birds which flock to our windows, a benevolent custom which should be encouraged in children; and in the garden planting and sowing when the weather permits. This season usually ends with very severe weather, and the Christmas sports and gambols, and New Year's gifts, and the children's plays at Kingtide, usually occur when the ground is covered with snow. The running a figure of 8 in the snow is also a favourite pastime in the midst of winter. Towards the close of January, the Sun wending into the sign of ♒, and the brighter beams watched for on St. Vincent's day, mark the coming of the season next to be described.

CALENDAR.—The Sundays, festivals, and holy observances of this time of the year are very important, and deserve particular attention.

The PRESENTATION OF OUR LADY, Nov.

21, occurs just at the beginning of this period, and is, therefore, the first winter feast of the Church. Many children in convents make their first communion this day, as well as on the CONCEPTION OF OUR LADY, Dec. 8: their appearance, all dressed in white, with lighted tapers in their hands, is very imposing; as is also their repetition of the baptismal vows at complin.

ADVENT mostly begins in the last week in November or first in December; a period set apart as a preparation for Christmas. On the Sundays we now see the priest arrayed in the penitential purple cassula. Wednesdays and Fridays, and the three Ember days following St. Lucy are kept as fasts, and the whole period is one of preparation and penance.

Nature, which seems to respond to the ordinances of religion, at this season is clothed in the dark still gloomy weather of winter: it is a period of expectation: we look to a new year and a new birth, a regeneration of our physical and moral condition. Cocks at this season crowing all night long, are said, poetically, to purify the air against the hallowed season of the Nativity, and it has been otherwhere observed that the cocks, which crow almost perpetually during this season, and awaken with unusual clamour the little dark wintry day, seem like the forewarning prophets, and remind us of St. John the Baptist preaching

in the wilderness. As the festive time approaches, the nightly minstrels called Wakes play their vigil madrigals in our streets; and at length comes

CHRISTMAS, the great festival whereby the Nativity is celebrated. Nature now corresponds with the Calendar, and often covers, in a case of snow, every living thing, as if to confine the attention of men to the celebration of the festival. The garnished windows, the bright red holy berries, the ivied walls, and the festive mistletoe bough hung from the hall ceiling, now announce a season of gaiety, joy, and mirth; the cheerful fire, the Christmas log, minced pies, and the hospitality of the social board, are all fitting things for this frosty time of year. The week following is spent in recreations and games, and the mind of man is agreeably relaxed during the feast of St. Stephen, Holy Innocents, and St. John the Evangelist.

NEW YEAR'S DAY, or the Feast of the Circumcision, opens the year, with the life of Christ, and it is usual among friends to make rich presents called new year's gifts on this occasion.

TWELFTH DAY, or the Epiphany, comes next, when the children have their twelfth cake, and the games of drawing for King and Queen. The weather is still severely cold and frosty, and is scarcely relaxed in our climate or in France, till the end of the CARNIVAL, a period of gaiety and amusement, which goes on through this season.

and extending into the next, terminates in Lent, hereafter to be described.

TEMPUS HYBERNALE, THE HYBERNAL SEASON.

ASTRONOMY.—⊙ ♒ Jan. 20, rises at VII.46, sets IV. 14.

⊙ ♓ Feb. 19, rises at VI. 55, sets V. 5.

Capella is now seen in the north east, and the Twins seem to follow one another up the sky. Syrius still makes a conspicuous figure, and Orion's girdle is to be seen.

WEATHER.—The weather of this period is for the most part cold and changeable. The proverb that as the days lengthen the cold strengthens, is found to be too true. But in some seasons mild weather and rain produce a Candlemas flood, when all the marsh lands are under water. This period closes with those sudden alternations of snow and hail showers, wind, sunfits, and other changes, which verify the proverb "February filldyke" and "March manyweather," as applied to both months. Very cold bleak winds often close this period.

NATURAL HISTORY.—Larks now congregate, and fly to the warm stubble for shelter; and the nuthatch is heard. The slug makes its appearance

and commences its depredations on garden plants and green wheat. The missel thrush begins its deep and full song. The hedge sparrow and the thrush begin to sing. The wren, also, "pipes her perennial lay," even among the flakes of snow. The titmouse pulls straw out of the thatch, in search of insects; linnets congregate, and rooks resort to their nest trees. Pullets begin to lay; young lambs are dropped now.

The house sparrow chirps; the bat appears; spiders shoot out their webs; and the blackbird whistles in the laurel hedge. The fieldfares, redwings, skylarks, and titlarks resort to watered meadows for food, and are, in part, supported by the gnats which are on the snow, near the water. The tops of tender turnips and ivy berries afford food for the garminivorous birds, as the ringdove, &c. Earth worms lie out on the ground, and the snail appears, and in fine days bees appear abroad.

Mr. Gisborne, in his "Walks in a Forest," draws a lively picture of cattle going to their accustomed pools to drink, when completely frozen over, and of their awkward attempts to obtain the grateful beverage.

Various insects now come forth, and in the warm fine days towards the vernal equinox, we see the sulphur butterfly, and sometimes also the tortoiseshell on the wing. Snails are found clustered on the south walls by the new blossom of the

fruit trees, the loud and shrill laugh of the yaffle, *picus viridus*, and the cooing of the ringdove and pigeons, the gabbling of the turkey, the peacock squalling before rain, and the owl hooting by night are characteristic of this season; but the most remarkable bird which now arrives is the stone curlew *fedoa oedicnemus*, who, flying over our heads by night, makes a striking noise, repeated at intervals like the grinding together of two millstones. The raven and crow now lay, and the rooks and daws awaken one in the morning with their busy voices. Toads now make a strange grunting noise, and the murmur of frogs croaking from the pool is well known. The blooming of the early shrubs is now a pleasing sight. The mezereon *daphne mezereon* is a bush covered with pink flowers, which make a conspicuous figure in the leafless gardens, to this we may add the almond, the double blossomed peach, the early plum, and many others.

The first plants which appear at this season are the yellow hellebore, or winter aconite *helleborus hyemelis* called the flower of St. Paul, as it often appears on the feast of the conversion of that saint: its bright yellow flowers are well known to precede both the snowdrop and the crocus, which get common early in February; the yellow crocus *crocus maesiacus*, the cloth of gold, *crocus susianus* the white striped croleur *crocus*

bifloris, are the earliest, and appear soon after Candlemas, and the purple *crocus vernus*, and the lilac sort *crocus versicolor*, come later. The red, the white, and the blue liverwort *anemone hepatica*, now blow. The dog's tooth violet *erythronium dens canis* also flowers, and here and there a few daisies, and the dandelions *taraxacum dens leonis*, are seen in the fields; and the golden stars of the pilewort *ficaria verna* are seen on warm and sheltered banks, and soon comes the lungwort *pulmonaria officinalis* in the garden. But the most lovely of all flowers at this season are the sweet violets *viola odorata*, whose perfume is scented at a great distance in the garden, before the flowers are seen. These, with the heartsease, the primrose, and the polyanthus, make up the chief of our hybernal or primeveral flowers, just as the early daffodils are opening their yellow cups. Nothing can be more agreeable in the fine days which occur at intervals in this season than to walk abroad in the garden and see the floral heralds of the early spring mix here and there with the red flowers of the anenome, which in mild weather, blows at all seasons. The French calendar of 1793, called the early part of this period *pluviose*, the latter *ventose*.

CALENDAR.—Now comes CANDLEMAS, when the purification of our Lady is celebrated, just as the virgin snowdrops peep above the ground, and

the first winter birds are heard again; and as we pace along, with the procession of lighted tapers, we see the earliest signs of lengthened daylight. After which the festivals of this period are chiefly the Moveable Feasts in Lent, beginning with Shrovetide and Ash Wednesday, and ending with Palm Sunday and Easter in the next season.

LENT and its long fasts, preparatory to the sable solemnities of Holy Week, is in accordance with the face of nature, which is cold and bleak at this season, when all the earth seems doing penance out of doors. And this repose or absence of great excitement, both from food and hilarity, is a very wholesome change, and prepares men for the Pascal festivity, to be described.

TEMPUS VERNALE, THE SPRING SEASON.

ASTRONOMY.—☉ ♈ March 20, rises at VI. 0, sets at VI. 0.

☉ ♉ April 20, rises IV. 57, sets VI. 13.

The entrance of the Sun into Aries, or the Vernal Equinox is that point in the heavens where the Sun appears when the day and night are of equal length. From this point the longitudes of the planetary bodies are calculated.

THE PRECESSION OF THE EQUINOX may be thus explained:—The equinoctial points are always westering, that is, getting back among the preceding signs of stars, at the rate of about fifty seconds each year, which retrogade motion is called the precession, or sometimes the retrocession, of the equinoxes. As then the fixed stars remain immoveable, and the equinoxes go backward, the stars will seem to move more and more eastward with respect to them; whence the longitudes of the stars, which are reckoned from the first point of Aries, are continually increasing. On this account, the interval of time between the equinox, and that same equinox, in the following revolution of the earth, which is called tropical year, is some minutes shorter than the sidereal year, or the period in which the earth revolves from one point of her orbit to the same point again.

The WEATHER.—This is perhaps the most interesting time of the whole year; and though at the beginning the rough equinoctial gales are apt to return, yet the intervals of bright weather which come between the showers afford perhaps specimens of the clearest skies which occur in our climate. We have known thunder showers with very highly electrified hail happen in this season, and in some instances snow; but it has been of short continuance. The latter part, however, including the flowery days of early May, is the

finest of the whole year, and though the nights may yet be chilly the days are temperate, and the whole country smelling sweetly of newly opened blossoms, and ornamented with young leaves, and filled with the music of birds, is truly the season of poetical love.

ATMOSPHERE.—There is not so much difference between the temperature of the lower and higher parts of the air at this time of year, as in autumn, as was ascertained by Dr. Forster who, on the 30th of April, 1831, ascended in an air balloon to a very great height.

NATURAL HISTORY.—The most remakable thing in this season is the return of the vernal songsters who, arriving in succession, fill our gardens, fields, and groves with their minstrelsy. The least willow wren *sylvia hippolais* comes first, the nightingale, the redstart, the cuckoo, the wryneck, and others in succession. The chimney swallow *hirundo rustica* comes about April 15, the house martlet *h. urbica* a little later, then comes the sand martin *h. clivicola*, and lastly the swift *h. apus*. The first appearance of these birds, particularly the swallow, is always hailed with great pleasure by the naturalist, and followed as it is by the song of the cuckoo from the blossomed orchard, and by all the beauties of the vernal season, it is no wonder that in all ages it should have been anticipated with delightful expectation. The

nestling and incubation of birds now begins to take place and occupies all the rest of this season and the beginning of the next, and it is to this function of nature that we owe the sweet and varied notes of the cock birds who sing to their hens while thus employed in rearing the young.

The meadows are now spangled with the daisy, the dandelion, and the buttercups. The garden flowers of this season are rich and beautiful, but are too numerous to be described: at its beginning the various daffodils, narcissi, and hyacinths are in full blow, followed by early tulips, pionies, show tulips, and lastly by the anemone in all its species and varieties. The monkey poppy, *papaver orientale*, now contrasts its bright red colour with the deep crimson glow of the double piony *pœonia officinalis* blowing by its side, or the varied purple of the German iris. The bright light blue of the cynoglossum is also finely contrasted with the deep violet colour of the *viola odorata*, or the varied tricolour of the heartsease. Meanwhile the fruit trees in the orchard and gardens, with the blackthorn in the hedges, and lastly the hawthorn or may bush in bloom, and the young leaves opening every where, while the meadows and banks are in full flower, render the country one wide garden at the close of this season.

CALENDAR.—As LENT draws to a close as

this season advances, the feasts of Palm Sunday, Holy week, and lastly of EASTER, are well suited to the time, particularly the latter, when this great feast of the resurrection is in harmony with the rising into life of all reanimated nature. Low Sunday follows; and then the pleasing Rogations before Whitsuntide, when we sing in procession, and every bird is singing with us. All these festivals will be found described in the supplement to this book.

The only fixed festival of any moment is the ANNUNCIATION of OUR BLESSED LADY, called Ladyday, March 25, which is the quarter day of the almanacs.

TEMPUS SOLSTITIALE, MIDSUMMER SEASON.

ASTRONOMY.—☉ ♊ May 20, rises IV. 7, sets VII. 53.

☉ ♋ June 21, rises III. 43, sets VIII. 17.

OBSERVATIONS OF THE SKY.—It is a good thing to be able, from a familiar acquaintance with the right ascension and declination of the principal stars, to determine the time of night at any time of the year; or *vice versâ*, knowing the time of night by counting the hours from the sun's culmination, to be able to fix the time of year.

Thus the skilful naturalist and philosopher would be able to ascertain the period of the year by the flowers by day, and by the stars by night. To-day, for example, we examine the garden: we observe the scarlet lychins just beginning to blow, the sweet Williams rather more out, Canterbury bells in flower, abundance of poppies, and other signs of midsummer, whence we know the Summer Solstice is at hand.

At night we look about ten o'clock into the sky: we observe Arcturus known by his brazen colour in the west. The bright star in the Harp known by its purer white light is approaching the meridian. The Crown of Ariadne has passed it already; rather more to the eastward are to be seen the bright stars in the Swan, and further south that in the Eagle. Still further south, and near to the horizon, is Antares the bright star in the heart of the Scorpion known by the rapid permutations of colour exhibited by its twinkling. Northeast we may observe Cassiopeia's Chair, a constellation whose stars make a sort of irregular letter W, ascending the Pole as midnight approaches.

The WEATHER now is hottest of the whole year, particularly at the latter end of the period, when it sometimes gives place to a series of æstival showers. The long and nightless days, for there is no night now, only a sort of twilight, are fully

enjoyed by those who like to dwell constantly out of doors. Thunderstorms are common in this season, and the showers which attend them greatly relieve the gardens from the parched ground left by the dry season of the spring to be baked by the solstitial heats. The noiseless or summer lightning of an evening is also very beautiful at this time.

NATURAL HISTORY.—This season opens with the roses which flower in succession throughout the whole time, accompanied by pinks and sweet Williams. Sheepshearing commencing when warm weather is fairly set in, reminds us of a custom common in the South of England, namely, that of scattering flowers on the streams at shearing time, which has been long observed in the South West of England; and is alluded to as an ancient rite by Dyer, in his beautifully descriptive poem entled *The Fleece*.

The farmer generally looks on the flowering of the elder as a sign that the period is at hand "when the lads and the lasses a sheepshearing go," as the old song says.

The flowers of the early part of this season are those which come into blow in the last, such as the pionies and varieties of iris, but all the lilies however soon succeed by turns, with the lychins and the innumerable varieties of garden poppies. The approach of the solstice is constantly

marked by the red poppies *papaver Cereale* among the young corn and in other sown fields. This is the season of hay making, when the scythe is heard in the morning, and the haymaker's song in the evening. The fruits of the season are strawberries, cherries, and currants, and lastly the very early pears which succeed each other by turns.

CALENDAR.—The Feasts of St. Barnabas, St. John the Baptist, and of S.S. Peter and Paul, occur at this season. The conclusion of the moveable feasts, however, generally takes place in the early part of this period. On these we have the following observations recorded in the "Pilgrim's Waybook."—'We celebrate the exhilerating Rogation Processions to chaunt the divine praises and beg blessings on the fruits of the earth, at a time which responds to the season of flowers and young leaves, when every meadow is spangled with colours, and every blossomed maybush has a bird singing with us; and lastly, the consummation of the religious rites of Pentecost, and the great mystery of Corpus Christi, at a period when the grass is long, the whole country in flower, and when all animated nature out of doors is also perfected and robed in the mantle of summer! These are all illustrations of the coincidence of natural phenomena with religious exhibitions which must have struck every attentive observer. They prove how much picturesque effect, which is the voice

of God speaking by the eloquence of his handmaid Nature, harmonizes the mind and prepares it for the particular duties of the respective seasons.'*

TEMPUS AESTIVALE, LATE SUMMER SEASON.

ASTRONOMY.—☉ ♌ July 22, rises IV. 6, sets VII. 54.

☉ ♍ Aug. 22, rises IV. 57, sets VII. 3.

The Northern Crown, the bright star in the Harp, the Eagle, and the Swan, are still prominent crossing the Heavens in the evening, while the Scorpion is yet discernable in the south. In the latter part of the season Arcturus setting in the west is a conspicuous star. The Pleiades, Hyades, and Aldebaran are also seen rising in the Eastern Hemisphere late at night and towards the end of summer.

The WEATHER is often very hot at the beginning of this season, at other times, it is characterized by a succession of rapid showers. Storms of thunder and lightning also occur very

---

* See more particulars in "Medicina Simplex, or the PILGRIM'S WAYBOOK; being a treatise on the means of a long life and healthy old age, founded on rules of diet, and the knowledge of the reciprocal influence of the body and mind on each other. By T. I. Marie Forster, F.L.S. &c. 1832.

frequently. The skies and particularly the sunsets at length get very beautiful.

NATURAL HISTORY.—The grove is now silent, the birds cease to sing, their nestling is over, and young birds of all kinds are seen about. The cuckoo, changed in his note, at length ceases to sing, and soon after leaves us; swifts migrate.

As the season advances the leaves begin to be tinged with yellow. The corn now gets yellow, and is reaped in this season, the sickle now taking the place of the scythe which in last season was every where heard: and to the new haystack of summer are now added the cornricks of the early Autumn. The fruits of this season are the most delicious of the year, apricots, plums, peaches and nectarines in succession, besides figs, melons, and other foreign fruit, and towards the close, the earlier sorts of grapes.

The Flora of this period cannot boast of much beauty, for after the Assumption of our Lady, the beauty of earth is transferred to Heaven, the clouds being dight with a thousand colours, and Aurora wearing her most splendid wardrobe, while in the gardens, the African and French marigolds, China-asters and other syngenesia are the principal flowers. The fields bloom again with Autumnal dandelions, and as the days draw in towards the Autumnal Equinox, the Michaelmas daisies and goldenrods flower.

CALENDAR.—The principal feast is the ASSUMPTION, August 15, and it has been observed that the great festival of our Lady occurs when the sky is rich in every variety of colour; the clouds also exhibit every tint from orange to deep purple or vermilion; the grove however is silent and the fields produce but few flowers; all the beauty of the earth seeming as it were transferred to heaven against the reception of the Holy Virgin whose assumption is now celebrated. The other feasts are the NATIVITY OF OUR LADY, Sep. 8, and OUR LADY OF MERCY, Sep. 24, the rest belong to next season.

TEMPUS AUTUMNALE, AUTUMNAL SEASON.

ASTRONOMY.—☉ ♎ Sep. 24, rises VI. 0. set at VI. 0.

☉ ♏ Oct. 23, rises VI. 55, set VI. 5,

Arcturus still is seen setting in the west, Corona, Lyra, Aquila, and Cygnus descending from midheaven; Cassiopeia in the north of the zenith. Capella in N. E. Aldebaran and the Pleiades rising in east, and Castor and Pollux in north east.

THE WEATHER.—The cooler but very plea-

sant weather of Autumn is now set in, shorter days and fires in our rooms in the evening, with longer candlelight, begin to excite a desire to study, in those for whom the idle and mischievous sports have no charms. Others only rise to hear the woods echo with the hollow sound of hounds and follow the hunter's horn. As this season advances, the mornings are apt to be foggy, and at last the wet, windy, and variable weather, the yellow and falling leaves and the cold air remind one that the early winter is not far off.

NATURAL HISTORY.—Although there are but few remarkable flowers save the *colchicum autumnale*, the saffron *crocus autumnale* and the yellow *amaryllis lutea* which still blow in this season; yet the soft and lovely landscapes are ornamented with the various red and brown hues of the decaying leaves. The creeper is of a deep and beautiful scarlet, the dogwood of a fine purple; the sumac a fine deep red, the elms yellow, the beachen leaves a fine chocolate brown, and so on of others. The leaves now fall apace, and the wood and grove are by degrees dismantled of every thing but the evergreens, which have a pleasing contrast with the mellow foliage in its decay. In this season the swallows, martins, and summer birds leave us, and the winter birds arrive.

CALENDAR.—MICHAELMAS, at the beginning of this season:—noted for the goose eaten today. After this comes the feast of the ROSARY on the

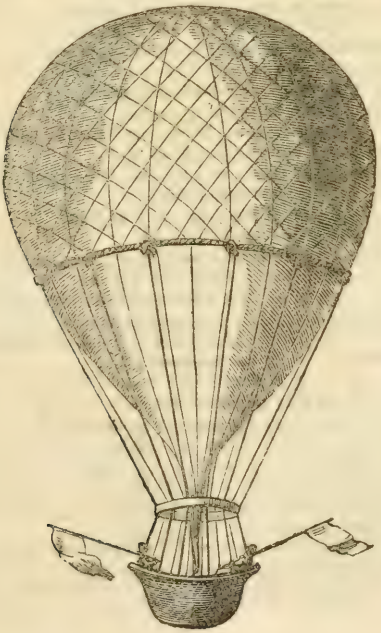
1st Sunday of October; the feast of GUARDIAN ANGELS, Oct. 2d, and then comes Allhallowtide in which we keep two remarkable festivals, the first ALL SAINTS, Nov. 1, to celebrate all the saints singing in heaven; ALL SOULS, Nov. 2, to pray for the souls of those who remain in purgatory. Then comes MARTINMAS, Nov. 4, on which day the French eat another goose: and then we speedily get into another season.

And thus the catholic year rolls round, exhibiting the most pleasing and salutary interchanges of fasting and feasting, of penitence and of rejoicing, of praying and of thanksgiving; all which suit the nature of man, and enliven and diversify the toils of our earthly pilgrimage.

As we have alluded above to the aerial voyage which Dr. Forster made in a balloon from the gardens of the Dominican Friars, on the 30th of April, 1831, we shall amuse our readers with a short extract from the recorded account of that voyage.

"Picture to yourself, reader, two persons suspended in a small wicker basket, slung under an inflated bag of huge dimensions buoyant in the air, immediately beneath a canopy of mist, and in the elevated plane of evaporating clouds, whose grotesque forms are gradually becoming lost amid the shadows of greyhooded evening, in perfect stillness, without any perceivable motion, and looking down upon a great and apparently concave

amphitheatre, divided like a map, and made up of objects rendered too diminutive by their distance to be well defined, and which appear to have no altitude at the great height from which we view them;—and you may get some idea of the sensation produced by a view from a becalmed balloon. We seem, as it were, to have been divested of all terrestial connections from the vast distance of the earth, and the terrific space with which we are surrounded, when raised above the smoke and stir of that dim spot which men call earth, we feel as if we were breathing in delicious tranquillity, the pure ether of celestial regions."



IMPROVISATIO—TO THE BLESSED VIRGIN.

To the throne of your riches and grandeur I fly,
In the arms of your mercies I'll rest:
O, help me, O, shield me, when going to die,
And let not my soul be oppressed.
When the winds of adversity sink in my heart,
When temptations assail me with pain,
To thy beautiful throne I will willingly dart,
And by thee I'll safely remain.
When I find myself mix'd with the giddy and gay,
When around me enchantment there lies,
O help me, O thou whom the angels obey,
From sin and the world to arise.
When first in the morning from sleep I awake,
When the Devil's temptation begins,
To Jesus, O then, my heart and soul take,
And preserve me from failings and sins.
When first before God in the morning I kneel,
My prayer and oblations to say,
O then let my heart the more forcibly feel
What I by my word of mouth pray.
When about to receive my God from above,
In my poor and my unworthy heart,
Obtain for me some of the Seraphim's love,
And some of thy own, O impart.
O beg of thy God, when I am to receive
A conscience from sin undefiled,
And vouchsafe from all failings and sins to relieve
Thy young and thy suppliant child.
When the time draws so near, and the angels adore
My Jesus on our altar laid,
O then my dear Mother indeed I implore
Thy powerful succour and aid.
And when I am slighted, and scorned, and disdained.
When through it I weep and bemoan,
Let me then think that Jesus on earth so remained,
And that Mary was poor and unknown.
When I sin by the fashion and rank of my birth,
When led on by those whom I love,
Take my heart, blessed Lady, from this passing earth.
And place it in heaven above.
When forced from my passions to heave a deep sigh,
O make me then pious and mild;
And look down from the throne of thy grandeur on high.
On thy thoughtless and volatile child.
When about to break loose from life's faultering bands.
When I feel the last chilling of death,
O then, Queen of Heaven, into thy sacred hands
Receive thou my last parting breath.

SELENA MARGARET ROSA MARY CATHERINE.

Jan. 2, 1833.

CONTENTS.

I. PROLEGOMENA, being an analytical Preface introducing the Reader to the Subjects contained in the Work, to wit :—

PAGE

General descriptive Introduction..... vi.
Description of the Catholic Church..... viii.
On the Foundation of Certitude..... xii.
Authority—Nature of Logic and Axioms..... xv.
Etymology of Religious and other Words..... xvi.
Of the Standard of Truth..... xvii.
Criterion between Illusion and Reality..... xix.
Certain fulfilment of Divine Promises..... xx.
Rock of St. Peter..... xxiii.
The Saints our Pilots through Life..... xxiv.
Dreadful alternative of Heaven and Hell..... xxvi.
Heresy leads to Atheism..... xxix.
Cause and Effect..... xxxiii.
Curious Pursuit of Etymology..... xxxiv.
Excellent Maxims of our Holy Father, St. Ignatius xxxviii.
New fashioned Christianity..... xl.
Compared with the Christian Spirit of Poverty.... xli.
Christ the Rule of the Catholic Saints..... xlvi.
Their Lives less austere than Christ's..... xlviii.
Of Perfection, and the Religious Orders.....
Inconsistence of the Protestant Heresy..... lvi.
Astonishing Metaphysical Question..... lviii.
Description of all the Religious Orders..... lx.
Origin of the Society of Jesus..... lxxii.
Founded on the closer following of Christ..... lxxiii.
Society of Jesus put a stop to Persecution..... lxxiv.
Advantages of Religious Education..... lxxv.
The Saints' Lives reviewed with Reference to the End of our Creation..... lxvii.
End of Man..... lxxix.
Meditation on Death..... lxxxi.
Aspirations suggested by the Times of Day..... lxxxv.

PAGE
Animating Ceremonies & Emblems of our Religion lxxxviii.
Gloomy Protestant Church Yards..... xci.
Of Gardening, its Origin and Uses ..... xcii.
Converted to the Service of Mercy..... ..... xciii.
Origin of the Names of Plants... ..... xcv.
Effects of Catholicism and Heresy on Poetry..... c.
Of Catholic and Protestant Poetry, compared..... ci.
Fabulous History of Troy..... civ.
Mementos of Mortality..... ..... cvi.
Of the Celestial Phenomena..... cvii.
Astonishing Discoveries and Considerations..... cix.
The Plurality of Worlds confutes Atheism..... cxii.
Answer to Objections to our Religion..... cxvi.
Catholics distinguished for their Knowledge of the Scriptures..... ..... cxix.
Babel, a Type of Heresy..... cxxii.
Miracles..... ..... cxxiii.
Superstition, &c..... ..... cxxv.
Tithes..... ..... cxxvi.
Use of Celibacy..... ..... cxxviii.
Temporal Advantage of Catholicity..... cxxx.

II. COMES QUOTIDIANA, containing the Calendar for the Daily Use in the Mass: Table of Festivals and Prayers, p. 139.

III. CIRCLE OF THE SEASONS, being, 1st. a short History of the Lives of the Saints, recorded under each Day; 2d. a Catalogue of Plants in Flower each Day of the Natural Year; and 3d. Specimens of popular Poetry, relating to the two above Subjects on each Day. To this, which is the Body of the Work, an *Index* will be found at Page 425.

IV. CIRCLE OF THE HOURS..... 389.

V. ANTIQUITIES OF THE DAYS OF THE WEEK 408.

VI. Chronological Index of Saints' Days.. ..... 413.
Fasting Days..... ..... 424.

The way for Young Persons to profit by reading this Book is, to read each day as it comes, and the Prolegomena once a quarter.

PROLEGOMENA.

As it is desirable for the convenience, as well as for the pleasure of the reader, to have some sort of Preface, to any book of considerable size, in which its particular nature and object should there be set forth; so shall I endeavour, in the introductory remarks which I am about to offer to the public, to give some sort of analysis of the contents and arrangement of the volume which is now, for the third time, sent into the world, with large supplementary additions. It will be perceived that the first part of the work, beginning at page 1, called the Circle of the Seasons, consists of as many pages as there are days in the year, each page describing one day; and that under each day, three distinct sorts of information are comprehended: 1st. The Day's Account begins with the Saints and Festivals, as recorded in the Almanacks, Calendars, Breviaries, and Missals, in common use:

2d. The next subject noticed is the flowering of Plants, ripening of Fruits, the appearance of migratory Birds and Animals, and other natural objects, according as they occur during the round of the Seasons: and 3dly. Some select Poetry, collected or translated from approved authors, relating to either of the above subjects, is subjoined for the entertainment of the reader.

In the cursory account of the Moveable Festivals, and the Circle of the Hours in the Supplementary Additions, beginning at page 367, I have given but an imperfect account of the subject professed to be treated of, taken often from obsolete authorities or from books relating to local usages, and the Hymns selected are often from particular Breviaries or works of private devotions. In the *Comes Quotidiana* in the Appendix will be found merely a Selection of Prayers used antiently, or still used, *ad Sanctificandam Diem*, by pious people. Indexes at the end will be found superadded, in order to guide the enquirer to any particular subject he may desire to be informed of. The best mode of employing this work will be to use the Comes Quotidiana daily, and read, also on each day, the page which relates to it.

To begin with the first part, as the Saints whose histories are recorded were the principal persons who constitute the Apostolical Ministers

of the Catholic Church, I shall commence with a short account of that Church : and I am the better pleased to do this, because such a mass of prejudices have been instilled into the minds of men from their very infancy, respecting the Church, and so great is the actual ignorance of its real doctrines and character, that there can be no doubt that I shall hereby be conveying both entertainment and instruction to many readers already quite uninformed on the subject.

At the head of each Day in the work, it will be perceived that we have given the Names of the Saints celebrated, and to the principal of them we have appended short accounts of their Lives. The reader, who wishes for further instruction respecting this holy order of men, will find their histories amply detailed in *Butler's Lives of the Saints, in* 12 *vols.* 8*vo. London,* 1812. The study of their lives may be undertaken with great advantage, temporal as well as spiritual, for the following reasons :—1. Because their history in particular forms so important a part of history in general, that any scholar, deficient in knowledge thereof, would have but an imperfect acquaintance with antient times, and would be unable to understand numerous references to their lives and opinions, to be found in religious and learned books. 2. Because their lives and habits, and the doctrines they taught, have been

the subject of gross and repeated, though at the same time of futile and contradictory misrepresentations on the part of infidels, which tend to throw disgrace on religion, by ascribing fictitious vices to its legitimate supporters. Hence the true history of the Saints is necessary to correct falsehood. 3rdly and lastly. The Saints whose lives are here described, comprehend the apostolical preachers of the Christian Religion, to whom Christ left the charge and care of his Church—the Apostles, Popes, Martyrs, Bishops, the founders of the Religious Orders, the Saints and the Clergy in general, who have lived to honor God and instruct man, of whom all the great Councils of the Church were composed, by which her Doctrines, founded on a just understanding of the holy Scriptures, guided by the Spirit of God, have been determined, expounded, and given forth for our general edification. They constitute the visible Church of Christ on Earth, whose head is the Pope for the time being, the centre of unity, the descendant of St. Peter. This Church, called Catholic from its universality, and Roman from the place of the Holy See, exhibits perpetually those particular attributes or marks, by which all Christians in common agree, and profess in their creed to believe, that the true church shall be distinguished when they declare their belief in

ONE, HOLY, CATHOLIC, and APOSTOLIC Church. For

I. Its UNITY or Oneness is proved by the perfect union of sentiment in matters of Faith and Doctrines, which has pervaded the whole church in every age and country. By this it is distinguished from *Heresy* or Protestant disunion, which has ever gone on dividing its dupes, and breaking out into schisms, of no magnitude or duration, but which lead the mind into endless mazes of absurdity.

II. Its SANCTITY or Holiness is proved, 1st, by the *Fruits of Sanctity*, a rule of judging laid down by our Lord himself, and by applying which to the apostolic tree, we find its fruits to be those of sound doctrines, pure and unshakeable *Faith*, lively *Hope* and *Charity* loving God above all things, and our neighbour as ourselves. And in the higher degrees, the perfection of charity, or the Evangelical Councils in which the Saints lived. We there find, 1st. *Voluntary Poverty*, or the surrender of all belonging to the individual for the general good : 2d. *Entire Obedience* to the will of God, recognised in the authority of superiors : and lastly, *Perpetual Chastity*, or a voluntary abstaining from all carnal pleasures : a mode of self denial, agreeable to the doctrine of St. Paul, and of the Christian system of the abnegation of self ; and conformable to the most

antient usage of the church, who, while the generality of mankind, under the sanction of marriage, fulfil the penalty of Adam, and in sorrow bring forth children to people the earth; is glorified and edified by religious persons, set apart as guides to salvation, and bound by vow to live in a state of greater purity and sanctity, of which the most instructive examples will be found in the lives of the Saints. 2d. The Holiness of the Church is proved by a succession of miracles wrought in her support; as it were in *Attestation of her Sanctity*: and lastly, the holiness of the Catholic doctrine is proved in the converse, by the constant tendency of all heresy, sooner or later, to produce discord, vice, and misery, and to go on from the first doubt through a series of perplexities, to disbelief in God and in every thing that is dear to human nature, comprehended in the consolations of Christianity.

III. The Catholicity of the Church is proved by its universal appearance. It is not the church of any one country; not the Kirk of Scotland; the Church of England; the Lutheran Church of Germany, and so on: but it is the Catholic Chuch, bearing such name and attributes everywhere. Emanating from Rome, it flourishes in Italy, Spain, Portugal, France, Austria, more or less in England, Germany, all over the East, in America, and indeed all over the world.

At all times breaking out and subduing every sort of opposition, recovering from temporary local destruction like a phœnix, repelling the shafts of ridicule, glorying in the tortures of martyrdom, conducting men in virtue through ages otherwise dark and ferocious, and now increasing everywhere on the wrecks of its most formidable opponent, sceptical philosophy; it must prove to all those whose heads are not as stupid as their hearts are cold, that the Fire of Charity is never extinguished, as our holy Father St. Ignatius used to say, but will be always rekindled by the Wood of the Cross, in spite of the foul and troubled waters of Heresy, which may for a time damp its energies and diminish its flame.

IV. Its Apostolicity is proved by the succession of Popes, Bishops, and Clergy, from St. Peter to our present days, and, according to promise, to the end of time: with these Vicars Apostolic we believe the authority delegated by Christ to reside, as our visible guide to Heaven.

In opposition to Catholicity founded upon authority, is Heresy founded, paradoxically enough, on the assumed right of private judgment to explain doctrines admittedly above human comprehension, and incapable, from the very nature of man, and his various imperfections, of being judged of and expounded by any individual

mind.* The fruits of heresy have been universal schism, disunion, hatred, pride, and unhappiness. The attestations of heresy may be found in works which detail the judgments of God against it, and particularly against sacrilege.† One remarkable thing is, that good moral men among sects generally seem to want that complacency of mind, that calm and unalloyed joy in prosperity, and the resignation to the Divine Will in adversity, which can only result from the true Christian system of denial of Self, and the dedicating every thought, word, and work, to the greater glory of God.

We shall say something now of the Foundation of Certainty; as resting on the suffrages of ages, when only physical truths are concerned; and on the combined judgment of the Councils of the Church in matters of Religion; in order to overthrow, in the minds of philosophical readers, the fatal notion that reliance can be placed on individual judgment, which, uncertain and fluctuating as the billows of Passion which move it, has ever been the perilous Quicksand on which Protestantism has been founded.

Authority the foundation of Certainty.— I might say much on the metaphysical founda-

* See the unanswerable argument of the Abbè De La Mennais on this subject, in his *Essai sur l'indifférence en matière de Religion*, vol. 2, where he discusses metaphysically the *Foundation of Certitude.*

† See Sir Henry Spelman's extraordinary work, *The History of Sacrilege*, 8vo. London, 1698.

tion of Certainty or Truth in Religion, preparatory to giving an abstract of our Holy Religion itself, but it is needless to enter largely into this wide field, so often gone over before. Firstly, because deep metaphysical disquisitions are not understood by folks in general; and secondly, because those who desire to enter into them either to remove doubts or to fortify themselves for controversy, may consult several able works on this subject, to which I shall content myself with making reference in the note inserted below, which I request all metaphysical sceptics to read attentively.*

* Against the errors of the infidel David Hume, and the atheists in general consult *Essay on the Relation of Cause and Effect*, by Lady Mary Shepherd, 8vo. London, 1824.

Against the errors of Berkley and the Sceptics in general, consult *Essay on the Perception of an external Universe*, by the same, London, 12mo. 1827.

Against the Atheistical and Sceptical Philosophers and Heretics taken collectively, and against the validity of Individual or Private Judgment, consult the magnificent work of *Essai sur l'indifférence en matière de Religion*, 4 vols. 8vo. Paris. Vol. 2, by the Abbè De la Mennais, a work of profound acumen and research.

The above works are unanswerable; but Lady Mary, in her second, has fallen into an error which I wish to correct, not because the work is generally defective, but because it is generally so effective and sound that one would wish to see an oversight corrected in hereaftercoming editions. Lady Mary, after having shown that Christianity is conformable to sound logical argument, speaks of the Catholic Religion as if it were one of the varieties, and even slights some of its Doctrines; whereas it is, in fact, the parent of all the other varieties or heresies, which are defective or spurious offsprings, resulting from the errors of private judgement—the Catholic Doctrine alone possessing the requisite characters of Truth, as they are laid down and proved by De la Mennais—that of having been the Truth or Belief of the learned and acute and virtuous men of every age;—while heresies have

It is in respect to Authority that Catholicism will be found to differ most essentially from Heresy. The former is the Orthodoxy or genuine Truth. It emanates from the Fountain of Truth: and its criterion, as far as human judgment be concerned, is the consensus of Apostolical Council; the latter is Ideology or particular Belief, prompted by human passions, and, having no criterion but individual judgment, always more or less, and always *variously* fallible. Orthodoxy includes the doctrine of a Supreme Director, and the external Attestations of Sanctity which support our Faith, show it to have been the genuine truth committed to the Apostolical Vicars by God. Heresy implies a division from universal rule, and consequently a warp, and its fruits show it to result from individual defect of judgment, yielding to the temptations of the Devil. This will be made by and bye to appear more evident from the adjutant proofs afforded by the etymology of words.

all sprung from individual minds, and consequently from defective sources, every individual having some particular warp of judgement somewhere. Hence, their infinite variations, as shown by Bossuet. Catholic Doctrine on the contrary is that which has been propounded to and tried by persons who severally possessed every variety of judgment and virtue, namely, the learned Fathers that composed the Councils of the Church, and who, differing in mental powers and in character, and on other subjects in opinion, have nevertheless agreed in Faith. Therefore the Catholic Doctrine is not only agreeable to the common sense of mankind, but to the sense of a choice aristocracy of all varieties of intellect, virtue, and talent, combined.

By a careful attention to the etymology of words their primitive signification may be traced, and this is so true a criterion of their real force and import, notwithstanding all the variations of meaning which they have undergone in the branches which spring out of them, that as a source of knowledge of human understanding, they show us the genealogy, as it were, and progress of human ideas, free us from the numberless deceptions imposed on the mind by the contrivance of language, and teach us to think and reason correctly.* Language too, being the mode of communicating knowledge, and the distinctive attribute of man as being capable of reasoning, it ought to form a great part of early study. If the time that is lost in measuring the feet of lyric poetry and other classical nugae, were bestowed in acquiring a knowledge of the spirit of language, our scholars would be better fortified against the prejudices of which language is made the vehicle. A vast deal of stress has been laid on the power of Logic, and indeed justly so ; for it is the means of sound argument: but logic itself, which is an artificial arrangement of the reasoning powers of man, must be tried as to its correctness by Authority, or the criterion

* To be *verbose*, a very common fault, is to be *overdone by words*, instead of being *thoughtful*, or thinkingful, i. e. *full of things*.

of Council. For all logic, as well as all mathematical reasoning whatever, must be founded on Axioms, and what is that mode of sensation, which we call an Axiom, but a truth, evident to *all* men, and therefore used, as being approved by the authority of universal council, for the basis of logical reasonings, whereby we hope to conduct others to the perception of truths less evident.

But we will go at once into the question of etymology, and the meaning of the most important words in which religious ideas are conveyed, and adapted by God to our imperfect power of perception, whereby the reader will be prepared for what is to follow respecting the infallibility of Authority.

Of Truth. I shall begin with this word, as it is of consequence, *in limine*, to settle our minds with respect to what we mean by Truth, about which such great mistakes have been made. Truth is the corrupted past particible of the Saxon and English verb *to trow* or believe, and signifies Troth or Belief that which one troweth.* But every man, according to this meaning, might

* This has been satisfactorily proved by Parson Horne, afterwards Horne Tooke, in his Diversions of Purley, by an ingenious argument, which, unfortunately for him and luckily for Religion, turns against himself, both with respect to the word, and to the words right, wrong, &c. for all these words imply an infinite source of Truth and of Right, which is Divine Authority.

have his own particular truth ; as visionaries and madmen, who believe in their illusive sensations ; if we admit to its fullest extent the right of private judgment. There must, therefore, be some general standard of truth. Let us examine what this standard is. We shall find that it is no other than authority, which in this case is almost universal or of the highest kind, as it takes in the whole of mankind not manifestly disordered, by whose consent of judgment the illusions of the maniac are detected. For example, suppose a man were to get up in the middle of the streets of London, and assert himself to be Emperor of China ; he would be condemned by the general consent of the citizens as a madman, however forcibly his illusive conceit might to him be truth. But it cannot be the assertion, that he is Emperor of China alone that constitutes insanity ; while there is another man at Pekin, who would equally be deemed mad if he were to deny himself to be such. The reason why one is reckoned mad and the other sound for asserting the same thing is, because in the one case the authority of mankind consents to, and in the other dissents from, the assertion and troth of the individual.

But I will solve the question in a more simple manner. We know that there is a disease not uncommon, which produces those illusive sensations, called Spectra, or images presented

by the sensorium to the mind, without the presence of external causes, and caused by some internal activity of parts. Suppose a man, subject to these illusions, or after a fever, should see a golden sphere in the room before him; and a second person standing in the room, who of course did not see it, should hear him make the assertion; he would first try this visionary's troth by his own troth, and say, "No, it cannot be so, for I cannot see it:" both might contend for the truth; and as here was one man's assertion against another, and as one man might have a defect of vision, *or* the other might have a redundancy of imagery, the only appeal that could be made, would be to a third. The third man agreeing with the second, the spectrum would be condemned as illusive or wanting truth. If the visionary still persisted in his assertion, then others would be applied to, and so on, till the general consensus being obtained, the illusive character of the spectrum would be established. In ordinary cases the patient would now give up the point, and take medicine or exercise to cure himself. But where a fixed and insurmountable adherence to the belief of the spectrum were persisted in, the patient would be deemed a maniac. And indeed I take the being possessed of illusive sensations, and at the same time not being aware of their nature, and refusing to

correct them by the universal consent of Authority, to be one of the best and safest definitions of unsoundness of mind. This also holds good with regard to what are called moral truths. All ideas, notions, and opinions of every kind, are manifested by the actions of the sensorium or that nervous arrangement in our Bodies by which GOD has placed our internal Minds, that is our *Selves*, in relation to the external world or to Things. That there are external and continuous existences no one doubts, for instance, the whole external world and other people exist, GOD exists, and so on, and this continuous and external existence, which every one believes, as a *general truth*, out of the instincts of his own nature, is capable of being metaphysically proved also, as has been ably done by a work "on the Perception of an External Universe," to which I have alluded. But the question whether any particular truth, or, in other words, any particular sensation, be the result of a corresponding external and continuously existing object, showing itself to the mind through the intervention of the sensorium; or whether it be an illusive sensation, produced by the imaginative faculty of the sensorium itself, must be determined by the consent of other people, that is referred to Authority.

Now to make this argument perfect, I must observe that there are as many warps of individual

judgment, as there are illusions of individual fancy, and they are likewise more subtile and obstinate, from the greater bias given to them by the selfish passions: and therefore any great moral proposition of an extraordinary kind, as well as any unusual vision, must be tried by Authority; which is perfect and decisive in proportion as the authors or judges assembled in Council are numerous, various, sound, and intellectual. Authority then determines the external existence of an object, and the truth of a proposition just in the same way, by proving that it is general and not particular truth, which is the only criterion I am acquainted with whereby we can try the validity of our opinions. The truth of the Catholic Religion for example, or its validity, that is, the certainty that it will answer in the end to all our hopes and expectations, and fulfil those promises which constitutes its advantage, rests principally on the fact that its doctrines have been tried by the most extensive Authority that ever existed for any belief or doctrine whatever, as I have otherwhere showed: and it is no small confirmation of this doctrine to find, as we shall find, that there is no other criterion of the advantage of any proposition whatever, either moral or physical.

For Reality (which comes like *res* from

reor) signifies a thing *omnium reatu confirmata;* in other words, that which is, *par excellence*, the universal belief.

Verity, from *valde reor*, signifies the very thing or universal thinking, and implies that authority or consent, from which emanates all truth. *Vereor*, is to be *very much thinged.*

We should do well to meditate on the import of this momentous word Truth, and reflect, that as it is one, and immutable only because God's Word is so, which speaks it to our understandings; so we must, by the consummation of the same word, one day, view all our private troths or false belief, exposed and confounded. For it will be of no avail to know the truth when the time allotted for the discovery of truth shall be no more, and when the dupe of private judgment may stand on the brink of irrevocable damnation, and exclaim, in confusion and agony, *O Antient and Eternal Truth, too late have I known thee!*

Having satisfied our minds with respect to the force of Authority, we will now proceed to see how etymology helps us out with respect to the doctrines themselves which, on that Authority, we are now disposed to admit as true.

Falsehood, which is opposed to Truth, comes from the same root as the verb *to fail.* It corresponds to the Latin *falsus* from *fallere*,

to deceive. Both of them imply a deceiver or source of failure. Now there are evidently such sources; one arises from private judgment, since by the fall of man all human beings are imperfect; the other source is the Devil, the general deceiver, by whose temptations our nature is corrupted. With respect to physical sensations, a false image is a deceiving image. As for example, if, on seeing a phantom of a horse before us, from any *deceptio visus*, we should go up and try to ride it, our expectancy would be *deceived*, and our efforts *fail*. Absolute truth, or truth absolved from falsehood, can only emanate from Omnipotence, by whom alone ultimate expectancy, or the available fruits of truth, can be guaranteed: and such truth is opposed to false opinion, or that belief which, founded on our own private imperfections, or suggested by the great deceiver, will disappoint expectancy or fail, and is, therefore, a fallible ground of hope.

Goodness, from the verb *to gode*, the Saxon godan, signifying to drive or impel, is the condition of being guided, goded, or driven; and implies a state of obedience to God the Almighty Guide, who, by his *Laws* or rules *laid down* for us, impels us forward in the *straight path*, which we shall presently see to mean the *directed* path. *Good* or obedience is, therefore, opposed to *Evil*

or rebellion. When we speak of the goodness of God, we mean only to transfer to him, in the highest degree, all those perfections which man, made in his image, would possess in a subordinate degree, if he were to be good. But to be good, we must act right; let us see what right is therefore? And whether there can be a Natural Right? or more rights than one?

RIGHT is the past participle of the verb *regere* to rule or to direct, being the same as *rectum:* and it implies a director. Parson Horne observes, and I may quote it, since *fas est ab hoste doceri*, that *straight* is a word of the same root and meaning: so that to act right, is to do as we are directed, and implies conformity to Guidance. Now there can, therefore, be no universal or absolute right but that which comes from the Omnipotent Director, to whom we are bound by RELIGION; a word derived from *religare* to bind, and used, *par excellence*, for the greatest of all obligations. In order to be bound we must have some tangible hold; and the chair of St. Peter is the holy rock of safety, placed eminent above the ocean of time; to which the bark of life is anchored, and on it is placed the light that cannot be hid, which, like the star of Bethlehem, is our guide through all the waves of temptation, and the winds of adversity. The Saints recorded in this little book, are the

pilots who have weathered the storm, and are gone to the haven before us. We must follow them in *their* courses, or otherwise, by steering according to the compass of our own judgment of the way, we shall get out of our latitude, and fall among the pirates of heresy into the whirlpool of jeopardy, and be lost. Let us ponder for a moment on this metaphor, faithfully depictive of reality! What would be the sensations of an obstinate man sinking in a boat which his perverseness at the rudder had overturned, if only sinking into water, and at the same time viewing a fleet of happy adventurers entering the longed for port, conducted by one pilot now gone too far to hear him, and guided by a beacon now only shining from afar on his misfortunes! His consolation might be that all of them, the happy mariners of the one fleet, as well as the poor fool in the wreck, would soon repose together in the earth, and be laid in the silent level of the grave. But this consolation will not apply to the shipwreck on the Stygian lake. Follow up in imagination the sensations of a man whose proud exercise of private judgment lost him the bark of Eternal Life, in a lake of unquenchable fire, in which there is no soothing hope, no more affectation of the repose of the tomb, but everlasting torments, wailing, and gnashing of teeth; and this too, coupled with the eternal

recurrence of the reflection that the great happiness of Heaven is lost for ever, and the society of all the Prophets, Saints, and glorious Martyrs, those whose histories formed the subjects of his earliest meditations, whose merits were the theme of his childish carols; who were through life associated with all the imagery of hope; who may now be in the knowledge of all those mysterious things to dive into which, on earth, were vain curiosity, the course and nature of the stars, and the wonders of the firmament; Saints who are reigning with God, whom he had always hoped to return to; in contemplation of the holy Trinity, no longer a mystery; in company with the Blessed Virgin, the mother of mercies which he might once have depended on—all participating in a communion of happiness with St. Magdalen, raised to great glory by timely penitence; with St. Thomas, who believed before it was too late; with St. Rosa, who was faithful through life, and knew now the merit of despising worldly vanity; with St. Clare and St. Teresa, those miracles of austerity; with the Sisters of Charity, now enjoying its fruits; with St. Jerome, who left the Roman Senators in time to follow the Evangelists; with St. Benedict, who made rules of life, with so much effect after life; with St. Ephrem, who taught wisdom to the Church, and now sees its glory; with St. Dominic, who saved nations

by a timely tribunal; with St. Francis of Sales, who gave advice available in mixed life; and above all, with the great and benevolent St. Ignatius of Loyola, who left his prayers and the delights of retreat to teach others to pray, who, identifying himself with his fellow creatures, and merging individual exigency into the common stock of human want, became a prodigy of the perfection of Charity; while his followers, walking in the Evangelical Councils over the earth, from the equator to the poles, have enlarged the one fold of the one shepherd a thousand fold, and added hundreds to the souls in Heaven, now blessed by a reunion with God by the merit of Jesus Christ crucified: and now in the actual fruition of the unspeakable pleasure, for which they had toiled all their lives, and which they now inherit for ever! All this holy company, would the dupe of heresy in question reflect that he had exchanged, for ever, for the society of devils and the victims of justice, amidst all sorts of deformity of vice and of wretchedness; surrounded by monstrosities of inconceivable horror; burning in flames amidst the stench of brimstone, in the pit of despair, called bottomless, because there is no end to its tortures, and the *everlasting consciousness of loss!*

Now this doctrine of the bliss of Heaven, and

fire of hell being part of the doctrine of Christianity, or the one truth, cannot be a belief which will fail of answering to expectation; according to the proofs already exhibited. But if it could be doubted, nothing would be gained: for the alternative or scepticism would be still worse than the chance of hell, where any hope of salvation was left: and what has all particular heresy led to but general doubts, more or less distressing, of the whole of Christian doctrine? And then, once admitting doubt, we may seem to be only forms of the earth, invested, in the course of perishable nature, with temporary consciousness; a thought as horrible as it is unholy, and which it would be more difficult to reconcile with the attribute of Omnibeneficence, than any of the obstacles which sceptics throw in the way of our belief in God's eternal judgments. To a doubter then in any part of Catholicism,—since disbelief in any part would engender a doubt of the whole,—the world itself, divested of hope the panacea of life, would appear a perpetual hell—a valley of tears without a mountjoy. For not only would all our miseries be without their solace, by loosing their merit as crosses; but our joys would all be tinged with melancholy. Since all things in the mere physical world, being manifestly calculated only for a time, would be viewed, in respect to their mortality, as passing phantoms,

unless we could hope, by sanctifying their use and employment, to enjoy, at their close, an endless reward, where the recoiled serpent, emblem of eternity, should have swallowed up the sting of death in his tail. For what would be the advantage of joys on the wing? Every thing would seem going on to death. Like wrinkles on the face of a worldling, which worry the mind that cannot bear to confront a looking glass; so every autumnal tinge, to a sceptic, would sting him with remorse: he would hate to view the Circle of the Seasons, measured by the hour glass of life; or the waning movements of things, in the great speculum of nature. Every bird in spring would seem to sing in unison with those hypochrondriacal strains that constitute the lyric poetry of heathen and even of protestant nations, so contrasted with the animated hymns composed by the Catholic Saints.* Parents are dead, and to the doubter perhaps extinct for ever. Friends are lost to be found no more: the whole world about to be lost, and every tie and every bond of affection severed; all the rustling leaves that fall bidding everlasting farewells; the earth looking only like a grave, and the canopy of Heaven like a pall; while in reality Hell would be in waiting!!! These thoughts are the fruits of the

* See numerous examples in course of this work.

first doubt, (from *duo,)* by which the faith of man was made *two* with, or separated by presumption of private judgment, from the *one* truth, spoken by God. To this pandemonium of horrors, is contrasted the animating picture of the Catholic Communion of Saints. Heresy began by attacking the greatest comforts of religion, by robbing men of the belief in the continuing power of those who are still on earth to assist their departed relatives in Purgatory by their prayers; it then attacked the confessional; at last made religion odious, and changed a service of love into a service of fear.

It is notoriously the remote consequence of the protestant heresy, that the bulk of the men of science and learning in protestant countries are become infidels, and many of them have openly professed deism; the Christian faith was shaken at the "Reformation," and in time exploded in the great convulsive shock of the French Revolution. The sins of the fathers have been visited on the children even unto the fourth generation. The marauders, who in their heresy said there was no visible church, have in time generated the fools who have said in their hearts there is no God:—truly a monstrous thought but not more horrible than the practical atheism, which prevails among many who profess and blaspheme his name.

As doubt is, therefore, shown to be worse than the chance of hell ; and as to those who will enquire, with sincerity, it may be changed for certitude ; as we have still the choice, *Dei gratia*, of being saved, or of being destroyed before us ; and as the *ne plus ultra* of all human argument, namely authority, proves our inevitable lot is either one of them ; so ought we to choose between the two, while choice is in our power: and the choice lays between submission to authority on the one hand ; and rebellion against it on the other. I am convinced with the Abbè De la Mennais, that *la Verité est l'Etre*, and that it can be but one.

I should not have thus digressed on the terrific alternative of heaven and hell, had I not perceived that nowadays, people have got into a habit of satisfying themselves with some chimerical view of futurity, more conformable to their own wishes than to the revealed truth. They cannot bear, with the atheist, to anticipate nonentity, nor with the Catholic, to face the day of judgment. Therefore they create, laughable enough, if it were not lamentable, a little imaginary Christianity of their own, divested of those fearful doctrines which are an essential part of it : and thus a false security is got up, which not only reconciles the worst of crimes to men's consciences, but which is more dangerous than down-

right atheism, inasmuch as it implies a thought on the subject sufficient to constitute a neglected opportunity of enquiry, and thus of inculpating us in rejecting the offered means of Salvation. I know hell is hard to think of, and is not of a piece with the baubles of this giddy age, in which our dye is cast. I once fell into a similar error myself of doubting of the eternity of punishment, till my wrong notion was set right by one of our learned Fathers; and I am glad of an opportunity of correcting the error. I do not marvel that the doctrine be unpalatable, nor wonder that among sects who reject the comfortable doctrine of absolution by the Sacrament of Penance, it should frighten numbers into madness, and fill our lunatic asylums with the melancholy dupes of private judgment; but I do marvel that men who take such pains to search to the bottom of the least question relating to profit and loss, should slur over the great question of eternal loss, or lucre. For as the actual sum of evil of any danger is as the absolute pain of the thing dreaded multiplied by the probability of its happening; so the bare possibility of hell must be an immense sum of present evil, because if the future chances were ever so few, the multiple would be of tremendous import, from the immensurable pain of one of its ingredients. The converse argument may be applied to the ad-

vantage of the hope in heaven. If the mind of the reader is not analytical enough to seize this argument in its full force, he may use another to dispel from his mind the deceptive securities that private judgment is apt to conjure up; namely, that this doctrine, like all the other profound mysteries of our religion, forms an integral part of Christianity, the whole of which must rise or fall together; the rejection of it, therefore, if that could be rejected which is proved to such a metaphysical certainty, would leave a chasm in human expectancy, and cause a rupture of social and religious associations, that would of itself cause a hell upon earth. So that there is no alternative: to be happy, one must believe the doctrine of heaven and hell, and make up one's mind to obtain the former. That the final punishment is actual fire, is also a doctrine of the Church. St. Augustine, speaking of the fire of Purgatory, says, *eodem igne crematur animus in purgatorio quo damnatus in infero.* Neither is this belief inconsistent with the fact that fire, under some form, is the great elementary agent of Nature, as appears in comets, lightning, volcanos, and all the direful visitations of Providence. The etymology of hell is doubtful, and is too fearfully expressive of its horrors to be dwelt on. I shall pass it over, and go on to the enquiry from which we have digressed, whether

there can be such a thing as Natural Right. This will appear impossible, since Nature (the corrupted gerund of *nascor*) signifies *that which is about to be*, and implies merely a power of change imparted to certain *effects*, so as to constitute them in their turn *causes*; it is, therefore, a creature, and therefore can never assume the attributes of the Creator, in originating the direction of motion, in physical things, nor in spiritual things, of becoming a director of *Right*. Neither can there be two rights as latitudinarians pretend. The same analysis may be applied to similar words.

JUSTICE comes from *jubere*, to command (subauditur Deus); so that a just man is one who does as God commands him, or who submits to Authority. In Latin, *jussus* and *justus* have the same intrinsic meaning.

WRONG, the converse of right, comes from the Saxon verb wringan, and our verb *to wring*, and signifies wrung or swerved, turned away from the straight line of rectitude. The French *tort*, and the Italian *torto*, from *torquere*, to twist, have the same meaning.

HEAVEN signifies a heaven, heaved, or lifted up, that is, *par excellence*, the place of ultimate exaltation: and this its etymology will explain how it happens to be applied to the starry welkin, as well as to the paradise of eternal glory.

I shall adduce but few more examples, though many thousands might be brought forward; indeed the whole science of philology supports the doctrines of the Catholic Religion; while the very origin of language itself, notwithstanding the trumpery stuff that has been written about it by philologists, is wholly inexplicable in any other way than that in which the Bible and tradition represent it to have began, when man was first created perfect in his kind.

Merit, from *merere*, is what one deserves, and there are degrees of merit, in works of supererogation, to which degrees of reward are promised, *even as one star differs from another in glory.*

Faith, a word which grammatically is a verbal noun, is derived of the third person singular of the Saxon faegan, *pangere*, to contract, or covenant: and it agrees with the Latin *fides*, from *fidere* to trust or confide, so that when applied to the act between man and the Deity, it implies absolute or complete trust in the word of God, including the total resignation of the fallacies of human reason, and the rebellion of the human will. It is important that those who love to doubt and cavil, should consider well this meaning of the word, because it is so often confounded with mere Belief, which is an involuntary act of the judgment. For example,

as a learned Bishop has said, we may exert our reason to find out which is the true church ; and to an intelligent man, who enquires sincerely, a firm Belief that the Catholic Church is such, will be the natural consequence : but this is not all we mean by Faith ; for, as he goes on to say, when we have discovered the true guide, then are we bound to assent to her doctrines, and submit to her discipline, and thus to fulfil the covenant (that is the *con veniunt)* between God and man, which is the Authority of the Church, with whom Christ promised to be for ever. So that an Act of Faith is an act of covenant, or a solemn declaration of consent to all that the God, by the Catholic Church, teaches or commands, and includes previous belief that her authority is from God.* Therefore it is not true that we make a voluntary act of one that is involuntary, as some heretics accuse us of. By this etymology we see also that a dereliction of Faith is a breach of covenant, whereby we, in justice, incur the punishment of heresy. A child learns to appreciate the authority of his father, but believes and obeys him, without further enquiry about modes of causation beyond his years. In respect to the greatness of the Deity we are all children.

* I do not pretend to be, by any means, a learned man, much less a theologian, so if I be wrong in these remarks, for they are edged tools, I hope some person, better informed, will set me right: *suggestio est, non authoritas.*

An Act of Hope is a solemn declaration that we firmly expect and desire the promises of God: the Latin word *spes* and the verb *sperare* have by root the same meaning as *spirare*, and signify *valde spirare* or *aspirare*, literally a sighing or breathing after something, and when applied to religion, signify the powerful *aspiratio erga Deum*, our ultimate tendency and the end of our creation.* An Act of Charity is a solemn

* I will just glance at a few more etymologies, just to show, by comparison, that those already adduced are traced in the spirit of language, and then I shall leave readers of more learning to pursue the subject further, if they please. I shall take some of the very examples, employed by Horne Tooke for opposite purposes, as they will best show how frequently the dupes of arrogance and apostacy fall on the sword which they unsheath against the authority of God. CHURCH, he says, is *aliquid Dominicum;* and then spins out a trumpery tirade against its abuses: this etymology expresses, however, the real character of the Catholic Church, *the thing of the Lord.*

FATE, says the wordmonger, is from *fari*, and means something spoken. DESTINY, something destined: but both these words imply a universal speaker and designer; so that a man's fate is God's word, or decree of judgment against him, either good or bad, as may be.

LOT, from the verb *to let*, a condition permitted by God.

LUCK, from *to look*, or foresee, the upshot of God's foresight, otherwise expressed by Providence, from *pro* and *videre;* when contrasted to prudence, which is providence applied to man, it means something obscurely sent us by the forecast of the Almighty discernment, but not foreseen by man.

FAULT, like false, is from *fallere*, to fail.

CHANCE, from *cadere*, implies the falling out of anything; but it implies *falling from Heaven* or from God, and not simply human accident. Otherwise we could not say a thing fell out by chance, which would be equal to saying *it fell by falling.*

CANT, chaunt, and accent, from *canere;* just as SONG comes from the verb to sing.

HOOD, from *to hide*, or *shut in*, signifies a covering. A sisterhood is an enclosure of sisters. FLOCK is from fleckan, *aggregare:* but I might multiply examples of such words without end. I shall now pass to some of more religious import.

protestation of our love of God above all things, including the love of our kindred. I have doubts about the propriety of entering into the etymology of the word *Charity*, *Caritas*, *dear*, &c. but I believe it signifies, by a very intricate contrivance of language, the consummation of love, a resolution of all thoughts, words, and works into God, as the ultimate object of our being. All the words indeed for great theological virtues,

ANGEL, from αγγελλειν, to *send*, is a messenger of God, charged with or sent on the Divine commissions. GUARDIAN, from *regarder*, is an overlooker; so that a Guardian Angel is an overlooking messenger, a word that answers very well to those holy spirits whom God in his mercy has sent to be our protectors.

An ARCHANGEL is a higher order of messenger.

LORD, from *lordan*, *to lord* or overrule, signifies the *Ruler over all.*

SAINT, *Sanctus*, from *sancire*, is a holy person, sanctioned by God, and received into heaven from his or her merits.

BULL, from βουλομαι, an edict of the papal will, and used, *par excellence*, for the approval of any thing by the delegated will of God.

WICKED comes from the old Saxon verb *wiccian*, *incantare* to enchant, and the word *Witch* comes from the same verb, meaning an enchantress. Wicked (as opposed to good or divine direction) implies an enchantment from the devil. The word strongly supports a deep metaphysical doctrine, maintained by De la Mennais, and refers to the obscure but fearful doctrine of demoniacal obsession and possession. For the devil sends his messengers of evil, and besieges man in his weakest parts and passions, and makes him a monster of cupidity, or takes the soul by storm, and destroys the sovereignty of the will itself. The doctrine of the Church respecting the exorcising of evil spirits, too, is fully borne out. To resist such invasion in common cases we must invest the citadel of the soul with the armory of the Lord, and like faithful centinels be true to the duty of a soldier, *vigilare et orare.*

I will not burthen the book with more examples, but I do declare that the most patient examination of this subject throughout, has convinced me how completely the whole testimony of language is in favour of revealed Catholic religion.

seem to me to relate to the union with the Deity. People talk of being united to God in prayer, and so on. In short the more one meditates in silence and in abstraction from the interferences of earthly objects, which dazzle our senses, on the end of our being, we must be convinced of this: and hence we see the comprehensive force of the maxim of St. Ignatius :—*Omnes cogitationes verba et opera in Deum, tanquam in finem, referrentes ad Deum et Dei gloriam honoremque destinate.* To toil for this end then is the labour of the life of a Christian ; and as the perfection of Charity is to effect our own union with God, or our salvation, by labouring for that of our fellow creatures, so also must we even forego periodical prayer and the divine office, for the fulfilment of the duties of education and conversion, for the greater spiritual gain : hence again do we perceive, as our holy Father expresses it, *Relinquere Deum propter Deum multum lucri spiritualis esse compendium, nullum dispendium.*

The complete exercise of this harvest of souls, cannot be exercised so well in riches as in poverty. For *riches* (derived from the Gothic rigkan, *congerere,* to heap up, like ricks, and racks, *things raked up,* whether of corn, hay, or money, honors, or scientific renown, it matters not,) are opposed to poverty, or *egestas,* which is, the being without *congeries* or heaps of

wealth, as recommended by Jesus Christ. Now riches, therefore, according to the meaning of the words of our Lord, can only be sanctified by their destruction, or the giving of them all, above what are immediately necessary, away to the poor; in which case they are no longer riches, but alms. It is difficult so to despise what we really possess, as to live even with munificence in a state of spiritual poverty. Riches tend to monopoly, the cold selfish antithesis to the Christian perfection of community. The woful experience of all ages has shown, not only that they attach men to this world, and therefore defeat the object of the theological virtues already explained, but that they foster selfish vices: so that in modern commercial states, cupidity and presumption have become a proverb; whence we hear, "Every man for himself and God for us all," instead of the good old Catholic maxim of "Every one for his neighbour and all for God." It is thus that I have become convinced, with the great model of charity,—*Etiamsi nullo superaddito, laus Deo par foret, ad majorem tamen imitationem Christi, eligendum potius esse, cum eo paupere spreto et illuso, pauperiem contemptum et insipientiae titulum, quam opes honores et sapientiae aestimationem sectari.**

I will not debate it with any man, rich or

* Apotheg. lib. i. 3.

poor, which lot he would prefer, but the latter seems to me to be in the more perfect Christianity, or I have misunderstood it, as taken from the sermon on the mount preached by Christ. And those who amass property, ecclesiastical or lay, whether by tithes or by commerce, would do well to recollect the answer of the younger brother of St. Bernard, who, as we read, when the Saint with his other brothers, retiring to a convent, gave him all his rich lands to his inheritance, returned for answer,—"What, will you all take heaven for your portion, and leave me only the earth?" He knew riches might loose him heaven, and remembered the words of our Lord, *Quid profecti habet, qui totum mundum obtineat, et animum suum perdit?*

I own I can see but little of Christianity in its new fashioned professors; the spirit of the whole system appears lost in the world. And the only apology, though it is not a justification, for those men of genius, who being educated in the learned sciences to behold and to converse with the harmony of nature, for rejecting Christianity, is that, between the fanatical cant of profession, and the sordid cupidity of practice, among the worldly victims of heresy, all must seem to a contemplative mind to be discord, hypocrisy, and paradox.

Can any one who knows the meaning of

words or the power of logic pretend, that he who sleeps on beds of down, while his neighbour is forced to lay awake on the stones, who impatiently revolts at pain, trouble, and crosses, and who lives in indulgence, raking up the treasures of a motheaten and corruptible existence, to revel in carrion, is really a follower of Christ crucified? and I admit, with our enemies, that it were better to give up the name. Besides, an individual has no right to limit the signification of Christ's declaration, that *a rich man cannot enter the kingdom of his Father.* Innocent IV. ratified, at the prayer of St. Francis, the rule of mendicity as observed by the Friars Minors, which has been ever since recognised by the infallible Church as a model of perfection. I am, I trust, neither bigotted, nor do I single out protestants as objects of censure any more than I should an affluent and avaricious member of our own Church, but having undertaken to explain her doctrines, as far as a man of limited knowledge can do in this little volume, it is impossible to avoid showing that the genuine spirit of our religion is poverty. Not that actual poverty is necessary, except for those who have made religious vows, but the spirit of poverty must be maintained by all christians. As the spirit of mortification and solitude of prayer has caused a Monk to be called the companion of God; so

poverty, giving all to the poor, has proverbially made a Friar the *poor man's friend.* The combination of these two qualities, that is inward retirement *in Deum*, with the labour of mercy *inter homines*, as consummated in the rule of St. Ignatius of Loyola, will ever make his rule the model of perfect charity. The question may be thus *logically* stated, and I know the philosophers affect the love of *logic*, that is a *building of words.* Christ positively asserts that there is only one straight gate and narrow way to heaven, and that those who go there must follow him and carry the cross, and that, too, in the spirit of poverty, chastity, and obedience. But whoever voluntarily does less than Christ falls short of perfection, because he has not the will of perfect imitation, which is necessary even for those who have imperfection to encounter. Our DUTY is *that which is owed:* like *devoir* or *debito*, it comes from the verb *debere*, and signifies in religion a debt to God. Remember therefore that we are assured that the uttermost farthing must be paid. Our aim ought to be at perfection, which, though in the creature, like the asymptote to the hyperbola, it may never reach the perfection of the creator, is nevertheless always to be sought by the severest employment of those means of perfection laid down and exemplified by Christ the model of perfection.

Consequently the love of riches, the lusts of the flesh, and the pride of private judgment, must be willingly sacrificed, through a life of perpetual penance, for poverty, chastity, and obedience, if we seek perfection.

It may be asked, must we not *have* necessaries, and is not that possession? I answer, it is, but religious community or brotherhood is an arrangement for the commerce of mutual kindness, in which the poverty of the individual is preserved in spirit, though merged in a community of possession. In the world we may act up to the spirit of this counsel, by giving away all superfluous goods in alms, by regarding the rest as held in common with our families, as the food necessary for our pilgrimage; abhorring and subduing the least love for them. Again, it may be said perfect celibacy cannot be practised by all, as we must have a succession of people, or we could not save a succession of souls. I answer, St. Francis of Sales, in his introduction to a devout life, has given the world rules for the practice of chastity in the world, in which its spirit may be preserved, and to them I refer the reader. Lastly, if it be said that we must have a will, the result of the prerogative of free will, or the liberty of bending either *right* upwards to heaven; or *wrong;* and that in the world it is necessary for each man, in some measure, to

exert it; I reply, that it is only in respect to obedience to the laws of God that volition is surrendered, and that the measure, in which each individual may exert his will, is to be regulated by circumstances, and by the advice of a prudent director; but that in matters above reason, or in faith, it must be submitted unreservedly to authority. Such a state of society as would result from the prevalence of the evangelical councils is not chimerical, though it has never been perfect. It existed in the middle ages in Europe; and the poor have every reason to pray for its return. Luxury is put to shame, even by heathens, because polytheism derived some of the spirit of penance from the law of Moses, though it got mixed up with human passions: and I own I see more religion in Horace than in a modern fine gentleman: for he extols the austerity of his forefathers, who neglected their private villas to enrich the common townships of the public, and to decorate the temple of the Gods, *Nec fortuitum spernere cespitem leges sinebant, oppida publico sumptu jubentes et Deorum templa novo decorare saxo.*

As I review what I have written above, I feel as if I had profaned holy ground, and sought the truths of the bible in the lexicon. I shall, perhaps, be asked what these abstruse and difficult enquiries have to do with Christian

piety, which we admit may be understood and perhaps best practised by the most humble peasant? I answer readily, that it is better for those not already corrupted by false reasoning, to abstain from such investigations. To a child beginning life, the most lowly and unlettered of the Saints would be the better models of the following of Christ, than the most exalted and learned. St. Veronica had as much merit as St. Paula; and the humility of St. Francis of Assisium is more perfect than the erudition of St. Augustin. But it is where we have already been led astray by the delusions of abstruse philosophy that the subtilties of argument are allowable, in order to detect the illusion, and show the deceitfulness and vanity of our own reasonings, by making our metaphysical arguments recoil on ourselves, to our discomfiture and mortification; and thus convince us that we must unlearn what we have learned in our own conceits, and consent to be taught all over again from authority like a child. Again, if these enquiries are prompted by the pride of scholarship, a culpable curiosity, or a secret attachment to the beauties of argument, they are condemnable; for in such case they are a dereliction of God for the love of ourselves. But when undertaken to humiliate ourselves and debase the pride of private judgments, particularly when the instruction of others is included, they

are, I hope, allowable. St. Jerome condemned himself in the wildernesss for his attachment to the classics, saying that he felt as if he were leaving Christ for Cicero. But his lore was sanctified by the use he made of it to oppose the subtil heresies of the times. I confess candidly that what little I have learned of the classics, and of the opinions of the mathematicians and metaphysical philosophers, has been of no use to me sufficient to counterbalance its abuse, and that if I had my life to come over again, I would rather choose to learn all the necessary truths of Catholicism, in seclusion from the world, in ignorance of contending opinions and of science, and in a state of discipline that would exclude the exercise of private judgment in any question of moment. For the ignorance, which is bliss, and which makes wisdom appear like folly, is the absence of those sophistries of argument that exercise a tyrannical sway over the mind in youth, and print on the tablet of memory, when soft, false impressions, that the discernment of age may see through and condemn without being able to efface.

Christ, the rule of the Catholic Saints.

In the ensuing short lives of the Saints, which follow each day in this book, I advise the young reader always to ponder on the leading traits in

the character of each of these remarkable personages; and in order to avoid the error of esteeming what is of humanity, or of despising what is of God, in each of their highly diversified characters, let him try them all by the example of Jesus Christ, and then compare them all to modern "Christianity." This is the true method of using the histories of persons distinguished by their practices from the rest of mankind, all diversified in character and modes of perfection, but all agreed in faith and in the spirit of perfection; all falling short of the one absolute perfection, but all excelling and abasing and putting to shame modern imperfection. In our days there is a paradoxical mixture of God and mammon, which the study of words would detect. People like to think there is an after life, but loathe to earn it. Those who enjoy the encouragement of mount Thabor, should take up their cross and go up mount Calvary, or else honestly declare they have chosen atheism, by preference. What has occasioned this perversion of language and general misnomer in modern ethics, I know not, except it be the cold paralysing hand of heresy, which was stretched over Europe, when the beauty, harmony, and grandeur of the Catholic religion was bartered for the ravings of a debauched apostate reformer: but of this I am convinced, notwithstanding all the stuff so vaunted

forth about education separated from religion as is the case nowadays, and having all its fruits before me in the multiplication of crime, that the wisdom of antiquity is scandalously reviled and insulted by an age of frivolity; and that the early ages of Christianity, to be learned from the Saints' lives, are only called dark, by those who, being hoodwinked themselves and led blindfold by prejudice, cannot see their light.

In reading of the martyrdoms suffered by the early propagators of Catholicism, let the candid reader ask himself,—did they suffer more than our Lord? In the voluntary privations, poverty, and deep humility of St. Francis,—was he more abject, despised, or poor than Jesus?

When we read of St. Teresa, and the unshodden Carmelites,—enquire, did not our Lord do more than walk barefooted?

When we peruse the life of St. Francis Xavier, the miracle of God's mercy in the wilds of India, let us enquire,—was his life more abandoned to conversion than our Saviour's? The life of St. Clare will astonish a modern fine lady from its austerity, but did she suffer more than the Blessed Virgin Mary, at the foot of the cross, and is not every family to take its example of life from the Holy Family?

It is by such questions and exercises as these that we shall see whether the Saints were

objects of ridicule, or veneration, and whether our abandoning, in modern times, their examples, from the natural love of ease, be really meritorious or dangerous, considering that we are bound to follow Christ.

Of the regular modes of Christian Perfection, called the Religious Orders.

Besides the necessary obligations of a Christian to exercise the theological virtues, and live in faith, hope, and charity, and in obedience to the discipline of the Catholic church; there have been at all times persons willing to bind themselves to a life of greater severity, and to aim at the perfection recommended in the evangelical councils, which includes voluntary poverty, perpetual chastity, and entire obedience. As I have already spoken of these things, I shall say but little more about them in this short sketch, but remind the reader, that besides the vows of chastity, by which all the clergy are bound, and their greater obedience to their bishops; what are called regulars or the religious orders are bound by vows to observe more strictly all the three evangelical councils, and that too in submission to particular rules, as to hours of prayer and other rites, which belong severally to the different orders. The rules of the several orders, although founded in spirit on the same model, in their essential nature, are

nevertheless regulated, in matters of less importance, according to the different views taken by their respective founders ; and thus the church is beautified by variety, in the modes of perfection practised by each, while the spirit of perfection is maintained in all, having all Christ for their model.

Whatever ignorant persons may say to the contrary, no one who is endowed with a philosophic mind, can be insensible of the conformity of this diversity in the modes of perfection to every thing else in nature. For do we not see in all the works of God the most infinite variety. Whether we contemplate the chequered surface of the earth by day, in all the beautiful species of flowers and of animal life, or behold the starry firmament by night, we see the power and wisdom of God in endless variety : and when we magnify the myriads of minute creatures of the ground with the microscope, or penetrate into space with telescopes, and behold the wonders of distant globes, we only encrease our knowledge of the infinite sorts of forms and changes of which all nature seems composed. It is, therefore, in perfect conformity to what the whole of the known universe exhibits, that the mind of man should be various in its natural propensities, whether in a state of degradation, mediocrity, or perfection. The Catholic religion, united as

it is in the Pope, and regulated by the councils of the church, harmonises these various propensities, and prevents their degenerating into the vices of idiocrasy, by regulating, as it were, the bent of each individual genius, according to the joint wisdom of all, guided by a rule of conduct which has God for its author. Perfection, therefore, like secular life, may be practised under a variety of rules, provided only that every rule be approved by the head of the church, guided by her councils, which, as I have already shown, constitute the best criterion of truth that the nature of man is capable of affording. And how strikingly will the whole history of Christianity, if studied by an unbiassed mind, prove the sound policy of this arrangement. How strictly conformable to all we see of partial imperfection is it, to say that no individual mind can be supposed so perfect in all its powers, as to preclude partial imperfections of judgment; and consequently how excellent appears that contrivance by which our pious ancestors, in the convocation of councils, erected a standard whereby truth should be tried, composed of a plurality of individuals, each excelling in some particular perfection, and all submitting their common verdict to the approval of a centre of unity in the Pope, whom the experience of ages has proved to have been guided in the consistency of the pontifical decisions, by the

spirit of God, according to the promises of Christ. For to what else can be ascribed that wonderful harmony which pervades the Catholic church in every age and in every country: while protestantism, and indeed every variety of heresy is made up of small societies of persons, local, ephemeral, and disunited in opinion, even among one another, and so opposed in character to the unity and perfections of Catholicism, that they in fact serve to render it an additional support, by forcibly bringing to our minds the contrast of their several imperfections, just as exceptions are said to confirm a rule.

Another thing ought to be remarked, that though the particular excellences of our holy religion, such as profound humility, the spirit of mortification, an entire obedience, poverty, and chastity, an exalted charity, penance, and the pious invocation of Saints, which have led our ancestors to such perfection, are wanting in all heretical sects; yet in all of the latter we see some particular virtues, which have led a few individuals to excel the common herd: the quakers, for example, have imitated Catholic humility, but for want of the confessional, it becomes an occasion of pride; they also affect to seek the interior consolations of the Holy Ghost, and great would be its utility, if, as in our spiritual prayers, they were directed in doctrine by

authority; the methodists have zeal, the Swedenburgam have enthusiasm, and so on. But what are all these partial virtues, but broken fragments of Catholicism, the common mother, of whom they are perverted and ungrateful children? As the sparks of a fire that fall among wet fuel, where ventilation is excluded, are soon extinguished; so the scintillations of charity, that fall on hearts who have lost their spiritual guide, are soon damped, and are seen here and there going out, like dying embers of the divine flame. How do we see daily thousands of new sects springing up, and changing or utterly disappearing; and this has been the case, from the great heresies of the Arians and Albigenses, down to the ravings of Luther, Calvin, and Socinus—all objects of pity but never of persecution; for many of their followers and dupes have been persons who have done their best in their ignorance of the truth, and who ought not to excite our pride but our humility, since it may often happen to many of us, that knowing much more than they, and having done less, we may have fallen farther short of our duty.

But let us turn from commiserating imperfections to the lives of the Catholic Saints, living lives of comparative perfection, each having his particular character, but all modelled on Christ. For as the sun illumines all the denser planets

that revolve round him, while each reflects a peculiar light in his kind; so the saints like satellites transmit through the prismatic varieties of their individual minds all the shades and gradations of perfection; and whether they blaze in eccentric orbits like comets, or move in the more sober circles of other stars, they have all one common law of motion, are guided by one spirit, and appear in all their diversified brilliancy only as particoloured rays revolving round a centre in Christ, to whom they all tend, and with whom they will all be ultimately united. Who would not anxiously wish to be a part of this great celestial mechanism; rather than by blazing as a passing meteor of worldly ambition, to rise no higher than the smoky and dim atmosphere of the earth, and to go out after a moment's blaze, hissing and simmering in the cursed corruption of sensuality? Like those spirits described by Milton, who loathe to leave the body that they loved, and are feigned lingering about the exhalations of the charnel house, and haunting the vault of the sepulchre.

It will be found by what is related below that St. Paul, the first hermit, and St. Anthony, first instituted the monastic life in a regular way in Egypt. From thence this religious sort of life spread quickly through all parts of the world where there were Christians, and has existed

ever since as one of the distinguished characteristics of the true church. In all ages these holy retreats have been respected, and Henry VIII. that monster of lust and cupidity, was the first who dared to lay his sacrilegious hands on the consecrated houses of the religious, in order to plunder the church of property, and the poor of their maintenance. But I shall go on to speak of particular Orders, and their founders, and in doing so, it will be necessary to advert to a few of the numerous miracles performed by God at their intercession. Many of these modern miracles, I am aware, are disputed by heretics, though with no good reason, since they are as well attested and proved as any of the miracles related in the bible. Neither is there any real difference in the worthiness of the object to be answered by them, since all Christian miracles, whether antient or modern, have been professedly wrought in attestation of the truth of the Catholic church, by God himself, who has never said that miracles should cease, nor authorised presumptive men to declare that he has changed the course of his providence. I have before proved, from the nature of authority, that to impugn the truth of the Catholic religion in general, would be to deny Christianity altogether. And I now say, of Catholic miracles in particular, that to invalidate the evidence in their favour, would be to destroy

the value of human testimony, and render the most solemn asseverations of men on oath of no moment. From any one insulated case of a miracle, whether wrought at the time of Christ or now, no solid argument for miraculous interposition could be drawn, but from the whole aggregate of miracles taken collectively, having in all their variety of particulars, certain features in common and an object in common, establishing and supporting the one faith, an argument of so powerful a nature is drawn in their favour, that no mean sophistry of modern philosophy could shake it in a reasonable mind, if the passions and prejudices, and sordid interests of an effeminate age, did not interfere with the exercise of the understanding. This will appear more clearly to be the case, if we reflect on the inconsistency of protestants, in choosing to reject some miracles, as for example, our great miracle of the Real Presence, and yet admitting things equally unintelligible to the senses, as the Trinity in Unity, the eternity of hell, and other articles of faith. The whole world is in fact a miracle of perpetual changes, performed perpetually before our eyes, but in a manner of which we are ignorant. We have only five senses or inlets to knowledge, and the addition of a sixth, by its powerful multiplication of combinations, might let us into many mysteries hid. Transubstantiation, like

all other mysteries, depends for proof on authority, and not on reason. If we reject the sum of all human authority, and believe only what we understand, we shall soon become ideots. Let us judge between the two principles, on which people found their faith, by their respective extremes, and see which we shall prefer leaning towards. The *extreme* of authority, or the believing as every one believes, is absolute truth, as I have shown to be exemplified in what are called axioms. But the *extreme* of private judgment is ideocy, or the believing as nobody else does, exemplified in the delusions of insanity. Moreover we should not perplex ourselves with questions as to why things are ordered as they are, as some foolish philosophers do. For here again we are soon bewildered, since one subtil question may arise, which, including the petitions of all the rest, seems to be a comprehensive way of putting all their absurdities into one, namely, *why, since we in our private judgment can conceive universal* NONENTITY *to be possible, should there ever have existed* ANYTHING ?

I only bring forward these absurdities to show the poverty of human reason. It has pleased the eternal and uncreated God to create things as they are, and in all their existing relations ; and as we know absolutely nothing of external and continuously existing objects, nor

of the laws of their changes, but in proportion as God has placed them in relation to our imperfect senses, so in things infinitely above the reach of human knowlege, we must look to authority, coming originally from heaven, as the succedaneum for the defects of our own imperfect sensations; and I trust that there are many, even in this age of pride and arrogance, who will have humility enough to submit their own opinions to that authority in articles of faith, since such great philosophers as St. Augustine, St. Athanasius, and indeed all the great and good of better ages than our own, have reposed in it without doubting.

I have only introduced these arguments to prepare the reader for the extraordinary miracles which he must find related in the course of the Saints' lives, a circumstance which, like every thing else, is a part of the consistency of our religion. Since it might naturally be expected that miraculous circumstances would attend the lives of those prodigies of sanctity and perfection, which it has pleased God, in every age and country, to raise up for the edification of his church, and the advancement of his glory. I shall now go on with the history of the Religious Orders, for they are all completing the work of Christ, who came into the world by the miraculous conception of the Blessed Virgin,

herself conceived without sin. To a mind, therefore, endowed with the powers of comparison or capable of appreciating the beauties and the powerful appeal of harmony of parts in favour of the truth of the whole, it must appear that the partial doubts and limited faith of protestants, increases the difficulties of christianity, and have indeed been the real sources of a prevalent disbelief. But I shall now go on to describe the origin and varieties of the Religious Orders, and the characters of the founders, whose names are noticed under each day in this book. Although St. Paul is said to be the first hermit, while St. Anthony is called the prototype of Monks, nevertheless some of the Religious Orders claim even a higher origin than either of them; I shall, therefore, endeavour to make an arrangement for facilitating our knowledge of the principal orders distinguished by the rules which they followed, and of which numerous subdivisions will be shown to have been made afterwards. Christ is the great model of all, of which I have already said enough. The life of St. John the Baptist in the wilderness, see June 24 of this work, and the early ascetics, St. Paul, celebrated Jan. 15, St. Anthony, Jan. 17, and others, were the prototypes of monachism; while the penetential lives of St. Mary Magdalen, see our 22d July, of St. Martha, St. Mary of Egypt, St. Phoebe,

St. Thecla, St. Flavia Domitilla, and other religious women of the early ages, were the models of the Orders of Nuns, and all the congregations of Religious Virgins that have followed. But towards the middle of the fifth century these Orders began to be regulated by established rules of life. An artificial division of them may be made, as follows, into four divisions, with their respective subdivisions.—

I. The *PRIMITIVE HERMITS*, who betook themselves to the solitude of the wildernesses to converse with God in silence. A state of life existing from the beginning of the world, as

1. The Religious Solitaries before Christ, as Elisha and others.
2. Those who retreated at times in penitence, as David, Job, and others.
3. The Elian hermits on Mount Carmel, afterwards the Carmelite Order, under Christianity.
4. St. John the Baptist in the wilderness. We should now consider

II. The most *SANCTIFIED EXAMPLES OF RETIREMENT*, as

1. The retired life of the BLESSED VIRGIN MARY.
2. The forty days passed by JESUS CHRIST in the fast.

III. The *EARLY CHRISTIAN HERMITS, MONKS, and PENITENTS*, who followed the same habits as the preceding, under the Christian law, and were the prototypes and founders of the earliest Religious Orders, as

1. Those who lived in the Evangelical Councils in the world, preaching faith, as the Evangelists, Apostles, and the Disciples of Christ.
2. St. Mary Magdalen, the great model of penitents.
3. St. Phoebe, St. Thecla, and early female penitents in general.
4. St. Paul, the first hermit, see Jan. 15.
5. St. Anthony, the first monk, Jan. 17, who collected monks into monasteries.
6. The Anchorites, Coenobites, Pillar Saints, and other Solitaries of the eastern deserts.
7. St. Thaisis and the first cloistered penitents.

IV. The *RELIGIOUS ORDERS*, which began in the fourth and fifth centuries to be more regularly organised in community, and lived under particular Vows. Besides numbers of less regular modern Hermits, individuals doing particular penances, those who have made private vows of obligation to particular Saints or Orders, occasional Pilgrims, those who walk perpetually in Palmer's weeds, and devout Votarists in general secular as well as regular, clerical and lay, making up the bulk of Catholic Sanctity. We may arrange them as follows, for the sake of a more easy understanding of them.

1. The ORDERS OF REGULAR CANONS or Clerks, of early foundation, but afterwards placed under the rule of St. Austin, to wit—

1. Canons of St. John Lateran, founded by St. James the Great, who subsequently submitted to the rule of St. Austin.
2. Hospitaliers of St. John, of Jerusalem.
3. Canons of St. Mark, of Mantua:* antient.
4. Clerks Secular of the Oratory, founded by St. Phillip Neri.

* See Bull of Pope Innocent III.

5. Canons Regular of Roncevaux, by Charlemagne.
6. Canons of the Holy Cross.
7. Canons Regular of St. Anthony.
8. Canons of St. Augustine of Vallis Viridis.
9. Peres du bon Jesus, at Ravenna.
10. Clerks Regular of St. Paul, in 1526.
11. Peres du Bien Mourir, an Order for assisting and succouring those who were sick or dying.
12. Theatins.
13. Canons Regular of St. Augustine in general.

Besides Brother of Purgatory, and other local congregations, not mentioned.

Among female Orders of the same kind, and generally following in part the rule of St. Austin, afterwards to be described, we find,

1. Order of St. Sepulchra or Canonesses of the Holy Sepulchre, at Jerusalem: the most antient Order, formed by the holy women at the cross: the Order was afterwards placed under the rule of St. Austin; they wear the distinctive mark of the double red cross. This Order, like those of Sacre Coeur, at Paris, educate children.
2. Brigettines or Canonesses Regular of St. Austin, founded by St. Briget. See Feb. 1, of the Circle of the Seasons, p. 32.
3. Order of Canonesses of the Netherlands.
4. Ursalines, founded by Angela de Brissa, in 1540, in consequence of a vision of glorious Virgins in heaven. A division of this Order, at Paris, in 1612, are devoted to the education of children.
5. Beguines of Amsterdam, Antwerp, and others.
6. Paulines or Filles de la Sainte Vierge.

7. Order of the Visitation of the Blessed Virgin, founded by St. Francis of Sales.
8. Order of Charity, called Soeurs de la Charité, whose office is to attend to all works of charity in the world, visit hospitals, and so on.

There are other Orders which ought to be registered as regular Canonesses, and some few to which, from their mixed nature, no Order in particular can be assigned.

2. ORIENTAL MONKS, established very early in the Eastern Deserts, in Egypt and Syria, to wit—

1. Monks of St. Pacchomius, anno 330.
2. Monks of St. Julian of Antioch.
3. Monks of St. Apollonius, in the Thebaide.
4. Monks of St. Macarius, ibidem.
5. Monks of St. Hilarion hermit of Syria.
6. Orders several of St. Basil.
7. Acoemetes of St. Chrysostome.

Virgins of the same class may be reckoned the

1. Canonesses of St. Basil.
2. Nuns of St. Basil.
3. Religeuses de St. Hilaire and others.

To this class belong also the very early Coenobites, Anchorites, Hermits, and other Solitaries that made Vows, and who peopled the Eastern Deserts, and lived the most austere lives in the very early ages of Christianity. See Sadler's Engravings of Hermits, a collection of Prints in quarto.

3. BENEDICTINE ORDERS, originating with St. Benedict, and first founded and submitted to the original Benedictine Rule, on Mount Cassino, in Italy, about the year 530. Of this Rule there have been numerous monasteries, and subsequently many Reformed Orders, of all which the following is but a small list of the principal

variations, with the dates of their foundation, as near as may be ascertained with certainty.

1. Order of St. Benedict, of Cluny, in 940.
2. Camalduli or White Monks of St. Romuald, in 1020.
3. Hermits of St. Romuald, prob. in 1020.
4. Congregations of St. Justina, of Padua.
5. Order of St. Stephen, of Grammont, 1076.
6. CARTHUSIANS, founded by St. Bruno, in 1021, an order of great austerity and abstinence from animal food.
7. Monks of La Trappe, who take in part the Rule of St. Benedict, being one of the severest of the Reformations of that Order: the Monks observe silence, and abstain from all but vegetable food.
8. Monks and Nuns of Font Evraut.
9. CISTERCIANS, founded by St. Robert, of Molesme, in 1098, at Citeaux, in France, an Order frequent in England.
10. Bernardines, refor. by St. Bernard.
11. Monks of Vulombrosa, by St. John Gualbert.
12. Monks of Monte Virgine.
13. Humiliati of Milan.
14. Celestins, by St. Peter Celestine, see May 19.
15. Sylvestrines, founded in 1269.
16. Olivetans, by St. Bernard Ptolemy, 1320.
17. Feuillans, founded 1544.
18. Benedictines of the East.
19. Congregation of Mount Cassino, in 16th cent.
20. Monks of Font Avellan.

Among the females of this Order, we find some in modern times, whose Rules only admitted ladies of noble family, an abuse certainly of the monastic life, as the

Abbey of Rynsbourg and others. The varieties are—

1. Original Benedictines of St. Scholastica, 530.
2. Benedictines of Cluny, founded in 940.
3. Reformed Orders of St. Benet, in 1520.
4. CARTHUSIAN Nuns, of St. Bruno, 1080: of these there are many branches and convents.
5. CISTERCIAN Nuns, founded by St. Bernard, 1118: of the above there are several varieties, all having different habits.
6. Numerous promiscuous Orders, called after different founders, and following the Rule of St. Benedict. Among them are the Feuillantines, Soeurs Laies de Mount Olivet, Religeuses de St. Ambrose, Les Trappistes, and others.

4. AUGUSTINIAN ORDERS. So many Orders have partaken of this Rule, that it is almost impossible to make any perfect distinction of them, but under the head that I am now considering I include all those following the Rule of St. Austin, who were not Canons or Mendicants.

1. Antient Augustinian Monks.
2. Observantins of Lucette, in 1050.
3. Premonstratenses of St. Norbert, 1120.
4. Guillelmites, founded by St. William.
5. Blancs Manteaux, Or. St. Marie, in 1257.
6. Trinitarians, by St. John of Matha, 1260.
7. Monks of St. Ambrose, St. Gregory, and other antient congregations, some of which are no more.

Among the females under this class come—

1. Religeuses de St. Augustine.
2. Brigettes, by St. Briget, of Sweden, 1360.
3. Religeuses de l'Ordre de la Charité, in 1230.
4. Servites, by St. Juliana Falconiere, about 1330.

And many others, mixed Orders, following this rule.

5. MENDICANT ORDERS. About the middle of the 12th century, the Benedictine and other monasteries having grown very rich in lands, in learned libraries, and in property in general; and riches always tending to weaken the energies of the Christian character; it pleased God to raise up a new Order of Religious, for the greater glory of the church and the preservation of the true spirit of Christian poverty: and in the persons of St. Francis of Assisium and of St. Dominic of Calaruega, who were almost cotemporaries, were found characters fitted for the work of instituting Orders more completely in this spirit, and who, possessing no actual property, were called Mendicant. The Carmelites were soon after formed into an Order of the same kind, as were the Hermits of St. Augustine, and so great did the influence of these four Orders become in latter ages, that it often occurred that the four quarters of cities became named after them; thus in London, we have still the names Black Friars, Grey Friars, White Friars, and Austin Friars. These Orders followed more or less the rule of St. Austin, with their own peculiarities, observed the most severe mortifications, and underwent several reformations of unparalleled austerity. They may be thus divided—

1. FRANCISCAN FRIARS, or Grey Friars, called also Friars Minors, observing the Order of St. Francis of Assisium, their founder, in 1205, and approved by *Pope Innocent III. in 1210, together with the Order of St. Dominic. The Rule of St. Francis was revived by himself, and submitted to the fourth Council of Lateran, approved by a bull of Honorius III. in 1223, and confirmed by Innocent IV. This, the First Order, continued to increase,

* This Pope is believed to be the author of the hymn *Veni Sancte Spiritus.*

and became exceedingly famous: it has produced to the church 45 Cardinals and 5 Popes. It is thus subdivided—

1. Conventuals, who lived in large Convents. These Friars possess the Patriarchal Convent: they first settled in England in 1220.
2. Observantins, who observed the egular Rule, as restored by St. Bernardine of Sienna, in 1419.
3. Cordeliers or French Observantins, so called from their cord or girdle, and black habits.
4. Friars of the Stricter Observance: those in Spain are called Barefooted Friars, and in Italy Reformed Franciscans.
5. Recollects, instituted by F. John of Guadaloupe, in 1500. These are the true Grey Friars, wearing grey habits. They possess the Portiuncula, famous for its Pilgrimages.
6. Capuchins, founded in 1525. They wear a patch on their habits, and only clip their beards short. This reformation was approved by Clement VII. in 1528.
7. Bernardins of Sienna, or Zoccolants, 1400.

The above comprehend what belong to the first rule.

The Second Order of St. Francis are females, viz.:—

1. Poor Clares or Pauvres Filles de St. Claire, were founded by St. Clare before the year 1253, and have ever since observed great austerities, eating only pulse.
2. Urbanists of St. Clare, settled by bull of Urban IV. in the year 1263; they can enjoy some property. Like the other Orders, they have Lay Sisters. The habit of the Nuns is leonine, and very coarse.
3. Reformed Clarists, founded by B. Collette, in 1410

4. Capuchinesses, founded at Naples, in 1558.
5. Clarists of Ave Maria, at Paris, who took the 2d Order, in 1485, and are, of all others, the most severe.
6. Nuns of the Immaculate Conception, founded at Toledo, in 1484.
7. Conceptionists, who received a particular Rule from Julius II. in 1511.

The Third Order of St. Francis was instituted by himself in Tuscany, in 1221, for both sexes, living in the world united by Rules compatible with the secular state. Some branches, however, make the three religious Vows.

The Friars who observe the third Order are employed in serving the sick and other offices, as—

1. Minims, founded by St. Francis of Paula, in Calabria, in 1473.
2. Penitent Friars, of which there are varieties, and some are called Moines du tiers Ordre.
3. Piquepuce, much extended Order in France.
4. Unshodden Friars of Spain, wearing sandals.

Many more might be added, taking different names from their founders. The females following this Order are—

1. Grey Sisters, or Soeurs Grises, formerly common in Flanders, wore grey habits, and served in hospitals, and other works of charity.
2. Penitents, founded by Blessed Angela, in 1397.
3. Recollectines, a reformed Order of the above in the Low Countries.

There are also other subdivisions of this Order.

2. DOMINICAN FRIARS, Black Friars, or Friars Preachers, following the rule of their founder, St. Dominic. With St. Dominic originated the Devotion

of the Rosary, now universal in the church ; though the habit of counting prayers by beads is much older; for we find the Bell, the Cross, the Beads, and the Maple Dish, the proverbial accompaniments of the Hermit, at a very early period. With the Dominicans originated the Inquisition ; a Tribunal perhaps abused in later times. It was first established by the Council of Thoulouse, in 1229.

This Order has produced 5 Popes, 48 Cardinals, and 600 Archbishops. The object of its foundation was originally the Conversion of the Albigenses and other heretics that infested Languedoc and other parts of Europe at the time, and it has been attended with prodigious success. The Rules of this Order, founded chiefly on the Rule of St. Austin, were confirmed by Honorius III. in 1216. It is divided, 1st. according to its principal Convents, or, 2dly. according to its Reformations. The original Convents are—

1. Dominicans of Bologna, settled in 1217.
2. Dominicans of Spain, as Segovia, Madrid, &c.
3. Dominicans of St. Jacques, at Paris.
4. Black Friars of England, so called from a black cloak and hood worn by this Order in the streets. This Order was first settled in England by Brother Gilbert.

The Reformations of this Order are said to amount to 12 in number ; the principal of them in Europe are—

1. Observantine Dominicans reformed in the 16th century.
2. Conventuals : these, like those of St. Francis, live in large Convents.

There are also females of this order as—

1. Nuns of the Order of St. Dominic.
2. Nuns of the Reformed Orders.

3. CARMELITE FRIARS, White Friars, or Carmes, called also Crutched Friars, from the form of the Crosier. The origin of this Order is somewhat obscure; for though regularly constituted into a Mendicant Order soon after the year 1205, they are said originally to have been Syrian Hermits, dwelling on Mount Carmel, once inhabited by Elias, where they erected the first chapel of Our Lady of Mount Carmel; but they have been brought into Europe since, and were made in a Mendicant Order in the time of Honorius III. This Order, particularly in some of its severe Reformations, spread wonderfully in England, and through Europe in later days. The Rule is very severe, and forbids any but vegetable food. In 1220, St. Louis, returning from the Holy Land to France, brought some of these Friars; they, from this time, began to spread. They may be thus divided—

1. Carmelites of the Antient Rule, a very severe Order.
2. Carmelites of the Rule mitigated by Innocent IV. in 1245.
3. Observantine Carmelites of the Order reformed by Nicholas V.
4. Conventuals of the same reform.
5. Barefooted Carmelites, a severe Reformation by St. Teresa, in Spain, an Order confirmed by Pius IV. in 1562.

This Order has likewise females, as—

1. Nuns of Our Lady of Mount Carmel, in 432.
2. Carmelite Nuns, in Europe, in 1238. Of this Order was the famous Nunnery of Mont St. Marie, at Cologne.
3. Teresians or Barefooted Carmelite Nuns, a very

severe Reform of the Order, being the female branch of the Reformed Order of St. Teresa, confirmed by Pius IV. in 1582.

4. Carmelite Nuns of France, who enjoyed property, founded by Frangoise Ambroise, in 1461.

4. AUGUSTINE FRIARS, Austin Friars, or Hermits of St. Augustine. It is not certain what was the precise origin of this Order, as St. Austin is supposed only to have founded Canons: however, about the time when the Rule of Strict Mendicity was first settled by St. Francis, this Order sprang up, and observing Poverty, became one of the Mendicant Orders, though it was never quite so famous as the others. It may be divided thus—

1. Austin Friars or Hermits of St. Augustine, founded in 1256; they were very common in England and in all parts of Europe.
2. Barefooted Augustinians of Portugal, in 1574.

To these we may add several not regularly known by the title of the Mendicant Orders, but living in poverty and great rigour, as—

1. Monks of St. Briget of Sweden.
2. Friars Ignorantins, in Portugal.
3. Servites, in Italy, in 1233.

To these might be added Guillelmites, Armenians, Moines de La Mercy, Hieronymitains of Spain and their Reformations; the Jesuates, by John Columbian; Monks of St. Jerom, Barnabites, Apostolins, and several others, following the modified Rule of St. Austin.

6. PROMISCUOUS ORDERS, partaking more or less of the Rules above described, with peculiarities of their own. Many of these Orders have been suppressed, some never recognised by the Pope, and others ceased to exist.

1. Cruciferi, varying in different countries. They are also called Monks of the Holy Cross.
2. Amidaei or Amici Dei, at Lisbon.
3. Saccharii, founded as early as 1261.
4. Friars of St. John the Baptist, in Navarre.
5. Orders of Mercy.

The Suppressed or Extinct Orders are the Flagellants, Beguarts, Penitents blancs, verts, and rouges, both male and female ; Gerondines, Freres de St. Joseph, Freres de St. Helene, Freres de St. Sophie, Stelliferi, Gladiferi, Clavegeri, Thuriferi, Speculatores, and many others, male and female ; besides Military Orders which sprang out of the Chivalrous Spirit of the times, as Knights of St. John of Malta, Knights Templars, and many more.

Of all these Religious Orders the reader may find a fuller account in the Bollandists, in the writers of the history of the Orders severally, and in a small work, embellished with figures, published at Amsterdam, in 1700, entitled *Histoire des Ordres Religieux*. There is also a small *Dictionnaire des Ordres Religieux*. For splendid plates of their costumes, see *Recueille de l'Histoire des Ordres*, &c. 6 vols. folio, par Bar. Paris, 1778.

7. SOCIETY OF JESUS, vulgarly called Jesuits; and in France, Compagnie de Jesus ; instituted by St. Ignatius of Loyola, a noble Spaniard, in the early part of the 16th century, and confirmed by a bull of Pope Paul III. on the 27th Sept. 1540.

This Society may be said to be distinct from the Regular Orders, inasmuch as the Jesuits have no choir, but live in the world, making the life of Jesus Christ their model. Thus, whatever objection worldly people may raise against the Monks of the Cell, or the Hermits of the Wilderness, will not apply to the Jesuits. This Institute had for its object the education of youth, and the

general edification and conversion of infidels, on the mild and persuasive principles of the Sermon on the Mount. By the rules of this Society there could be no more persecutions, no pride of party, no ill usage of heretics, none of what the protestants call, though improperly, the monachism of the silent Trappist, nor the seclusion of the Carthusian Cloister: but all were bound to follow more closely our Saviour in his labours in the world, to mix among their follow creatures, to convert men, and to educate their children. This gave a new tone to the whole church, mollified its severity, increased its strength, and changed its policy, without touching the holy doctrines. So eminent for patience, learning, and piety, for religious poverty, and brotherly love, were the members of this company of Jesus, that thousands of Catholics joined their institute, and many more modelled their life on their rules secretly, though living a secular life in the world' from a deep sense of their superiority, and their closer resemblance to their Divine Master. The church owes them a large debt of gratitude for her support against her enemies, and we are no less indebted to them for a better organised mode of protection against our worst of enemies, our own passions. For, according to the Rules of this Society, which profess to found individual Salvation on the exercise of Charity in its most perfect form, every inlet to the pride of self, and other vices that destroy the morals, is closed; while all sorts of excellence, spiritual and human, is encouraged; though all is dedicated to the service of God. Their founder availed himself of the Rules of other Orders of greater antiquity, and skimmed their cream. In his institute is to be found Benedictine learning, coupled with Franciscan humility, and the eloquence of the Dominican Preachers. They were taught patience, obedience, and the power of adapting

themselves to circumstances; and the world has exhibited a wonderful proof how much they have protected the faith against heresy. They have been persecuted, and I am ashamed to say, it has not been so much by protestants as by bad members of our own Catholic Church, from motives which spring out of envy, bigotry, and selfishness, vices which are a disgrace to the vocation of a Christian. But God in his inscrutable providence granted them this trial at the prayers of their founder, who desired that his followers, allied so closely to Jesus, in name and in labours of love, should also be partakers of his persecution.

I have gone into this digression, from the article under consideration, in the hope of convincing my readers that we Catholics are not nowadays persecutors. The Massacre of St. Bartholomew, so disgraceful to Christianity, though so much misstated, could not have taken place if the mild principles of this excellent and peaceful Society had been in operation; and I may say, with confident hope, that Persecution on the part of Catholics is at an end for ever.

It must be candidly confessed that in former times both Catholics and protestants have persecuted each other: individuals will always be found in all large communities, whose cupidity will get the better of their charity, and who will find a ready cloak for their sins in an affected zeal for religion; otherwise we could not account for the number of scoundrels who, in the clerical garb, commit every species of enormity. But in an enlightened stage of society these vices will by degrees give way to a better state of things; hypocrisy will gradually be disarmed by education, and in direct proportion as solid virtues and sanctity of life are respected, instead of the cant that affects or the sable mantle that covers them, will persecution be deprived of its powers. The Society of Jesus have

I believe, contributed more to the dispelling of the mist of error than any other institute whatever, by the judicious efforts they have made to educate all classes of society, for at the same time that they gave to each class an education suitable to its rank in life, they blended the Faith and Discipline of the Christian Religion so closely with all, and taught to all such excellent principles of subordination to their superiors, that all the solid advantages of education were achieved, without any danger from its abuses.

It is a difficult matter to make men learned and humble at the same time; it can only be done by religion, and a habit of teaching children to do everything for the love of God, and not out of a desire of vaunting themselves. This was the great aim of the Society; and the loyalty, integrity of character, courage in danger, and resignation in death, of its members, which are facts too notorious to be denied, will bear a better testimony to the success of their endeavours than any encomium of mine.

Education is a great blessing when thus applied: in our own country we have hitherto not seen much benefit from its extension; crime and juvenile delinquency seem to have gone hand in hand with the spread of knowledge. The fault is in not blending it with religion. The object of education should be to fit men for this life, only as a passage to heaven. To educate is to lead forth, and when applied to the mind, it should be regarded as the planting of a perennial tree, which has its roots deep in the human heart, and its branches in heaven; and not merely as the sowing of an annual, to flower and decay with the mortal trunk on which it is a parasite. This is the grand mistake made in education; and this is the difference between what the Society of Jesus did, and what modern Institutions do, in this most momentous department of civil and religious economy.

The Society has been accused in former times, when they were numerous, of political intrigues, of artfulness, and of other vices, the very opposite to their real character, and contrary to their strictest rules; but these charges have been utterly foundationless, and are only to be accounted for on that principle of general and ingenious mendacity by which the Devil has contrived, in every age of the world, to detract from the essential merits of virtue, by setting up the language of paradox and employing the woful engine of universal misnomer.

There can be no scheme better fitted for making men happy here, than that which fits them for hereafter. Various plans have been tried; Philosophy has been tried, Private Judgment has been tried, Libertinism has been tried; all have failed: we are forced to come back to Christianity again. And it is to be hoped, that those who profess to be Christians, will learn by degrees, and before direful experience teaches them, that there is no better rule of life than that of Christ.

The Society of Jesus have been the greatest promoters of human learning that have ever existed in this world, though their labours have been objectively directed towards the next. Our learned Fathers of this body, besides great works on theology, have revised, purified, and published, the best editions of the classics, as well as books on science; they have travelled desolate regions in the great work of conversion, and have brought home the more useful plants and natural curiosities to Europe; they have improved medicine, stored our pharmacopœas, and enriched our gardens; and have composed the best plans and rules of education; and all this under a system of discipline and of religion that refers all their thoughts, wor ls, and works, to God's glory alone, verifying, in the stupendous mass of their collateral acquirements, the promise of Christ, that,

if we first seek the Kingdom of God and his Righteousness, all other things shall be added unto us.

The most distinguished Members of this Society have been St. Ignatius of Loyola, their founder, celebrated July 31 ; St. Francis Xavier, Dec. 3 ; St. Aloysius, June 21 ; St. Francis Borgia, Oct. 10 ; St. John Francis Regis, June 16; and St. Stanislaus Kosta, Nov. 13, with numerous other bright stars in this great constellation of sanctity, placed in heaven before us, and whom Hope points out as our future companions.

The Saints' Lives reviewed in reference to the End of our Creation.

After perusing the above sketch of the Religious Orders, the reader may perhaps be

induced to look further into their lives ; if he does so, he will be struck, not only with the abundance of miracles performed at their prayers, but with the narration of more extraordinary austerities practised by them, than any which I have related here ; and will perhaps ask to what such severe practices of self denial tend ? and why we cannot get to Heaven as easily in luxury and pleasure ? I am not aware how better to answer this question to a metaphysical philosopher, who may not be contented with the express declarations of Christ, than by saying, that this life is a state of trial in which the mind, or individualized capacity for sensation, is to qualify itself, by necessary exercises of a particular kind, for an eternal state of existence, and that these exercises include the abnegation of selfish passions. The christian religion in this respect is strictly conformable to the profoundest metaphysical philosophy ; but as every philosopher's mind has something peculiar, in superaddition to that which all minds have in common ; so it will be impossible to enter on such enquiries as these with safety, for another person. The method I propose for every thinking mind capable of abstraction, is to abstain from beginning these enquiries where they ought to end, as Des Cartes and others have done ; and instead thereof to begin them at the fountain head, the word of God, tried by the

authority of the church : we shall then find that those deeply mysterious doctrines relating to the future state of the soul, are not so repugnant even to human reason, nor so incapable of systematic comprehension, as some have foolishly imagined. Get out of the noise of the world into solitude, amidst the beauties of Nature, and there, abstracted from the interruptions of the passions and of sordid cares, meditate

On the End of Man.—Consider that as God is everywhere, so you are enveloped in the Creator as in a vast ocean of intelligence, from whence all creatures spring, and to which they all tend as to their source. You will then readily perceive that your organization is a contrivance merely for the dividing off of mind from the great Parent Mind, that is, of individualizing, or, in other words, of creating you a separate being, with volition and personal identity, and placing you in relation, by means of the senses, to other individual beings, whom you now see endowed like yourself with a free will and individual existence ; and perceive that you are all moving together as sentient motes in the immense sea of the Divine Ubiquity ! from which you are separated only by the organic envelope of your body. Your present life then begins with the first union of mind with matter, at the moment of conception ; and you re-

main, during the whole of its growth and development, even unto death, locked up in the perilous bondage of the flesh, till, released by its dissolution, you return to God, deprived of all your earthly possessions, except your works, or those exercises of your will either in obedience to the law of Christ, or in rebellion to it, whereby you have fitted yourself either for reigning with him and the saints in eternal glory, or of being dismissed from his presence for ever and sent to hell, among the damned souls, victims of an eternal principle of justice. But the majority of souls may have neither rebelled so as to be deserving of hell nor yet be fit for the perfections of heaven; such are then remanded into a state of interventional punishment and purgation, of longer or shorter duration, according to their sins, or to the will and mercy of God. This then is what is meant by Heaven, Hell, and Purgatory, conferred at the particular Judgment which every one undergoes on dying; before all are again called up on the last day, to the general Judgment, in which the crimes of the wicked, to their utter confusion, will be made manifest, as well as the merits of the sanctified, and then they will severally be settled down either in hell, or in heaven, for ever. Now the question respecting the utility of perfection as exemplified in the lives of the saints is this: since this world is transitory and the next ine-

vitable, is it not worth while to make the greatest sacrifices possible of enjoyment belonging to the flesh, and of cultivating the exercises of the spirit, in order that, by avoiding the sins with which carnal pleasures are so closely allied, we may lessen the period of purgatory, or escape damnation altogether, and may ensure an everlasting inheritance in Paradise? For the end of man, now bound in the flesh, is the beginning of union with God, who has no end. As matter of faith, confirmed by authority, and agreeable to reason, most persons would be willing to admit the truth of the above; but so great is the power of present objects, that in order to feel it so effectually as to make it a ruling principle of action, we should meditate further on some of the principal points connected with this great mystery of human life. We must in these exercises use the powers of the imagination so as to represent future events as present to our senses, in order to feel and acknowledge their force, since they will one day be present. For all knowledge of the future is virtually a present prototype of its nature.

Meditation on Death.—In order to meditate on death with profit, it is not merely necessary to reflect that we are to die, and pray for God's assistance at the time, and a life of preparation beforehand: for even good resolutions

thus coolly performed will soon evaporate when we get into the bustle of the world again: we must make all the circumstances of that event present, by the help of the imagination. The best time is at night, on going to bed. Imagine then that you are laid on your death bed, never to rise again in this life. Your family are seen all around you weeping, one on her knees praying for your departing soul, another wringing the hands in despair, children standing around with their knowing faces, and eyes full of the waters of lamentation, conscious of what is going to happen; you are shedding an abundance of tears with them, and at the same time endeavouring to attend to the faltering accents of some good old woman who had nursed you half a century ago, and who is labouring out a lesson in Bona Mors, interrupted by sobs. Your steward obtrudes and asks you if you have any orders; you faintly reply that the world is fast receding, and that such a one will soon give him directions how to act: he shakes his head and retires. Your nearest akin brings in a legal adviser; you articulate, all is settled, and I hope to the satisfaction of all; my will is in such a case! he retreats, taking by the arm your physician, who, affecting sorrow, takes you and your family by the hand, and retires on tiptoe, bowing very significantly. The family then take their final leave, and retire one

by one ; and all remains still in your chamber : yes, the awful stillness of death : the lights are all withdrawn, save the pale glimmering of the lamp burning before some holy image of Our Lady in your chamber ; and as the passing bell of the nearest church begins to break the silence of the night with its deep and portentous tones, your confessor enters with a crucifix in his hand, and presenting it to you, reminds you that this world, with all its vain pomps and follies, is gone from you, and asks you to confess your sins for the last time. You now ask yourself whether you have lived for Heaven or for the World ? for the End of Man, or for the malicious mockery of the Devil ? How sincerely now do you wish you had lived the austere lives of the Catholic Saints ! How vain appear the phantasms of worldly vanity, reflected in the magic lantern of that acute and painful memory of the past, which so often presents terrifying images to the careless worldling at the hour of death ! How do you now praise the mortifications of the hermit, or wish one month only could be spared to you to meditate, even in the cloister of the monk, on the eternal years which you are about to enter, and to prepare for the judgment that precedes them. What would you not give for a day on the pillar itself of St. Simeon Stylites, to condemn the spectacles of this great amphitheatre of delusions

that, like a passing cloud, leave not a rack behind! But, alas, it is too late! You confess your disregard of sanctity, and your long cherished fondness for pleasure; your director gives you the last sacraments, prays for you, and with you; and with the hope of a short though painful purgatory in the foreground after the tremendous general judgment to which you hasten, you close your eyes, sigh with a new sort of difficulty, feel as you never felt before, recognise the cold stimulus of death, and in a moment more are gone! Ponder, meditative reader, on this your inevitable passage. Be not deceived by the consolation that good Catholics die in the extacy of joy; it is true that they do so, but it is where they have first died to themselves. Be assured, that the scene I have been describing under some modification awaits you; and that there is no sure way to live with the saints in heaven, but to retire in to yourself on earth, and walk with God in the world. Not only religion and authority, but the deepest metaphysical reasonings have convinced me that every action in life, every thought, and every sensation, is but a part of our trial, in this carnal mould in which our soul is cast to work out its salvation, and, therefore, whatever passes in this temporal state is pregnant with everlasting consequences, known only to God, who alone can judge of comparative

merits. Hence I cannot, consistently with sound sense, deny to the Saints the wisdom of their choice, nor question the policy of those who make at once a compendious sacrifice of the delights of their fleshy envelope, and live for those pleasures alone which they are sure of, when the bond of corruption is burst asunder. Neither can I altogether blame the secluded life of the hermit in his cell, though I own the active life of the Jesuit is the more perfect charity. For though bees who live abroad lay up much honey; yet the caterpillar has often the securer lot, who seeks some sequestered crevice and spins his silken woof round his cell in a corner, working quietly therethrough, till he can gain his wings to fly away and sport in the flowery fields prepared for him.

Having thus given the reader subject for meditation in the morning and another for night, I shall conclude this part of the enquiry, and proceed to the subject of the middle of each page in the book, namely, the natural beauties of each day in the revolving year. To a contemplative man, the whole day will afford subjects of meditation; he will not only meditate on the End of Man in the morning, and on Death, the passage to that end, at night, but on the various means of arriving thereat during the day. If a monk were to say to me that he performed all

his duties; heard mass and vespers every day; that he said the Angelus morning, noon, and night; that he kept all the canonical hours, never omitted morning or night prayers, never forgot his beads, or the office of the rosary or feasts of Our Lady; that he knew the calendar by heart, kept all the festivals, and spent two hours a day in meditation, and more in works of mercy, I should say well done;—but part of all this cannot be achieved by everybody who have secular duties to do; some are forced to spend nearly the whole day out of doors, with the exception of only a very small portion of time for some of the above offices. What are they to do? Why they must convert, by habits of early association, everything into a memento of the End of their Creation, and the means of achieving it well.

On rising, every man may meditate for a short time; he may then convert the scenes of the day into a short history of the world: at the twilight crowing of the cock he may think of the first dawn when God said, "Let there be light;" as the sun expands the view, he may reflect on the creation of all animated nature; when he goes out from his own little garden to toil in the field, he may think of the first man chased away from Paradise to till the earth;—for what are all our wants and labours but the penalty of Adam;—the brilliant rays of noon, while the cattle bask under the

shade of trees, may remind him of the perfect state of happiness, and the vigour of manhood; as afternoon declines he may reflect on the lapsus of all things produced by disobedience, when death was introduced into the world; and the fall of evening will depict the decline of life, and the bleating sheep and the lowing herds our aspirations after the Eternal Shepherd. On this he might be pensive till the dark canopy of night fell around and reminded him of the final close of life, while the stars, constant to their places, and differing from each other in brightness, would call to mind the saints that awaited him above this waning and perishable abode. Thus then would the scenes of the day furnish reflection on the Law of Nature; during which he might turn to the village church, and be reminded of the Redemption of Man. At the six o'clock bell he would remember advent, and the Angel's message to Mary; at the same sound at noon he might reflect for awhile on the mystery of the Incarnation, and in the evening, of the Passion of our Lord. Our religion is rich in emblems. Look to the cathedral itself; the spire points to heaven to which we are to aspire; the cock at the top is an emblem of clerical vigilance, which will help us up to it, for acting as the vane, it turns to the breath of heaven; the windows are as richly painted with religious history, as the outside is studded

with images of the saints, and we see, in them, who are to be our future companions in glory; the forms of the aspiring arches then conduct us through aisles to the nave, to which the bells have called us, imitating, in their sweet sonnerie, the numerous invitations to heaven from the voices of the various saints and preachers, some deep, some high, some sharp, some mellow, but all melodious and all in harmony. We then approach the altar, and there learn from other emblems that the way to ascend is to take up the cross and follow Christ; we have before seen this emblem of our salvation on the top of the church, as it will appear at the last day in the sky; we now see it on the back of the priest's cassula, as it was carried by Christ; and we sign ourselves with it as a token that it is also our burthen through life, and the mark of our admission into heaven: the life of Christ is then conspicuous in the dresses of the priest; the crown of thorns, the alb, the stole, the girdle, all of them depict the garments and vincula of our Lord before and at his passion: and thus is our mind prepared by symbols in such a way that those who cannot read are prepared for the solemnities of the mass. The lighted tapers, emblems of joy, now attract our attention, and the lamps burning perpetually before the images of saints, remind us of the perpetual lights

which they have been to the church. The music strikes up, expressive of the harmony of the heavenly chorus; and whichever way we turn, whether to the crypt, the font, the paintings, the monuments, or the ornaments, we find a rich display of salutary emblems of our future happiness. Thus the stupendous cathedrals, of which all Christendom seems proud, all built by Catholics, and for our service alone, afford a wonderful contrast to the ordinary and mean buildings which heresy has erected for its service, and which puritanical hypocrisy has deprived of every ornament of an inspiring character. The exterior beauty of our religion is as striking as its interior holiness. Its external ornaments are as symmetrical, as its doctrines are consistent;—its music as harmonious, as its followers are concordant. To all these may be contrasted the outside ugliness and the internal disunion of sectarianism, wherein you will find fifty itinerant preachers, all mutually accusing each other of schism and heresy, but all dull and spiritless. Again, when the externals of any religion are discarded, the internal consolations are soon weakened :—such is the nature of man and his imperfections. As the loss of any one great doctrine, the Real Presence for example, generally suggests the suspicion that other doctrines in connection with it, as the Resurrection, may also be false, and produces a

a tepidity of faith: so the disuse of any particular rite brings the rest into contempt, and thus the iconoclastic fury of the "Reformation" ended in the abolition of all order and forms among the puritans. And no one can observe accurately what has passed, and is daily passing in the world, without perceiving that a real diminution of faith, hope, and charity, has always attended heresy.

This was very conspicuous at the gloomy time of the Commonwealth: the very churchyards and cemeteries were stripped of their crosses, and of all the emblems of immortality. The heretics seemed to want to put God out of sight, and while they rebelled against St. Peter in his Chair, they closely imitated him in his fall, making a virtual denial of Christ, and destroying every emblem of his Passion. This Satanic mania, coupled with the loss of the consoling doctrines of purgatory and prayers for the dead, held before in Catholic and protestant churches, together with the loss of hospitals and convents, and the substitution of rack rent and workhouses, and other hardships for the poor, has in reality at last deprived religion of its comforts, and in the end made it merely the cold, the selfish, the nominal profession of a lukewarm and degraded generation, instead of being, as it was in times of catholic hospitality, the boast and glory of a highminded

and happy people. There is a gloom, a dreariness, a doubt, about a dank protestant cemetery, which at once saturates the mind with deep desponding melancholy, wholly ineffable in words; and it must have been in the dank atmosphere of some such charnelhouse that Hope escaped from the box of Pandora. If there be a place on earth in which we should forget the persecutions of the heretics against us, and wash out the recollection of their injuries with tears of compassion, it is surely in their churchyards! Here are deposited the ashes of the dearest relatives, without a single prayer for their souls in purgatory, or a recollection of the community and intercourse of the sanctified in heaven, with those still left on the earth, in a state of probation: and the closest ties of kindred seem to be burst for ever asunder! The scrawl of the lapidary perhaps vaunts qualities which vanity affected, and of which time now shows the delusion, grass covers the sod, the cypress and the yew tree shade the urn, and the entombed is in time forgotten! Is this the end of religion? Is this the place to exclaim—Oh grave where is thy victory? Oh death where is thy sting? Might we not rather point to one of these depositories, and say—Behold where heresy has converted the sting of death into a poisoned arrow, and made the victory of the grave complete!

But we must turn from scenes so revolting to the contemplation of our own enlivening doctrines, and while we perform the pleasing office of praying that All Souls, both the catholic and the invincibly ignorant, may be loosed from the bond of their sins, let us thank God that we still preserve our faith, the belief that we are assisted by All the Saints reigning together in glory.—Watchful in austerity, at the same time, lest slumbering, we should, like St. Peter, be surprised by the crowing of the cock.

Gardening furnishes an abundant source of holy aspirations, while its history shows the value of antient Catholic piety.

On entering a parterre of flowers, it will perhaps strike us that it was in a garden that the fall of man began, as well as his redemption. The serpent first corrupted Eve in the garden

of Eden; and our Lord began to suffer in the garden of Gethsamni. There is, therefore, always abundant subject for meditation out of doors. Whether our forefathers, whose piety greatly exceeded ours, used to be struck with this reflection or not, I will not pretend to say, but this is certain, that the monks, friars, and pilgrims, of the early ages, were the first cultivators of botany, and the gardens of convents were the first repositories of curious and useful plants. Labouring continually in corporal as well as in spiritual works of mercy, the religious orders of old collected whatever was useful or beautiful among plants, and converted all which were esculent or medicinal to the use of the poor, who were the continual objects of their solicitude.

When they finished their hours of prayer, it was to begin hours of instruction; when they closed their breviaries, it was to open their hearts: they went from the study of the missal to the practice of mercy: and if they hung up their beads, it was to shower down blessings. Life was divided between the adoration of God and the assistance of man, that both parts of charity might be duly exercised. The garden was not merely a place of recreation but of utility; and a monastery was, in good old Catholic times, the greatest comfort of the neighbourhood in which it stood. This is not a chimerical but a

true view of antient manners; and if we will examine into the very names of plants, to take only one proof out of many others that exist, we shall find that they testify to the piety of their early cultivators, and remind us of times when the catholic religion resolved every natural object into a memento of holiness, and taught men to see God in all things. When the great European Babel began, at that period ridiculously enough called the "Reformation," and the misuse of words became general, right being called wrong, and wrong right, the very names of plants were changed, in order to divert men's minds from the least recollection of antient Christian piety. A very cursory glance at the popular names for plants will convince us of this.*

The following are a few examples which occur, all of medicinal plants whose names have been changed in later times. The *Virgin's Bower*, of the Monastic physicians, was changed into Flammula Jovis, by the new pharmacians. The *Hedge Hyssop*, into Gratiola—the *St. John's Wort*, so called from blowing about St. John the Baptist's day, was changed into Hypericum—*Fleur de St. Louis*, into Iris—*Palma Christi*, into Ricinus—*Our Master Wort*, into Imperatoria—*Sweet Bay*, into Laurus—

* See also a great list of these names in the Pocket Encyclopedia of Gardening, published by Dr. Forster, 12mo. London, 1827.

Our Lady's Smock, into Cardimine—*Solomon's Seal*, into Convallaria—*Our Lady's Hair*, into Trichomanes—*Balm*, into Melissa—*Marjorum*, into Origanum—*Crow foot*, Ranunculus—*Herb Trinity*, into Heartsease—*Avens*, into Caryophyllata — *Coltsfoot*, into Tussilago — *Knee Holy*, into Rascus—*Wormwood*, into Absinthium —*Rosemary*, into Rosmarinus—*Marygold*, into Calundula, and so on. Thus the antient names were not only changed, but in this change all the references to religious subjects, which would have led people to a knowledge of their culture among the monastic orders, were carefully left out. Mark well this circumstance, for trifling as it may appear, it will gain importance with reference to my argument, when I show that similar attempts have also been made in other sciences to obliterate the traces of Catholic science, utility, and humanity.

Moreover we shall find that in cases almost too trivial to notice, the same trick has been played, in order, as it would seem, to fix the æra of science and the revival of knowledge at no earlier period than the pretended "Reformation."

And here it may be observed, that it was this same disposition to convert every thing into a religious memorial, if I may so express it, which, on a larger scale and with still sublimer views, painted the storied windows of a cathedral

with sacred history; which erected pious images, and lighted candles and lamps to them; which garnished the altar; which placed the cock, the emblem of vigilance, on the top of the steeple; and which, in short, made every thing typical of religious obligation, and became a daily incentive to the Cardinal virtues, by resuscitating great events in our memories. The same pious spirit hung the ivy and holy berries up at Christmas, burnt lights on the eve of the Purification, in short, caused all the festive joys and ceremonies connected with our religion, at a time when the merry wake, and Christmas carol, and the festive mirth of New Year's day, gladdened the heart of the rich and the poor, assembled together in a season of joyousness, and in the gothic hall of Old British Hospitality, before the desolating violence of the pretended Reformation enervated the vigour of the mind, paralysed the hand of charity, and gave us pauperism and the poor laws as a substitute.

But we will take a few more examples. Enter into any garden, and the common name of *Marygold*, *Our Lady's Seal*, *Our Lady's Bedstraw*, *Holy Oak*, corrupted into Holyhock, *The Virgin's Thistle*, *St. Barnaby's Thistle*, *Herb Trinity*, *Herb St. Christopher*, *Herb St. Robert*, *Herb St. Timothy*, *Jacob's Ladder*, *Star of Bethlehem*, now called Ornithogalum;

Star of Jerusalem, now made Goatsbeard; *Passion Flower*, now Passiflora; *Lent Lilly*, now Daffodil; *Canterbury Bells*, so called in honour of St. Augustine, but now made into Campanula; *Cursed Thistle*, now Carduus—besides *Archangel*, *Apple of Jerusalem*, *St. Paul's Botany*, *Basil*, *Herb St. Barbe*, *Herb St. Barbara*, *Bishopsweed*, Herba Christi, *Herba Benedicta*, *Herb St. Margaret*, erroneously converted into *La Belle Marguerite*; *God's Flower*, Flos Jovis; *Job's Tears*, *Our Lady's Laces*, *Our Lady's Mantle*, *Our Lady's Slipper*, *Monk's Hood*, *Friar's Cowl*, *St. Peter's Herb*, *Bean of St. Ignatius*, *Jesuit's Bark*, and a hundred more such:—Go into any garden, I say, and these names will remind every one at once of the knowledge of plants possessed by the Monks, most of them having been named after the Festivals and Saints' Days on which their natural time of blowing happened to occur; and others were so called, from the tendency of the minds of the Religious Orders of those days *to convert every thing into a memento of sacred History, and the holy Religion which we profess.*

If we could divest the histories of England of the wilful falsehoods inserted into them, for they are often no better than romances, and could get at the truth, we should find that so far from

society having improved since the "Reformation," there has really been a change for the worse in this respect of so appalling a nature, that it is calculated only to make us throw down our pen in disgust of human pretensions and the boasted improvements of the age we live in.

Go, physician and moralist, into the gardens of ruined monasteries, and behold in the curious plants which still grow there, as if wild, the sources of your art,—and the traces of those monks who revived physic in Europe. Proceed to search ont the remains of the hospitals they founded, and examine the real history of their conduct in administering therein the blessings of medicine and of raiment to the poor.

Then, leaving the records of history, take a survey of new parish workhouses and gaols, and learn the whole spirit of modern charity and mendicity-societ -ism. At length mount to the summit of those Alpine mountains, where, cased in eternal snow, the *Hospice of St. Bernard*, full of "idle dirty useless monks," offers to *every* traveller a refuge and a guide, and administers to human sufferings amidst the perils of undissolving frost,*—a specimen of what Catholic institutions used to be throughout Christendom, and then enquire candidly by what name the

* The peculiar breed of Dogs kept at this Convent to conduct lost passengers through the snow to the House, has been the admiration of Alpine travellers for many years.

period vulgarly the "Dark Ages" ought to be called? with what brand the catastrophe of the "Reformation" should be marked as an object of execration to posterity?

We have not, however, quite done with plants yet. When we first see the Snowdrops in spring, let us recollect that they, blowing about Candlemas, were called *Fair Maids of February*, in honour of virgin purity, when first, as Schlegel observes, the doctrine of a Virgin Mother of God introduced a respect for chastity, instead of the sensuality worshipped by the Greeks and Romans of old. And here I cannot help observing, that with heresy came into vogue some very detestable customs: when canonical penances went out of fashion, which kept the manners more pure than any thing else, then adultery got to be punished only by mercenary actions at civil law for damages, instead of heavy punishments, for both parties, inflicted by religion; a practice indeed more worthy the worshippers of the Golden Calf, than the followers of the Son of God, born of a Virgin,—practices indeed which are as revolting to the feelings of any good French, Italian, or Spanish Catholic, as they are disgusting to every one whose mind has not been corrupted by habit; and yet in protestant countries there is no other mode of redress left! This is another of the pretended

blessings of the "Reformation" and the disuse of the confessional.

The Lilies of the Valley, blowing, May 9, used to be called *Ladders to Heaven;* and let us remark, that they were so called because, growing in the lowly vale, they were emblems of that retiring humility on which alone we can ground our first steps up to paradise.

In the *Passion Flower*, Passiflora coerulea, the creative imagination of the early Religious Orders saw the various instruments of our Lord's Passion, and hence its name: it blows too during that part of the year in which we celebrate Holy Rood—Sept. 14th. Just as the *Cross Flower*, Galium Cruciatum, flowers about Holy Cross, May 3rd. We shall indeed find that plants have mostly been named after the festivals which they accompany, of which other instances may be found in *Pasque Flower*, *Rogation Flower*, and so on. I merely mention a few instances in illustration, but all the languages of Europe abound with others too numerous to be cited.

Of Poetry considered with reference to the Catholic Religion and to the Protestant Heresy.

In the third or last part of each page will be found specimens of Poetry, taken from various authors, relating to the natural production of the

seasons and to the festivals of the circling year. Poetry results from a particular turn of mind born in some measure with us, but capable of being much improved and modified by education. The word comes from Ποιεῖν, *fingere*, and signifies a disposition to feign circumstances, or to build castles in the air, as it is called. The poet seeks the perfection of things, and loves to leave the world real, and dwell in the world ideal. Hence this faculty can be employed in exaggerating as well as in depicting true events. It must, therefore, be used with great caution. As depictive of the human sentiments, poetry is capable of affording a sure clue to the turn of mind of the composer; and hence we learn as much of the leading characteristics of an individual or of a nation by their poetry, as we do by their music, their paintings, their sculptures, or their architecture. If we compare the poetry of any catholic with that of any protestant people, we shall find a striking illustration of this truth. The catholic hymns of Prudentius and the early writers are noble and animating, and elevate the soul to high conceptions. But the poetry of even the best classic heathen writers has something of melancholy attached to it, which arises from the absence of well founded hope in futurity. The same may be said of the popular poetry of protestant writers. Göthe, Schiller,

and Burns, wrote beautifully, but there is more lamentation of past pleasure in them than hopeful excitement to the contemplation of joys to come; for which we must refer to the poetry of catholic countries. Such numerous illustrations of this observation will be found in the course of the work, that no further detail of the subject is wanted here, and the reader need only refer to the poetical articles under the days, Oct. 14th and 19th; Dec. 11th and 12th, on the one hand; and on the other to July 2d, Aug. 14th, 15th, 22d, 25th, and 30th; Sept. 8th, Oct. 6th, Nov. 6th, 18th, 20th, and 24th; Dec. 13th and 31st; besides numerous others, in order to be convinced of what is here asserted. If he want further proof, let him compare the odes of Horace and of Anacreon, or the pastorals of Virgil, of Bion, and of Moschus, and of all their modern protestant imitators, with the psalms of David, the hymns of St. Hilary, of Prudentius, and the early saints and all their catholic imitators, in our breviaries and missals. For the predominant feelings of the heart will naturally break out in the effusions of the muse, and as doubt and despondency are the great drawbacks to the pleasures of sceptics and heretics, so faith, hope, and charity, mark the animated productions of the catholic mind.

We now and then find grand sentiments in

the antient heathen poets, because the true religion got mixed up with their polytheism, the effect of early intercourse with the children of Israel; but a close examination of all their poetry will bear me out in what I have said. Horace's most beautiful Odes on the return of Spring, end in a doleful retrospect of the spring of life for ever past; but the early catholic poets founded on the same annual vicissitudes the finest presentiments of a spring eternal in heaven. In the epic poets we can make similar comparisons: and it is a curious fact, that the finest heroic poetry of the antient Greeks, on which that of the Romans was modelled, derives its whole existence from the corruptions of the true histories of the Jews, variously mixed up with fable, and suited to the false religion of the people. The story of Troy and its memorable siege I believe to be perfectly fabulous, for Father Guerrin de Rocher, in his *Tems Fabuleux*, has clearly shown that its very existence wants proof, and I believe the whole of the Iliad is made up of the Song of Deborah and the facts related in the Book of Judges. But even if the whole history of the Trojan war and rape of Helen were true, how contemptible a subject is it compared with that of Milton's Paradise Lost, or Tasso's Gerusalemme Liberata. From Homer has Virgil taken the hint of his Aeneid, equally full of fable and of

falsehood. I recommend to the notice of the reader the learned work on Mythology before quoted, and also a small one entitled *Herodote, Historien du peuple Hebreu, sans le savoir*, 12mo. Liege, 1799.—In these will be found the real explanation of the sign of the *Toisson d' Or* or Fleece of Gedeon, of the Argonautic expedition, and of other histories perverted by the fruitful imagination of the antient poets, but in reality founded on true religious history. These works furnish the best antidotes I am acquainted with to the absurdities of Dupuis, Volnay, and the Oedipus Judaicus of Drummond. They are full of solid information, and serve to confirm the Christian Religion by unmasking the most powerful of all the infidel writers, by disarming them all of their strongest arguments drawn from the comparison of contending religions, and by showing that all superstitions are merely perversions of the one true religion delivered by God to man in the most antient of days, but variously perverted by the human passions, as it spread laterally into divers countries ; while we have it in its most perfect state, consummated in our days, in the perfections of catholic christianity. Thus, while metaphysics and philology have refuted the false arguments got up against the reasonableness of Christianity ; an extended knowledge of history, promoted by the Jesuits, has destroyed all those which were levelled

at its historical pretensions to antiquity and truth. And thus have fallen to the ground all the proud philosophers and infidel historians of the seventeenth century, just as the heretics of old fell before them, refuted, discomforted, and confused, floundering amidst the wrecks of their own sophistries, and ready, from a deep sense of the chaos into which they have fallen, to follow the glimmering corruscations of charity, which are breaking out in different places to light all forlorn palmers, through this dim valley of larmes, to the long wished for object of their pilgrimage. If we love to sing by the road, which Virgil tells us lessens the ennui of the way, let it be in strains of hope and not in ditties of despair; in catholic madrigals and not in heathen dirges; of both of which the pages of this book afford a specimen of the striking contrast. For though the Circles of the Seasons expand as we advance from youth to manhood, and give to every year an enlarged compass of delight and of curiosity; yet they contract again, like a spiral, with declining age; and as the encroachments of decrepitude gradually obscure our hemisphere, so they at last leave our mortal life where it began, a mere point of contact between mind and matter, which loosens at last and sets free the soul loaded with the merits or guilt of the whole of its thoughts, words, and works, to go therewith before God to be judged. In vain do we boast

of youth; manhood soon succeeds, age declines, tottering senility approaches, death comes! Every stroke of the clock, every fall of the leaf, every circle of the year, is but a memento of a changing state of things never at rest, and ending to an end. In the hourglass of mortality is a ceaseless current, and the lamp of life, however careful we may be to husband or replenish its oil, is gradually burning out: it may be extinguished to night, or it may last till to morrow, but it must be extinguished. Let us, therefore, make sure of our port while we have light at the helm, and steer hard after the courses of the saints, lest, loosing both our compass and our pilots, we should be forced to anchor on unsafe ground, and when the adverse winds blow, should lurch to larboard, and find ourselves lost in a lake of unquenchable fire. Thus I close the introduction to the Poetry of this volume, hoping that the principles thereof, which are sound and irrefragable, however humble my means of recommending them, may continue to operate on the hearts of the young reader, and grow up therewith; when the writer, now old, shall no longer scuttle before the light and varying breezes of this chequered life: for the bark of existence once afloat, must go forward to its object, and carry man to the End of Man. *Omnes eodem cogimur, omnium Versatur urna serius ocyus,*

Sors exitura et nos in aeternum Exilium impositura cymbae.

Of the Celestial Phenomena of the Year, with some curious Considerations arising from their contemplation.

One more subject of consideration deserves to be spoken of before I close this preface, from the manner in which it has been abused. In the round of the seasons the varying aspect of the heavenly bodies will naturally excite our attention to astronomy, and lead us to enquire what is the object for which the infinitely numerous stars and planets, which we see, were created—what is their size, distance, and motion? In proportion as we proceed in this enquiry, and particularly if we use the terrific engine of numerical calculus, and come to some of those wonderful

conclusions respecting the laws of celestial mechanism, and the passage of light, to which it leads the philosopher:—in proportion, I say, as we come to such conclusions, our astonishment will be enhanced, and feeling like mere sentient atoms on the surface of a globe, which is itself, together with the whole solar system of which it is a part, merely a point amidst the myriads of suns filling eternal space, by which we seem surrounded, various in colour, in laws of motion, and in their principle of aggregation, we shall remember the words of David, *Lord what is man that thou art mindful of him, or the son of man that thou regardest him?* And getting some faint notion of the greatness of God, and of our longed for abode in heaven, we shall exclaim with St. Ignatius, *Heu quam sordet mihi terra dum coelum aspicio!* We shall then perhaps enter into the astronomical theories of Copernicus, Gallileo, and Tycho Brahe, the mechanical illustrations of Hugens, and the great superfluous hypothesis of attractions established by Newton. The study, however, of these works will lead only to a refinement of wonders; for when we have seen developed the apparent laws of motion, into which all the movements of the solar and sideral systems of stars and groupes of stars may be resolved; when we have proved that most comets, like planets, describe equal areas in

equal times, moving in elliptical orbits, and that others, going off in parabolas, are lost in space; when we have shown the laws of satellites, drawn out most accurately the loops of the moon, and explained the arithmetical process by which future phenomena are foretold;—when we have done all this, what have we done by human reason towards explaining the causes, of which these mighty effects are, by the labours of the calculator, reduced under an apparent general rule of action, and made subservient to the measurement of time? The theory of attractions and repulsions, the boast and pride of the great astronomer, is not only supposititious, but even, if proved, it would amount to no more than the discovery of another interventional effect, of which the cause would still remain unknown and undiscoverable by human sagacity; and we should use a more simple diction by referring all the celestial motions at once to God, the universal parent of causes. These are indeed marvellous subjects in mechanical philosophy; but wonderful as they are, they fall far short of the astonishing researches of Herschell into the higher branches of astronomy. When he had penetrated into the remoter regions of space, and discovered innumerable systems unknown before, he set about calculations of the distances of certain small stars, and particularly of those that,

by the confusion of their millions of lights together, composed the lucid phenomena of the milky way. By these calculations it appears that the majority of the visible fixed stars, though beyond the reach of parallax, and consequently at incalculable distances, can nevertheless be shown to be so far off, that, according to the proved velocities of light, their rays would be above thirty six thousand years in arriving at our earth, so as to become an available source of our knowledge of their actual existence; and therefore that though we may see them in the sky every night, we have yet no positive proof that they have not ceased to exist many thousand years before the creation of our world. While on the other hand many stars may be now shining, whose light has not reached us. I do not mean to say that, according to the doctrine of chances, most of the stars *have* probably ceased to exist; for the contrary can be shown to be much more probable; but that there is no positive proof of it derived from our viewing them: and further, considering that the reflected rays from *every object* require some time to travel to the eye, it may be a question for a calculation, compounded of fluxions and probabilities, how far, admitting the external and continuous existence of all sensible objects to be fully proved, the appearance of any distant object constitutes a proof of its existing

at the precise moment of time that it is made known to the mind by the presence of its corresponding image in the sensorium.*

These are indeed curious thoughts, but there are yet innumerable others equally wonderful. We know nothing for instance of those vehicles of the knowledge of the qualities of bodies called light and sound, odours, and so on. What for example is the source of light? And considering that it is wasted from every point of the sun's surface, and that perpetually, if it be anything but vibration, where is its destiny, and by what means is it gathered again into an available focus? Theories without end are formed, and all of them as quickly disappear! all show how curious man is to find out that which he can never know on earth; and though a new hypothesis is now and then made, which for a time shines like a torch from heaven, it soon ends in smoke, or is put out by the interference of some contradictory discovery.

I have descanted now on the question, what are the stars in distance and magnitude, in order

* The reader will observe, that by the mind I mean the individual capacity for sensation, which we also call the *self*, and which when spoken of with reference to its existence on earth, is called Mind, but when considered in relation to its future state, is called the Soul: a principle which is distinct both from the external Objects that it perceives, as well as from the Sensorium or organised body in which it perceives them. It is a gift of God at our creation, and will last eternally when the body is no more.

to show the poverty of philosophy therein ; I shall now speak of one more very curious enquiry as to their use. Fontenelle has written a lively book on the Plurality of Worlds ; and both reason and analogy would point out the probability that the other planets, and, if them, those which probably revolve round the fixed stars, may be, like our globe, inhabited by animal life, and if so by those more perfect animals, made in the image of God, and having eternal souls like our own—in other words, by men. I mention this in order to confute a vile piece of atheistical sophistry frequently made use of to destroy religion. It has been asked, how can we believe that the Creator of such an immensity of worlds serving for the universality of life and mind, should have been sacrificed in the atonement for the disobedient inhabitants of this little globe ? God has permitted this question to be put by the Devil, as a trial of our faith ; but it is only on a superficial view of it, and before the first surprise is over, that it can derange our belief in the truths of religion ; for since all we assert respecting the population of the stars is conjectural ; so we may *also* conjecture, and with equal probability, (since analogy is the common foundation of both conjectures) that good and evil are universal principles, and that some grand scheme of the creation, fall, and redemption of

beings less than God, is, under certain modifications, going on everywhere throughout the universe. For though the Saints now in heaven, whose intercession we implore, were merely human beings, who inhabited this world like ourselves, yet the Blessed Trinity and the attributes of the Godhead, the functions of the Father, Son, and Holy Ghost, must be everywhere; and God, whom we regard as a boundless Ocean of Creative Intelligence, may be always creating, judging, and redeeming souls throughout eternal space, and preparing them for an eternity of reward. And what an immensely grand idea of heaven does this give us! Not that we know anything about it; only, as analogy is the foundation of the conjecture that the stars are inhabited, so the same analogy would induce us to regard their inhabitants as subject to similar laws of God. I mention these ideas merely to show the emptiness of such speculations; and to induce men to return to the wisdom of their forefathers. For wisdom indeed must that mode of thinking be which produced such stupendous works of charity and of art, as Christianity did of old, before the silly philosophy of the few, and the consequent wretchedness of the many, came into fashion. For whether we view sceptical philosophy, concentrated in the mad orgies of the French Revolution, when the learned ended in a mutual cutting

of each other's throats; or, expanded in the miseries of Protestant Disunion with its mechanical institutes, modern beggary, and juvenile delinquency: whether we view it as wrapped up in the ideology of Berkley; or destroying society in the effusions of Hume and of Rousseau, we shall see its instructive contrast to the beauty and harmony of the catholic philosophy, which, beginning, where St. Paul and the Saints began, with God and revealed truths, organised society, harmonised the varieties of the human genius, substituted mortification for selfishness, and uniting people in the bond of Faith, Hope, and Charity, established as it were the kingdom of Christ amidst the contending passions of men; and handed down the Catholic Church to posterity, a sort of standing miracle of holiness. Nor has the empire of religion been ever so seriously disturbed by any power, whether of war or of ambition, as it has by the pride of private judgment in philosophers, who, ambitious to destroy a religion which placed them on a humble level with the poor and unlettered, began first by corrupting the morals, and then seduced the understanding of the people. For it is a maxim of universal application, that in heresy the heart is corrupted, before the head is turned. The more we look into the wicked lives of the reformers, the philosophers, and the sceptics, and contrast them with the lives of the

saints, the more we shall be convinced of this truth; and it will be a salutary counterpart thereto, that we shall find all their systems fall to the ground one after another. This indeed has been the discovery that has resulted from all my enquiries into them; and thus have I become convinced that he who, trusting to private judgment, assumes the cameleon garb of a philosopher, doth in reality put on the spotted coat of a fool, and sells his soul, for a mess of carnal pottage, to the tyranny of a capricious faction, in comparison to which the pretended dungeons of the inquisition would be a paradise.

That there are many things in religion very difficult for the understanding there can be no doubt; but were they made plainer, there would be less scope for the salutary exercise of faith; and we ought to remember that all we know in this world of exterior objects is from their images viewed in the corporeal sensorium of this imperfect body in which God has placed our trial; and which is the darkened glass, mentioned by St. Paul, on whose dim surface the shadows of passing things are cast. The addition of *one* more sense might open a more perfect field of view; and it is possible that God, in the more glorified body promised to the just, may expand our knowledge by the addition of a *thousand!* We had better to wait for this momentous change

which will come in time, than, by setting our brains on the rack after causes and effects here, to lose the profit of the fleeting hours which pass like shades along a parabolic line to return no more. After wading through all the dull labours of Locke, Hobbes, Des Cartes, and a hundred other philosophers, we shall be convinced, after much loss of time, that metaphysics has not advanced much since the time of Aristotle, and we ought to be mindful of the emphatic description of the two lives, given us by the apostle:—*Videmus nunc per speculum in aenigmate, tunc autem facie ad facem; nunc cognosco ex parte; tunc autem cognoscam, sicut et cognitus sum; nunc autem manet, Fides, Spes, Charitas, tria haec, major autem horum est Charitas.*

Answer to some false Objections raised against the Catholic Religion.

Objection 1. It is objected to the Catholic religion, that we worship images, and are therefore guilty of idolatry.

Answer. Perhaps no assertion is more false than this. The word Idolatry, from *Idol* and *Latreia*, signifies the giving of supreme worship to images, a thing more strictly forbid by the Catholic church than by almost any other religion whatever. We are directed to hold in veneration pious images, reliques, and pictures,

as mementos of the truths of religion, as an assistance to devotion, and for the purpose of keeping the attention fixed to its object instead of wandering; but no one ever heard of a Catholic praying to an image. They might just as well accuse us of worshipping the candles that burn before them, or the pascal taper, or the illuminations on the margin of the missal, or any other emblem or ornament whatever. It is almost too absurd to set about refuting such an idle objection, which is only a part of the general language of falsehood and scandal raised at the time of the "Reformation," to prevent the people from returning to the antient religion of this country, and indeed of every country of Europe. A great part of all religious observances is emblematical; and this use of emblems is only a part of language, the whole of which is more or less figurative; indeed all that is not so is mere algebra, or an arrangement of arbitrary signs. Now whether notes significant be composed of sounds, written words, pictures, or statues, the referential importance is the same: they are arrangements, founded on the nature of the human mind, to convey, impress, and perpetuate the knowledge of important truths. The pious images over our oratories, the statues of the heathen divinities in the gardens, the paintings in the gallery, the hieroglyphics on the Egyptian

obelisques, the cross on the church, and the crescent on the mosque, as well as the signpost in the streets, the antient marks for the planets, the figures of arithmetic, the signs of algebra, all the alphabets and grammars in the world, and all the verbal sounds of every country, are all of one family, and illustrate one great principle belonging, as it seems, exclusively to the nature of man, whereby he can arrange, extend, and communicate knowledge, by means of representative signs, called Language, from the greater facility of the tongue and organs of speech to perform its functions. All human inventions are liable to abuse; and ignorant persons will be found everywhere who, misconceiving the force of a metaphor, may confound the figurative with the real meaning. That the Christian religion, like other religions, is full of figurative allusions there can be no doubt: the diversified Salutations to Our Lady in the Litany of Loretto, the Devotions to the Sacred Heart of Jesus, to the Five Wounds, to the Seven Griefs of Our Lady, and indeed half the language of prayer, comprehend allusions to truths which are hidden under the figures used to express them. Hence the necessity which we constantly urge, that the bulk of mankind should have recourse to priests, who are educated to expound them, and should not trust to private

judgment. The same argument applies more particularly to the reading of the Bible, which is so full of emblems and figures of diction, and those, too, of an antient and Asiatic character, that it is next to impossible for an unlettered man to read and understand them rightly by himself. For though much is emblematical, much also on the contrary is literal, and it is of great importance to distinguish between them. The author of Oedipus Judaicus taunts his readers with believing literally that the whole human race were damned because a woman ate an apple, and laughs at the faith of him who believes that a man lived three days in the belly of a fish; and he has gone on into the absurdity of Dupuis and Volnay, in making out the whole of the scriptures to be an astronomical metaphor. The inference I draw from all this is, the necessity of an established authority to expound the scriptures, and to distinguish the figurative from the real meaning. And this we have in our church in perfection; *and it enables Catholics, not only to read the scriptures, as we continually do in our service, as well as privately, but to understand them much better than protestants can do,* to whom the bible is given without note or comment, and consequently unintelligible to the bulk of mankind. And this is the reason why the catholic missionaries make so

much progress in the propagation of Christianity, and the biblemongers so little.

All parties admit that the language and antient rites of Jews and Christians is figurative, and yet on this common admission the atheists and the Christians have split ; the former, with Iamblicus, Dupuis, and the sceptics, as leaders, contend that all the allusions are to astronomy ; while Guerrin de Rocher, and the Christian party, have proved, on the contrary, that they refer to great religious truths, and that the transference of the same or similar emblems to heathen mythology and astronomy was a subsequent abuse, arising from the imperfect spread of the true religion among the Gentiles, to the contaminating influence of the passions, and to the mistakes they made in their application of the figures of language and of the external emblems of truth. Hence we see how it happens that there should be such a similarity between heathen and Christian customs ; how the ivy of the Bacchanalian orgies, derived itself from a Jewish custom, should be again stuck up with the holly of our Christmas garnishments ; how Jupiter, Juno, and Diana, should have had temples instead of God ; how the Genii natales should have been substituted for good Angels, and the Lares and Penates, and the household divinities, should have taken the place of the patron Saints, both

of men and of cities. And not as Conyers, Middleton and other sectarians have thought, who, reversing the natural order of things, vainly imagined that our Christian customs came from those of Greece and Rome.

The whole life of our Blessed Saviour on Earth is full of emblematical allusions, even from the immaculate conception of the Blessed Virgin Mary, to the consummation of Christianity in the Ascension. Not only are the parables which Christ spoke full of important allusions, but probably every act of the divine mission is pregnant with lessons of morality and precepts of example. Are not our Lord's Incarnation, Nativity, Baptism, Fasting, Temptation, Transfiguration, Suffering in the Garden of Olives, Cross and Passion, Death and Burial, Resurrection and Ascension, the Descent of the Holy Ghost, and all other great facts on record, available also as emblems of the birth, temptations, crosses, death and resurrection of us, his imitators, who have been redeemed by his blood, and are to be admitted with him into Heaven on condition of following him on earth? And what are all the ceremonies of the church, but commemorations of the life of Christ, expanded over the senses of all Christendom in the sacred office, as the means of regenerating the spirit of Christ in their hearts? And I believe

from my researches into the nature of man, that the external visible signs are as closely connected with the inward graces and consolations of Christianity, as language in general is with those abstract truths that could not be conveyed without it. For heresy, losing together the externals and their clue, falls off in Divine knowledge and in virtue ;—just as science would do in human knowledge and art, if men were to be dumb foundered and were to lose their books, their charts, and their instruments. The tower of David soon became the confusion of Babel, when men were deprived of a communion of significant externals by the motley fry of the Reformation.

The catholic religion, spreading from Christ over the whole world, is the same as to its ceremonies in every country, and hence a poor itinerant coming into a church in any foreign country can immediately join in its worship, without knowing the language of the people, or without any preparation; because of the emblematical character of the ceremonies.

True facts in history are often as emblematical as mere allegories are, from their relation to other truths ; and hence there must be an authorised explanation of scriptures and legends for the use of the people.

If we look into profane history, we shall find the truth of the principle laid down above.

The characters of the gods and goddesses—Jupiter altisonans, Minerva, Neptune, and all the rest of them, as well as all the fables, symbols, and ensigns which have become so popular, and are entwined into every modern language, are mere emblems either of the revealed truths perverted, or of the elementary powers of nature. The Golden Fleece, the Argonautic Expedition, the sign Aries, and the others of the Zodiac, the torch of Hymen, the trident of Neptune, the bolt of Jove, the chest of Pandora, the Cornucopia, the Seven Stars, the Phœnix, the Pelican, the Ibis, the Scarabeus, and all the whole mythology, both of the Egyptian divinities and of Northern fairies, belongs to the same class, and will admit of an easy explanation. Let protestants, before they accuse us of idolatry, recollect that what few ceremonies and images they have, they derive from us; but that those are the real idolaters who worship gold and sensuality, and who hunt after idols of pleasure of their own creating instead of following Christ.*

Objection 2. We are accused of believing in spurious miracles.

Answer. We believe that miracles, so important to uphold the truth of the Christian

* An analysis of Heathen Customs, on an enlarged scale, will be found in Forster's Perennial Calendar, sold by all the catholic booksellers.

religion, have never ceased ; nor can any protestant find authority for their cessation : they take place continually, and for the same important object as ever—the attestation of the truth of the church of Christ. We believe them not only because we cannot deny them without impeaching the validity of human testimony in general, but because the miracles which continue to be wrought from time to time, in attestation of the sanctity of the catholic church alone, are established on evidence equally strong with that on which protestants, in common with catholics, believe the miracles recorded in the Holy Scriptures. For these modern miracles have, in some instances, been proved by a series of corresponding testimony, from witnesses of the facts, of such a consistent and positive nature as could not be rejected on any ordinary subject in a court of law ; and, indeed, there has been a succession of such miracles wrought in favour of catholicism, from the time of Jesus Christ to the present day, many of which have possessed all the requisite characters of truth laid down by the most scrupulous critics : lastly, the once doubting of the more modern miracles would tend to invalidate those of holy writ, whose greater relative distance of both time and place lessens, *cæteris paribus*, their comparative probability.

Objection 3. That Catholics have been persecutors.

Answer. So have protestants, and in a much greater degree: but persecution was derived from the spirit of the times, and from the connection between religion and governments, and not from religion itself; but this subject has been discussed before.

Objection 4. That we are superstitious in believing in the Real Presence, being unintelligible to human reason.

Answer. All phenomena and all changes are unintelligible, as has been already shown, and we take the express words of Christ literally and in the sense in which the whole Christian church took them for 1500 years; the denial of which would be dangerous now: since if God could permit fifteen ages, including the wisest and best and most sanctified men that ever lived, to be in so fundamental an error, it would engender a very just suspicion that the whole of Christianity might be false, were it not for the proofs derived from the attestation and fruits of sanctity. Besides, the Trinity in Unity, and even the corporeal Resurrection itself, considering that our bodies are never ten minutes the same; and, above all, the frightful doctrine of an eternity of Hell, all which are asserted by protestants, are if any thing still harder of belief, to those who, not seeing the fallacy of judgment, only employ human reason, while nothing is impossible as

article of belief to faith, if only it be spoken by God. We never pretend to understand the manner of this miracle, but we believe and adopt the words of Christ. We know nothing of the manner by which God and the Saints hear our prayers, but we are positive they do hear them, because their petitions are so often granted. Those are really the absurd people who limit their belief in the Christian mysteries, according to their own private judgment. All the early fathers of the church, and all the Saints, believed in the Real Presence; and the first doubt in it has run through protestantism, Arianism, unitarianism, and deism to atheism. A rational man cannot adopt the absurdity of a compromise, but must admit or deny the whole of Christianity, as he finds it supported by authority.

Objection 5. That the *tithes* were instituted by the Catholic Church.

Answer. The tithes were originally instituted by our Catholic forefathers, in order to form *a fund for the support of the poor*, instead of being given wholly to the parson, as is now the case in these times of "protestant improvement." Formerly one third of the tithe only belonged to the priest; one third went to the maintenance of the poor; and the remaining third to the repairs of the church—poors' rates and church rates being then unknown. The

protestant religion, as our chronicles inform us, introduced the custom of giving the whole tithe to the clergy. Nobody grumbled at paying a rate that went to support the poor, and to repair the church; nor did they begrudge the priest his pittance, considering that his life was one of perpetual labour for the good of the people; as is the case still in catholic countries.

Added to all these things, the number of monasteries, hospitals, and institutions for charity which sprung out of the catholic religion, and were supported by the opulent of all ranks, together with the spirit of hospitality, the Old Christmas cheer, the landlord's Yule clog on the fire, and the festivity of which the poor in those days of humility always partook, contributed so largely to the support and comfort of the indigent, that there was no need of workhouses; nor was farming the poor, and other practices at which humanity revolts, ever heard of in Catholic Times.

It has been sometimes asked—why this state of things fell; and why the Catholic church was not proof against the bribery and villany of the monster Henry VIII. The answer is easy, that luxury had crept into our church with the accumulation of property: fasts and abstinences and all those austerities, so necessary a part of the cross of Christ, got into disuse; and

the hearts of a number of catholics being corrupted, they soon became a prey to the temptations held out to the venal at the expense of the good people of England! Hence I infer the necessity of keeping up all these institutions of discipline, as the Jesuits and Mendicants do: for the horrible scenes of the Reformation, a period which for obscurity of thought, wickedness, and superstition, exceeded every other, and resembled the darkness spread over Calvary on the crucifixion of our Lord; and all the profligacy, and the whole train of ills that have followed, began with luxury, which is and always will be the great obstacle to Christian perfection.

Objection 6. That we encourage celibacy, and defeat the procreative power of nature.

Answer. We do so only in those persons whose vocation it is and that there are such persons there can be no doubt. Those, who know the power of sensual enjoyments and worldly honours, should reflect on the great proof of sincerity which Hermits and Anchorites evince, by the sacrifices they make in order to constitute and exhibit an example of a holy life. Moreover, these institutions are one distinguishing mark of Christianity; the virtue of the Greek and Roman and other nations of antiquity, was at best only an ennobled sensuality. But Christians, with a Virgin Mother of the church, recognise in celibate establishments a divine character.

I was however unaware, till lately, of the completely philosophical defence which might be made of a monastic life, and which I shall submit to further consideration.

It is a principle proved by M. Malthus, in his book on Population, and acknowledged by all able writers, that man, in common with other animals, has a power and tendency to multiply beyond the means of sustenance which the earth produces; there must be, therefore, checks to fecundity. Various have been the endeavours to make this principle out to be fallacious, but none have succeeded. For if alone every couple could produce four children, and this is a small allowance to young, natural, and healthy persons, the time must come when there would be too many people in the world. For let even the whole surface of the earth be cultivated, its annual produce is, after all, only a constant quantity; while population, though not unlimited, proceeds on an arithmetical ratio of increase. Various means have been devised for checking an undue advance of population; and wars, diseases, and vice, have been shown to be the natural source of that untimely devastation of human life and fecundity, which everywhere thins the inhabitants of the globe.

Now, in proportion as moral and physical knowledge may be promoted, it may be hoped

that these natural sources of destruction will be diminished, and that population will find some check more congenial to the advanced state of society? May not, then, the increased fervour of devotion which shall accompany multiplied proofs of Christianity induce a yet larger number of individuals to assume professions of celibacy, so as to arrest an undue increase of mankind? For such a state of things would, in fact, be substituting a holy and contemplative life of voluntary moral restraint and sacrifice, as a check to population, for those disgusting moral and physical calamities which are now so frequent, even in Christendom, as to make many well meaning persons hastily call in question the authenticity of religion itself, from a contemplation of its apparent incapability to subdue the irregular animal propensities of human nature.

Of the Temporal Blessings bestowed by the Catholic Religion on Catholic Countries, and on the Curses entailed on Nations by Heresy.

Without giving an abstract of Catholic Faith, or entering here into the question of its most important eternal rewards, I shall say a few words on the blessings which our religion has always conferred on countries in which it has prevailed, and on the miseries which the exercise

of private judgment in matters of religion has brought on whole nations.

In former times, and for nearly fifteen hundred years out of the eighteen centuries that Christianity has existed, our religion was the public faith of all Christendom: all the early Christians, the Saints, all those in whose names even protestant churches are dedicated, and indeed the greatest writers of every age and country, were firm believers in and members of the Catholic church. Heresy sprung up here and there among obstinate people, but was soon repressed: the faith of Christ prevailed, and it bound all ranks of society together as brothers, in the bond of peace, and kept them in a life of comparative righteousness. The great crimes of that period, for crimes there always have been in all periods, were rare, and were committed by Princes and a few opulent people who fell from the practice of Christianity, owing to the temptation of riches and power; but, on the whole, society was much freer from crime, distress, and misery, than at present, as has been satisfactorily proved by authentic documents.* In good old

* I do not profess to agree in everything with Mr. Cobbett, but, nevertheless, his little cheap work on the Protestant Reformation is so full of real historical facts relative to the origin of the Protestant Religion in England, and the degradation and misery that it has entailed on the people, that I can recommend it safely to the attentive perusal of all those who wish to enquire into the truth. Cobbett does not profess to be a Catholic; he writes merely what he finds authentic in history.

Catholic times there were very few gaols in England, no workhouses, and hardly any culprits or paupers. Princes were condescending, landlords kind, the farmers were opulent, the tenants contented, and the poor labourer provided for in the spirit of Christian charity, while everybody was hospitable. The cause of this happy state of society was the union of heart and unity of purpose imparted to all by the spirit of the Catholic religion. The community of interests produced by the doctrine of Christian charity, and the concord of sentiment in matters of faith, added to the security of society, both political and moral, as well as religious; and the influence which the watchful and kind priests, while they lived in poverty, exercised over their flock, together with the salutary influence of the confessional, attacked, in the very bud, all those vices to which we are prone by nature in our fallen state; and thus the old and excellent proverb that prevention is better than cure, was exemplified in the absence of crimes and of the beggary and wretchedness that they occasion. In the reign of Edward III., when the Catholic church was in her full power in England, one might have left a bag of money on a post in London streets all night with safety. And there are still some parts of Catholic Europe, distinguished by the total absence of infidels and heretics, where the same

security may be reposed in the honesty of the people.

I am aware that one great objection will be raised against my picture of Catholic society, that the people were kept in ignorance of many things. It is true that people who were to work for their daily labour, were not taught dancing, and music, and drawing, and mechanical philosophy. But on the coming round of all the great festivals, there was good cheer for the tenant at the landlord's and mirth, and fairs, and merry wakes, and country pastimes, not conducted in drunkenness, but in innocent gaiety the result and criterion of true religion, always attended these joyous occasions, without being any interruption to the solemn offices of the day. How contrasted is all this to the gloomy appearance of a drunken protestant Sunday afternoon in London, where alehouses open, are a bad accompaniment to shops shut up; and where every species of horrid debauchery goes on in a corner, while all out of doors is affected sanctity and mock religion. The streets at night are full of prostitutes, a matter of perfect astonishment to Catholic foreigners, and the watchhouses are full of unruly offenders against the peace! Meanwhile Bible Societies go on distributing the Scriptures; missionaries are abroad, schools and mechanic institutes increasing, and the word "education"

in everybody's mouth, while cant is heard in every pothouse from the lips of the worst of sinners. Gaols however continue to fill, and crimes to increase, juvenile delinquency is become proverbial, trade declines from failures too often the result of cupidity, and the mass of the population is disunited, beggarly, and unhappy. And this is the upshot of the "Protestant Reformation," and the boasted right of private judgment. I am no longer young, and may perhaps view things through the coloured medium of old prejudices, but when I return from foreign countries, where comparative order and comfort prevail, and view the degraded condition of England, I feel sorry and ashamed for my country, which was once the cradle of catholic virtues, and might still be so, but for that mistaken course of policy which has brought it into its present condition. What we may have to endure next is known only to God, whose mysterious policy directs all things, scourges as well as blessings; but of this every loyal, patriotic, and religious man, whose mind is not warped by prejudice, must feel assured, that the way to render people happy is not to burst asunder the bonds of religious obligation, by which all ranks are held in progressive subordination to the law of God; and that heresy and the right of private judgment in religious matters, from its close connection with

this mode of disorganizing society, has shown in a remarkable degree all over the world that *Quem Deus vult perdere prius dementat.*

If, at length, a more extensive enquiry than has been hitherto made should show that the principle of education has been mistaken, let us retrace our steps before it is too late; and instead of filling the heads of the poor with such knowledge as engenders new wants and makes them restless and unhappy; let us fill their stomachs with good food and their hearts with true devotion, as our ancestors did, and we may then hope to see England again the most united, happy, and affluent of countries.

I here close these remarks with observing, that I have long ago been convinced that a reasoning mind had only a choice between Catholicism and Infidelity; and that Christianity could not be believed by halves. If we examine the opinions of what are called the protestant writers, we shall be convinced at once, by their mutual discordancy, of the utter confusion of doctrines to which the assumed right of private interpretation leads: so that in point of fact there is no such thing as well defined doctrines in any but the Catholic church, each heretical writer of any eminence being dissentient from every other. Nor are the protestants a bit better provided for, with a consistent creed, by certain great geniuses,

whom they boast of as pillars of the church, and very comfortable aids to the difficulty of believing, because, instead of openly professing Deism, as so many protestant astronomers, naturalists, and physiologists have done, they have affected an attachment to religion. The manner in which these men have differed from each other, together with their laxity of opinion in general, form a curious contrast to the unity of sentiment which pervades our church. Of the two great heretic leaders, Calvin the blasphemer was a coldhearted persecuting predestinarian, while Luther the profligate was just the reverse, and in all their followers severally the utmost discord marks every subdivision, and extends almost to every individual who thinks at all. Now as for the geniuses to which I have alluded, and other great writers, Newton was a doubting unitarian; Bacon a versatile caitiff and timeserving philosopher, who evidently concealed what he thought; and Locke was a wavering half Arian half quaker, and whose opinions are the more to be distrusted, because in the age of protestant persecution, dungeons, and fagots, in which he lived, no man dare speak his mind out; Milton, the vaunted author of Paradise Lost, was a noted republican, and openly denied the Trinity, and the validity of the Sabbath, as a divine institution of Christianity, besides asserting the legitimate right

of men to live in a state of polygamy !* Bolinbroke was a Deist, Hobbes a materialist, Priestly a Socinian, Hume an atheist, Rousseau a sensualist, Paley a glutton, Johnson a hypochondriac, and Berkely a madman ; while Fichte, Kant, and the metaphysicians, were sceptics. All these then are the spawn of the Reformation. For I have courteously left out the professed atheists of the Revolution, though they are in reality all of the same family. What a groupe of conductors to Heaven, where all is union, purity, and perfection ! Let us turn away the thoughts of our youth, in time, from the example of these lost victims of their own will and judgment, who have led their dupes into every conceivable variety of error and of crime, and accustom them to the contemplation of the unity, obedience, and patience, of our numerous Catholic Saints, who have submitted their judgment to the word of God, and followed Christ ; and who, in every age and country, have led thousands of Christians to glory, long before the protestant heresy was ever thought of ; in order that we may add the force of example to other powerful means of counteracting the evil bias of the times, and keep them, while so many hungry wolves are prowling about, *safe within the* ONE FOLD *of the* ONE SHEPHERD, and familiarize them with the

* See "Christian Doctrine" of John Milton, 4to.

lives of His Saints, as their proper guides and protectors. For as no person can sit under the branches of the Cassia when waved by the breezes of heaven, without catching their fragrance ; so no one can repose beneath the Apostolic tree, which is fanned by the spirit of Christ, without inhaling something of the odour of sanctity. But the sweets of the former are as perishable as the passing shadows which its boughs cast in the sunshine ; while the fruits of the latter are everlasting joys.

If we wish to engraft our souls on this perennial stock, we must first lop off from the cions all the tendrils of sensuality which lean to the earth to root therein. And we must begin with the strongest inclinations to sin, as the Saints did, and not destroy only the baubles while we spare the riches of corruption, as some modern Christians have learnt to do, from their neighbourhood to heresy, and their distance from cloistered sanctity in these modern times. For as Samuel, seeing that Saul had spared the treasures of Amalech, hewed Agag their king in pieces before the Lord in Galgal ; so when the true spirit of the cross comes, our ruling passion must be made the first sacrifice. For this we shall find was the practice of all the Saints, whose lives, recorded in this book, when compared with those of worldlings, and the modern compromisers of Christianity, will convince us that we cannot serve both God and Mammon.

COMES QUOTIDIANA.

CALENDAR.

JANUARY.

A 1. CIRCUMCISION J. C. or New Year's Day.
B 2. Oct. St. Stephen. *St. Macarius A.*
C 3. Oct. St. John. *St. Genevieve V.*
D 4. Oct. SS. Innocents. *St. Titus.*
E 5. Oct. St. Thomas. Vigil Epiph. St. Telesphorus. St. Stylites.
F 6. EPIPHANY of our Lord or Twelfth Day.
G 7. Infr. Oct. *St. Lucian pr.*
A 8. Infr. Oct. *St. Gudula V.*
B 9. Infr. Oct. *St. Marciana V.*
C 10. Infr. Oct. *St. William Bp.*
D 11. Infr. Oct. St. Hygin P.M.
E 12. De. Oct. St. Arcadius.
F 13. Oct. of Epiphany. *St. Veronica V.*
G 14. St. Hilary Bp. Com. St. Felix.
A 15. St. Paul H. Com. St. Maur.
B 16. St. Marcellus P.
C 17. St. Anthony Ab.
D 18. ST. PETER'S CHAIR at ROME. *St. Prisca.*
E 19. St. Wolfstan. St. Marius, St. Canut, &c.
F 20. SS. Fabian and Sebastian, MM.
G 21. St Agnes V.M.
A 22. SS. Vincent and Anastasius, MM.
B 23. St. Raymond and com. St. Emerentia.
C 24. St. Timothy Bp.
D 25. CONVERSION of ST. PAUL.
E 26. St. Polycarp Bp. *St. Paula.*
F 27. St. John Chrysostom Bp. C.
G 28. Comm. St. Agn. *St. Margaret. St. Raymond.*
A 29. ST. FRANCIS of SALES, C.
B 30. St. Martina V. M.
C 31. St. Peter Nolasco, C. *St. Marcella.*

FEBRUARY.

D 1. St. Ignatius Bp. M. *St. Bridget. Vigil.*
E 2. PURIFICATION of OUR LADY, or Candlemas Day.
F 3. St Blaze, Bp. M. *St. Margaret V. of England.*
G 4. St. Andrew Corsini Bp. C. *St. Isidore.*
A 5. St. Agatha. *St. Adelaide V. Martyrs of Japan.* S. g.
B 6. St. Dorothy V. M.
C 7. St. Romuald Ab.
D 8. St. John of Matha C.
E 9. St. Apollonia V. M.
F 10. St. Scholastica V.
G 11. Feria *St. Theodora empress. Com. of our Holy F. St. Ignatius.*
A 12. Feria *St. Eulalia.*
B 13. Feria *St. Catherine de Ricci.*
C 14. St. Valentine P.M.
D 15. SS. Faustinus and Jovita MM.
E 16. Feria *St. Juliana V. M*
F 17. Feria *St. Flavian M.*

G 18. St. Simeon Bp. M.
A 19. Feria *St. Barbatus.*
B 20. Feria *St. Mildred V. A.*
C 21. Feria *St. Severianus.*
D 22. St. Peter's Ch. at Antioch. *St. Margaret of Cortona.*
E 23. *St. Milburge V.* Vigil Shr. T.
F 24. ST. MATTHIAS Ap. Ash W.
G. 25. Feria St. Walburge V. Ab.
A 26. Feria *St. Alexander,* Emb. D.
B 27. Feria *St. Leander,* Emb. D.
C 28. Feria SS. Romanus and Lupicinus.
29. *St. Oswald.* In Leap Years.

MARCH.

D 1. St. David.
E 2. St. Caedda B.C.
F 3. Feria *St. Cunegundes, emp.*
G 4. St. Casimir C. Com. St. Lucius.
A. 5. Feria SS. *Adrian and Ebulus.*
B 6. St. Chrodegrang Bp. B. Colette V.
C 7. St. Thomas Aquinas C. Com. SS. Perpetua, &c.
D 8. St. John of God C. *St. Rose of Viterbo.* Com. St. Felix?
E 9. St. Frances W. *St. Catherine of Bologna.*
F 10. SS. Forty martyrs of Sebaste.
G 11. Feria *St. Eulogius.*
A 12. St. Gregory P. C.
B 13. Feria *St. Euphrasia V.*
C 14. Feria St. *Maud of Germany.*
D 15. Feria *St. Zachary.*
E 16. Feria *St. Julian.*
F 17. St. Patrick Bp. C. *St. Gertrude V. A.*
G 18. Feria *St. Cyril Abp.*
A 19. ST. JOSEPH C.
B 20. St. Cuthbert. *Eng. Cal.*
C 21. St. Benedict Ab.
D 22. Feria *St. Catherine of Sweden.*
E 23. Feria *St. Alphonsus Turibius.*
F 24. Feria *Irenæus Bp.*
G 25. ANNUNCIATION of OUR LADY, or Lady Day.
A 26. Feria *St. Braulio.*
B 27. Feria *St. John of Egypt H.*
C 28. Feria *St. Sixtus III.* Passion S.
D 29. Feria *St. Eustachius.*
E 30. Feria *St. Zozimus. St. Regulus.*
F 31. Feria *St. Benjamin. St. Guy.*

APRIL.

G 1. Feria *St. Hugh Bp.*
A 2. St. Francis of Paula C. *St. Ebba.*
B 3. Feria SS. *Agape, Chionia, and Irene.*
C 4. St. Isidore Bp. Palm S.
D 5. St. Vincent Ferrer C.
E 6. Feria St. Sixtus I. St. Prudentius.
F 7. Feria *St. Aphrastes.*
G 8. Feria *St. Dionysius of Corinth.*
A 9. Feria *St. Mary of Egypt.*
B 10. Feria SS. *Mechtildes.*
C 11. St. Leo *P. C.* Pasque 1830.
D 12. Feria St. Zeno and St. Sebas.
E 13. St. Hemenegild m.
F 14. SS. Tiburtius, Valerian, and Maximus, mm.
G 15. Feria *St. Peter Gonzales.*
A 16. Feria *St. Joachim.*
B 17. St. Anicetus. P.M.

C 18. Feria St. *Appollonius.*
D 19. Feria St. *Alphege.*
E 20. Feria St. *Agnes of Monte Pulciano.*
F 21. St. Anselm Bp. C.
G 22. SS. Suter & Caius. P.MM.
A 23. St. George M.
B 24. St. Fidelis of Sigmaringa M.
C 25. St MARK Ev.
D 26. SS. Cletus and Marcellinus P.MM.
E 27. Feria St. *Zita.*
F 28. St. Vitalis M.
G 29. St. Peter M. St. *Robert of Molesme.*
A 30. St. Catherine of Sienna. V. Oct. St. Geor. St. *Sophia.*

MAY.

B 1. SS. PHILIP AND JAMES, Aps.
C 2. St. Athanasius Bp.
D 3. INVENTION of the Holy Cross. com. St. Alexander, &c.
E 4. St. Monica W.
F 5. St. Pius V. P.C. St. *Catherine S.*
G 6. St. JOHN before the Latin Gate.
A 7. St. Stanislaus P.M.
B 8. Apparition of St. Michael
C 9. St. Greg. Nazianzen B.P.
D 10. St. Antonius Bp. com. SS. Gordianus and Epimachus.
E 11. St. *Pius V.* Eng. Cal. St. *Mammert.*
F 12. SS. Flavia Domitilla, &c. V. and St. Nercus M.
G 13. Feria St. *John the silent.* St. *Ans.* En. C.
A 14. St. Bonifacius M. St. *Fid.* Eng. C.
B 15. Feria St. *Hermenigild.* En. C. St. Dympna.
C 16. St. Ubaldus. B.C.
D 17. St. *Pascal Baylon* C. En. Cal.
E 18. St. Venantius M.
F 19. St. Dunstan. Abp. St. P. Celestin. P.C.
G 20. St. Bernadin of Sienna C.
A 21. St. *Peter Celestine.* pm. Eng. Cal.
B 22. SS. *Soter & Caius.* En. C.
C 23. St. *Julia,* SS. *Cletus, &c.* En. Cal.
D 24. Feria St. *Vincent of Lerins.*
E 25. St. M. Magdalen of Pazzi com. St. Urban P.M.
F 26. St. Augustine Ab. of Eng. S. Phil. Nerius. Com. S. Eleutherius.
G 27. St. John P.M. St. Bede C.
A 28. Feria St. *Germanus.*
B 29. Com. St. Aug. and com. St. Feli. St. *Cyril.*
C 30. St. Felix, P.M. Pentecost, 1830.
D 31. St. Petronilla V.

JUNE.

E 1. St. Justin M. *Com. S. Augustin.*
F 2. SS. Marcellinus, Peter, and Erasmus.
G 3. St. *Clotildis, Q. Oct. S. Aug.*
A 4. St. Francis Carraciolo C.
B 5. Feria St. *Winfrid.*
C 6. St. Norbert B.C.
D 7. Feria St. *Meriadec.*
E 8. Feria St. *Syra.*
F 9. SS. Primus and Felicianus, MM.
G 10. St. Margaret Qu.
A 11. ST. BARNABAS Ap.
B 12. SS. John a Facundo C. com. SS. Basilidis, &c.
C 13. St. Anthony of Padua C.
D 14. St. Basil Bp. C.
E 15. SS. Vitus, Modestus, and Crescentia MM.

F 16. Feria St. *Julitta*. St. *Norb*. En. C.
G 17. SS. Nicander & Marcian.
A 18. SS. Marcellus and Marcellinus MM. Elizabeth V. A.
B 19. Juliana Falconieri V. com. SS. Gerv. et Profas.
C 20. St. Silverius P.M.
D 21. St. ALOYSIUS *C.* S.J.
E 22. St. Paulinus Bp. of Nola. St. Alban M.
F 23. Vigil St. Joh. St. *Etheldreda*.
G 24. NATIVITY of St. John the Baptist.
A 25. De Oct. St. *Prosper of Aquitain of York*.
B 26. SS. John and Paul MM.
C 27. De Oct. St. *Ladislaus K.C.*
D 28. St. Leo P.C. *Vigil*.
E 29. SS. PETER and PAUL Aps.
F 30. Comm. St. Paul Ap. St. *Emma*.

JULY.

G 1. Oct. St. John Bap. St. *Rumbold B.M.*
A 2. VISITATION of OUR LADY. SS. Processus and Martimon MM.
B 3. De Oct. St. *Phocas*.
C 4. De Oct. St. *Ulric* Ap.
D 5. De Oct. St. *Modwena* Apos.
E 6. Oct. SS. Peter and Paul. St. *Palladius*.
F 7. Translation of S. Thomas Becket.
G 8. St. Elizabeth Qu. W.
A 9. Feria St. *Ephrem*.
B 10. SS. Ruffina and Secunda V.M. & SS. 7 Brothers.
C 11. St. Pius P.M.
D 12. St John Gualbert, Abb.— SS. Nabor and Felix.
E 13. St. Anacletus P.M.
F 14. St. Bonaventure, Bp. C.
G 15. St. Henry emp. and C. St. *Swithin*.
A 16. OUR LADY of Mount Carmel.
B 17. St. Alexius C. St. *Osmund C.P.* Eng. C.
C 18. St. Camillus de Lellis. SS. Symphorosa & Sons MM.
D 19. St. Vincent of Paul C.
E 20. St. Jerom Aemilianus. Com. St. Margaret V.M.
F 21. St. Praxedes V.
G 22. St. Mary Magdalen P.
A 23. St. Apollinaris B.M. St. Liborius.
B 24. Vigil St. J. and com. St. Cristina.
C 25. St. JAMES Ap.
D 26. St. ANNE mother of Our Lady.
E 27. St. Pantaleon M.
F 28. SS. Nazarius and Celsus, and Victorious P.MM. and St. Innocent P.
G 29. St. Martha V. Com. SS. Felix, &c.
A 30. SS. Abdon and Sennen MM. St. *Julitta*.
B 31. St. IGNATIUS of Loyola C. foun. of Jesuits.

AUGUST.

C 1. St. Peter ad Vincula, or Lammas Day. Com. S. Macch.
D 2. St. Stephen P.M.
E 3. Invention of St. Stephen.
F 4. St. Dominic C. foun. of Black Friars.
G 5. Dedication of Our Lady ad Nives.
A 6. Transfiguration of our Lord. SS. Xystus, &c.
B 7. St. Cajetan C. Com. St. Donat.
C 8. SS. Cyriacus, Largus, and S. Maragdis MM.
D 9. Vigil and Comm. St. Romanus.

E 10. St. LAURENCE M. in V. com. S. Tibur. &c.
F 11. De Oct. S. Laurence, and com. SS. Susanna V. a d Tiburtius M.
G 12. St. Clare V. Ab. f. of Poor Olaves.
A 13. De Oct. com. SS. Hypolitus and Cassiana.
B 14. St Eusebius. Vigil of Assumption and com.
C 15. ASSUMPTION of Our Lady on Su. in Oct. St. Joachim.
D 16. St. Hyacinth C. Comm. Ass. and St. Lauren.
E 17. Oct. S. Laurence and com. Oct. Assump.
F 18. De Oct. and com. St. Agapet M. St. *Helen.*
G 19. De Oct. St. Laurence. St. *Louis of Toulouse.*
A 20. St. Bernard Ab. Com. Oct. Assump.
B 21. St. Jean Frances de Chantel. W. com. Oct. Assump.
C 22. Oct. of Assumption. Com. St. Hippolytus, &c.
D 23. St. Philip Beniti C. Com. Vigil.
E 24. St. BARTHOLOMEW Aps. kept at Rome on 25th.
F 25. St. Louis King of France C.
G 26. St. Zephyrinus P.M.
A 27. St. Joseph Calasanctius C.
B 28. St. Augustine B.P.C. and com. St. Hermes.
C 29. Decollation of St. John the Baptist. Com. St. Sabina.
D 30. St. Rose of Lima V. Com. St. Fel. and Aadauct. MM.
E 31. St. Raymund Nonnatus C. St. Aidan.

SEPTEMBER.

F 1. Holy Name of Mary 2d Sund. St. Giles abb. Comm. 12 Brothers MM. St. *Raymund Nonn.* Eng. C.
G 2. St. Stephen of Hungary. St. *Margaret.*
A 3. Feria St. Simeon Stylites the younger.
B 4. Feria St. *Rosalia*
C 5. St. Laurence Justinian B.C.
D 6. Feria St. *Bees V. of Ireland.*
E 7. Feria St. *Cloud conf.* St. *Reine.*
F 8. NATIVITY OF OUR LADY. Com. St. Adrian.
G 9. De Oct. com. St. Gorgonius. St. *Omer.*
A 10. St. Nicolas Tolentinus C.
B 11. SS. Protus and Hyacinthus MM. De Oct.
C 12. De Oct. St. *Eanswide.*
D 13. De Oct. St. *Eulogius.*
E 14. EXALTATION of the Holy Cross. Com. Oct. B. Virg. St. *Catherine of Genoa.*
F 15. Octav. Nativ. B. M. Virg. Com. St. Nicomedes M.
G 16. SS. Cornelius and Cyprianus. Com. SS. Euphemia, Lucy and Geminianus.
A 17. SS. Stigmata of St. Francis. St. *Lambert.*
B 18. SS. Thomas of Villanova and Joseph of Cupertino.
C 19. SS. Januarius and companions MM.
D 20. SS. Eustachius and companions MM. Vigil.
E 21. ST. MATTHEW Ap. et Ev. St. Maura.
F 22. SS. Maurice and companions MM.
G 23. St. Linus P.M. Com. St. Thecla V.
A 24. OUR LADY OF MERCY. St. *Gerard B.M.*
B 25. Feria St. *Coelfoid Abb.*
C 26. SS. Cyprian and Justina MM.
D 27. SS. Cosmas, Damian MM. SS. *Elzear* and *Delphina.*
E 28. St. Winceslas. St. *Eustochium V.*
F 29. DEDICATION OF ST. MICHAEL Arch. or Michaelmas.
G 30. St. Jerom P.C.

OCTOBER.

Fest. Rosary 1st Sund. Maternity of Our Lady 2d Sund. Purity of Our Lady 3d Sund. Patron of Our Lady 4th Sund.
A 1. St. Remy B.C.
B 2. Fes. of GUARDIAN ANGELS.
C 3. Feria. St. Thom. Ep. C. St. *Dionysius.*

D 4. St. Francis of Assisium C. St. *Aurea V.*
E 5. SS. Placidus and comp. MM.
F 6. St. Bruno C. founder of Carthusians.
G 7. SS. Mark P.C. Com. SS. Sergius, &c.
A 8. St. Bridget of Sweden W.
B 9. SS. Dionysius of Paris and others MM.
C 10. St. Francis Borgia C. St. *Paulinus.*
D 11. Feria. St. *Ethelburge.*
E 12. Feria. St. *Wilfrid.*
F 13. St. Edward K.C.
G 14. St. Calistus P.M.
A 15. St. Teresa V. refor. of unshod Carmelites.
B 16. Feria. St. *Gall.*
C 17. St. Hedwig D. Vigil.
D 18. ST. LUKE Ev.
E 19. St. Peter of Alcantara C.
F 20. St. John Cantius C.
G 21. SS. Ursula and comp. St. Hilarion Ab.
A 22. Feria. St. *Joh. Cant.* Eug. Col. St. *Alodia.*
B 23. Feria. St. *Theodoret.*
C 24 Feria. S. Raphael Arch. S.J.
D 25. SS. Chrysanthus and Daria. SS. *Crispin* and *Crispinian.* S. *John of Beverlaco S.J.*
E 26. St. Evaristus P.M.
F 27. Vigil. St. *Frumentius B.C.*
G 28. SS. SIMON and JUDE Apos.
A 29. Feria. *Ven. Bede* En. Cal. St. *Narcissus.*
B 30. Feria. St. Lucanus.
C 31. Vigil of Allhallows. SS. Quintin and Wolfgang.

NOVEMBER.

D 1. FEST. of ALL SAINTS.
E 2. COMM. of ALL SOULS.
F 3. St. Winifrid V. St. *Hubert.*
G 4. St. Carolo Borromeo Bp. SS. Vitalis and Agricola MM.
A 5. De Oct. St. *Bertille.*
B 6. De Oct. St. *Leonard H.*
C 7. De Oct. St. *Willebrord.*
D 8. Oct. of All Saints. SS. Four Kings MM.
E 9. Dedication of St. Saviors at R. Com. St. Theodore M.
F 10. St. Andrew Avellino C. Com. SS. Triphon. Respicius and Nympha.
G 11. ST. MARTIN B.C. or Martilmas. Com. St. Mennœ.
A 12. St. Martin P.M.
B 13. St. STANISLAUS KOSTKA S.J. St. Didacus C.
C 14. St. Eveonwald. St. *Laurence* Abp.
D 15. St. Gertrude V.
E 16. St. Edmund Bp. St. *Eucherius Bp.*
F 17. St. Gregory Thaumaturgus B.C.
G 18. Dedication of SS. Peter and Paul.
A 19. St. Elizabeth W. Com. St. Pontianus.
B 20. St. Felix of Valois C. St. Edmund K. En. Cal.
C 21. PRESENTATION of OUR LADY.
D 22. St. Cecilia V.M.
E 23. St. Clement P.M. Com. St. Felicitas.
F 24. St. John of the Cross C. St. Chrysogonus.
G 25. St. Catherine V.M.
A 26. St. Peter Alexandrinus Bp.M. St. Fel. de Val. En. C.
B 27. Feria. St. *Greg. Th.* En. C.
C 28. Feria. SS. *Flora and Mary.*
D 29. Vigil and com. SS. Saturnini.
E 30. ST. ANDREW Ap.

DECEMBER.

F 1. Feria. St. Eloy Bp. B.
G 2. St. Bibiana V.M.
A 3. St. Francis Xavier C.
B 4. St. Peter Chrysologus com. St. Barbara V.M.
C 5. St. Sabas Ab.
D 6. St. Nicholas Bp. C.
E 7. St. Ambrose B.C. St. *Fara V.*
F 8. CONCEPTION of OUR LADY.
G 9. De Oct. St. *Leocadia V.M.*
A 10. De Oct. com. St. Melchiadis. St. *Eulalia V.M.*
B 11. St. Damasus P.C.
C 12. De Oct. St. *Eadburge.*
D 13. St. Lucy V. C. Oct.
E 14. De Oct. St. *Spiridion Bp.*

F 15. Oct. of Conception. St. Eusebius Bp.
G 16. St. Eusebius M. St. *Adelaide.*
A 17. Feria. St. *Begga.*
B 18. Feria. SS. *R.* and *Z.*
C 19. Feria. St. Samthana.
D 20. Vigil. St. *Paul of L.*
E 21. ST. THOMAS Ap.
F 22. Feria. St. *Ischirion M.*
G 23. Feria. St. *Victoria.*
A 24. Vigil. St. *Urasilia and* St. *Emiliana W.*
B 25. NATIVITY OF OUR LORD or Christmas. Com. S. Anastasia in 2d Mass.
C 26. ST. STEPHEN M. Com. Oct.
D 27. ST. JOHN Ap. and Ev. Com. Oct.
E 28. SS. INNOCENTS. Com. Oct.
F 29. ST. THOMAS a Becket M. Com. Oct.
G 30. De Dom. in Oct. Com. Oct. &c. St. *Maximus C.*
A 31. St. Sylvester P. Com. Oct. St. *Columba V.*

END OF THE CALENDAR OF FIXED FESTIVALS.

PLENIARY INDULGENCES.

1st. CHRISTMAS Day to EPIPHANY, inclusively. 2d. First SUNDAY to Second SUNDAY of Lent, incl. 3d. EASTER INDULGENCE from PALM SUNDAY to LOW SUNDAY, incl. 4th. WHIT SUNDAY to Oct. of CORPUS CHRISTI. 5th. SS. PETER and PAUL, and during the Octave. 6th. From SUNDAY before the ASSUMPTION B.V.M. to Oct. of Assumption. 7th. From SUNDAY before MICHAELMAS to SUNDAY following. 8th. From SUNDAY before ALLHALLOWS till Oct. of Allhallows inclusively.

Indulgences are periods marked out for Confession of Sins and for Acts of Charity; we need not refute the vulgar story of there being any permission or indulgence to sin in our Church, which are fables about as true as the old silly lie about Pope Joan, or the charge of idolatry and other falsehoods.

TABLE

Of all the Moveable and Transferrable Festivals of Obligation and Devotion for 4 Years, from 1830 to 1840 inclusive.

	1830.	1831.	1832.	1833.
CIRCUMCISION of Our Lord	Jan. 1	Jan. 1	Jan. 1	Jan. 1
EPIPHANY of Our Lord	Jan. 6	Jan. 6	Jan. 6	Jan. 6
HOLY NAME OF JESUS, 2d Su. of Jan	Jan. 10			
SUNDAYS after Ephiphany	4	3	6	3
CANDLEMAS DAY	Feb. 2	Feb. 2	Feb. 2	Feb. 2
SEPTUAGESIMA Sunday	Feb. 7	Jan. 30	Feb. 19	Feb. 3
SEXAGESIMA Sunday	Feb. 14	Feb. 6	Feb. 26	Feb. 10
QUINQUAGESIMA Sunday	Feb. 21	Feb. 13	Mar. 4	Feb. 17
SHROVE TUESDAY	Feb. 23	Feb. 15	Mar. 6	Feb. 19
ASH WEDNESDAY	Feb. 24	Feb. 16	Mar. 7	Feb. 20
EMBER DAYS, Fri. and Sat. following				
QUADRIGESIMA Sunday	Feb. 28	Feb. 20	Mar. 11	Feb. 24
SUNDAY, 2d in Lent	Mar. 7	Feb. 27	Mar. 18	Mar. 3
SUNDAY, 3d of Lent	Mar. 14	Mar. 6	Mar. 25	Mar. 10
MIDLENT Sunday or 4th L	Mar 21	Mar. 13	April 1	Mar. 17
ANNUNCIATION of Our Lady	Mar. 25	Mar. 25	Mar. 25	Mar. 25
PASSION Sunday	Mar. 28	Mar. 20	April 8	Mar. 24
SEVEN GRIEFS OF OUR LADY	April 2	Mar. 25	April 13	Mar. 29
PALM SUNDAY	April 4	Mar. 27	April 15	Mar. 31
MAUNDY THURSDAY	April 8	Mar. 31	April 19	April 4
GOOD FRIDAY	April 9	April 1	April 20	April 5
HOLY SATURDAY	April 10	April 2	April 21	April 6
PASQUE, or Easter Sunday	April 11	April 3	April 22	April 7
EASTER MONDAY	April 12	April 4	April 23	April 8
EASTER Tuesday	April 13	April 5	April 24	April 9
LOW SUNDAY, *in albis*	April 18	April 10	April 29	April 14
ROGATION SUNDAY	May 16	May 8	April 26	April 12
ROGATION DAYS, Mon. Tu. and Wed.				
Holy Cross Day	May 3	May 3	May 3	May 3
ASCENSION DAY, or Holy Thursday	May 20	May 12	May 31	May 16
SUNDAY, within Ascension	May 23	May 15	June 3	May 19
PENTECOST, or Wh. Sunday	May 30	May 22	June 10	May 26
WHITSUN MONDAY	May 31	May 23	June 11	May 27
WHITSUN TUESDAY	June 1	June 2	June 12	May 28
EMBER DAYS, Wed. Fri. and Sat. foll.				
TRINITY SUNDAY	June 6	May 29	June 17	June 2
CORPUS CHRISTI	June 10	June 2	June 21	June 6
SS. PETER AND PAUL	June 29	June 29	June 29	June 29
ST. IGNATIUS OF LOYOLA	July 31	July 31	July 31	July 31
TRANSFIGURATION	Aug. 6	Aug. 6	Aug. 6	Aug. 6
ASSUMPTION of Our Lady	Aug. 15	Aug. 15	Aug. 15	Aug. 15
HOLY ROOD DAY	Sept. 14	Sept. 14	Sept. 14	Sept. 14
EMBER DAYS, Wed. Fri. and Sat. foll.				
Michaelmas Day	Sept. 29	Sept. 29	Sept. 29	Sept. 29
ROSARY SUNDAY, 1st Sun. of Oct.	Oct. 3	Oct. 2	Oct. 7	Oct 6
MATERNITY of Our Lady, 2d Sun.	Oct. 10	Oct. 9	Oct. 14	Oct 13
PURITY of Our Lady, 3d Su	Oct. 17	Oct. 16	Oct. 21	Oct. 20
PATRONAGE of Our Lady, 4th Sun.	Oct. 24	Oct. 23	Oct. 28	Oct 27
SUNDAYS after Trinity				
ALL SAINTS DAY	Nov. 1	Nov. 1	Nov. 1	Nov 1
ALL SOULS DAY	Nov. 2	Nov. 2	Nov. 2	Nov 2
ADVENT SUNDAY	Nov. 28	Nov. 27	Dec. 2	Dec. 1
St. Lucy	Dec. 13	Dec. 13	Dec. 13	Dec. 13
EMBER DAYS, Wed. Fri. and Sat. foll.				
SUNDAYS in Advent				
CHRISTMAS DAY	Dec. 25	Dec. 25	Dec. 25	Dec 25
SUNDAY after Christmas!				

LITANIAE B. VIRGINIS MARIAE.

KYRIE eleison.
Christe eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de cœlis Deus, Miserere nobis.
Fili Redemptor mundi Deus, Miserere nobis.
Spiritus sancte Deus, Miserere nobis.
Sancta Maria, Ora pro nobis.
Sancta Dei Genitrix, ora.
Sancta Virgo virginum, ora.
Mater Christi, ora.
Mater divinæ gratiæ, ora.
Mater purissima, ora.
Mater castissima, ora.
Mater inviolata, ora.
Mater intemerata, ora.
Mater amabilis, ora.
Mater admirabilis, ora.
Mater Creatoris, ora.
Mater Salvatoris, ora.
Virgo prudentissima, ora.
Virgo veneranda, ora.
Virgo prædicanda, ora.
Virgo potens, ora.
Virgo clemens, ora.
Virgo fidelis, ora.
Speculum justitiæ, ora.
Sedes sapientiæ, ora.
Causa nostræ lætitiæ, ora.
Vas spirituale, ora.
Vas honorabile, ora.
Vas insigne devotionis, ora.
Rosa mystica, ora.
Turris Davidica, ora.
Turris eburnea, ora.
Domus aurea, ora.
Fœderis arca, ora.
Janua cœli, ora.
Stella matutina, ora.
Salus infirmorum, ora.
Refugium peccatorum, ora.
Consolatrix afflictorum, ora.
Auxilium Christianorum, ora.
Regina Angelorum, ora.
Regina Patriarcharum, ora.
Regina Prophetarum, ora.
Regina Apostolorum, ora.
Regina Martyrum, ora.
Regina Confessorum, ora.
Regina Virginum, ora.
Regina Sanctorum omnium, ora.
Agnus Dei, qui tollis peccata mundi, Parce nobis Domine.
Agnus Dei, qui tollis peccata mundi, Exaudi nos Domine.
Agnus Dei, qui tollis peccata mundi, Miserere nobis.

Antiph. Sub tuum præsidium confugimus, sancta Dei genitrix: nostras deprecationes ne despicias in necessitatibus nostris: sed a periculis cunctis libera nos semper Virgo gloriosa & benedicta. V. Ora pro nobis sancta Dei genitrix. R. Ut digni efficiamur promissionibus Christi. V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat.

OREMUS.

Gratiam tuam, quæsumus Domine, mentibus

nostris infunde, ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus & crucem ad resurrectionsi gloriam perducamur. Per eumdem Christum Dominum nostrum. R. Amen. V. Benedicamus Domino. R. Deo gratias.

Fidelium Animæ per misericordium Dei requiescant in pace. Amen.

Totis medullis Cordium, totis præcordiorum effectubus, votis omnibus Mariam veneramur quia sic est voluntas ejus qui totum nos habere voluit per Mariam. Amen.

CIRCLE OF THE SEASONS,

AND

COMPANION TO THE

CALENDAR AND ALMANACK,

FOR THE YEAR OF OUR LORD,

1829:

IN WHICH THE CHRONOLOGY, NATURAL HISTORY, BOTANY, ASTRONOMY, AND OTHER PHENOMENA ARE ARRANGED FOR DAILY PERUSAL.

SECOND EDITION, ENLARGED.

LONDON:

PUBLISHED BY MESSRS. HOOKHAM, BOND STREET; KEATING AND BROWN, DUKE STREET; AND SOLD BY H. GUY, CHELMSFORD; CUMMING, DUBLIN; AND BY ALL BOOKSELLERS IN TOWN AND COUNTRY.

PREFACE.

As Intellect is on the March, and Natural History and Philosophy becoming daily more and more diffused; as Learning is beginning to pervade all orders, Mechanics Institutes to rise in all country towns, and most commercial cities to boast of their Universities; so it may be fairly presumed that there will be found a corresponding increase of taste for science, and of encouragement given to those popular works which render it of easy acquisition, and which, by mixing the useful with the agreeable, achieve what is the ultimate aim of philosophy to point out what ought to be known, and to render its acquirement a source of daily delight and amusement.

It need hardly be insisted on, here, that works which afford short and easy lessons for daily instruction and amusement, possess in a high degree this recommendation. And we will not dwell on the ample manner in which the little work which we now offer to the public for the second time is calculated to afford this twofold source of pleasure and profit to those who daily peruse its pages; each of which being dedicated to the consideration of one day in the year, affords an easy opportunity by reading it every morning at breakfast, of knowing not only what day is at hand, as it is noted in the Calendar and Almanack, and what particular Fasts and Festivals are celebrated, but also what natural phenomena we may expect to find when we go abroad. For during the whole course of the work we have taken care to add, to the chronological and historical description of each day, a catalogue of the principal wild and garden plants, which are found on average of years to come into flower,—what fruits are in season,—what migratory birds arrive,—what insects appear,—and in the heavens, what stars are above the horizon. For whatever phenomena the year presents in the revolving circle of the seasons, will be found noticed in its proper place. So that the observations taken collectively will constitute a comprehensive Indicatorial Calendar of Nature.

Thus much relates to those phenomena which recur with little variety every succeeding year. But there are some which only occur on particular years as some astronomical phenomena; the situation of planets; the appearance of comets; eclipses of the sun and moon; and so on. Of these we shall therefore take some popular notice. There will be eclipses of the sun on the 3d of

April and the 28th of September; of the moon on the 20th of March and the 13th of September.

But the most remarkable phenomenon of the present year is the comet discovered by M. Encke, which will be conspicuous all January and part of February.

The Comet in question will furnish matter for some curious speculations on the construction of the Solar System: it is one of those very rare Comets whose orbit, an ellipse of no very great eccentricity, lies within the orbit of Jupiter, and it has a short period of little more than three years and five months. It appeared about forty two years ago. Its period has been determined. Dr. Olbers, of Bremen, who has accurately watched it, seems to be of opinion, as it is said, that it shines by *Reflected Light*, a circumstance exceedingly curious if it turn out to be true, as it would afford a connecting link between the Comets and Planets. Indeed the discovery of *Juno*, *Pallas*, *Ceres*, and *Vesta*, between the orbits of Mars and Jupiter, seems to encourage a hope that yet other bodies may be discovered, both with direct and reverse orbits, as component parts of our system.—The present Comet was predicted and seen in 1795, 1799, and must have returned Nov. 7, 1802, 1805, 1809, 1812, 1815, 1818, 1822, and 1825, in which latter year it was twice seen.

From an interesting pamphlet by Mr. Stephen Lee, we shall take the liberty of extracting the following particulars:—The Comet was recognized distinctly and identified in 1805 by MM. Bouvard, Pons, and Herschel, the former first saw it on the 20th of October of that year, in *Ursa Major*, appearing like a star of the 4th magnitude, with a nucleus and faint tail of two minutes and a half in length. It passed through its perihelion on the 21st of November of the same year. On the 26th of November, 1818, it was again seen in the neck of Pegasus, and passed its perihelion January 27, 1819. M. Encke then determined its Elliptical Orbit, and foretold its return in 1822, in which year it was fortunately seen by M. Rumker, in New South Wales, and it passed its perihelion on the 23d of May. M. Encke predicted its return again in 1825, and it was in that year observed on the 15th of August, near *Pollux*, and it was viewed by M. Pons, at Marseilles; it passed its perihelion on the 15th of September. The observations of M. Encke in that year enabled him to determine its elements with more accuracy. Some of the results are as follow:—Mean Anomaly 1829 Jan. 9, 72. Mean Time at Paris, 2 seconds 83. Mean daily siderial motion, 1069. 87572. Longitude of the Perihelion, 157 degrees, 17 minutes, 26 seconds. Longitude of Ascending Node, 334. 28. 47. 1. Inclination of Orbit, 13. 20. 47. 9. Angle of Eccentricity, 57. 38. 25. 2. Motion direct.

A great Comet, called Halley's Comet, is expected in 1833.4.

CIRCLE OF THE SEASONS.

NEW YEAR'S TIDE.

+ JAN. 1. CIRCUMCISION OF OUR LORD.
NEW YEAR'S DAY.
St. Fulgentius, anno 533.
St. Odilo Ab. of Cluni 10th cent.
St. Faine V. of Ireland.
St. Almachus. St. Eugendus.
St. Claunus abbot. St. Cronan.
SS. Mochuae.

Jano, Junoni, Jovi, et Aesculapio.—Julian Cal.

Obs. The Festival of the Circumcision is kept as a holiday throughout Europe, and is a Holyday of Obligation in the Catholic Church. The bells and carillons of most churches are played on at midnight, by way of ringing in the new year. The Song of the Shepherd of Madonna used to be sung on this day. The custom of renewing Christmas Festivities and the making of New Year's Gifts today is very antient, and was practised in Rome in the time of the first Kings. This day was dedicated to Janus the emblem of Retrospect and Foresight united.

CALENDAR OF NATURE.

Laurestine *Viburnum Tinus* in flower.

Obs. This plant is called also the Shrub of St. Faine from its blowing on the day of her commemoration.

At this season of the year many plants cannot be expected to be in blow: in the present mild weather, 1827, however the Red Star Windflower, the Threeleaved Antirrhinum, two sorts of Marigolds, the Daisy, and the Polyanthus were added to the Laurestine which is in full blow at this time. The Black Hellebore also called Christmas Rose was almost in flower.

A familiar adage says of today:

> Whether the weather be snow or raine
> We are sure to see the Flower of St. Faine;
> Rain comes but seldome and often snow,
> And yet this Viburnum is sure to blow.

That portion of the winter called the *Hybernal Season* or LATE WINTER begins today.

JAN. 2. St. Macarius, Anchoret of Alexandria. A.D. 394.

St. Concordius, martyr.

St. Adalard, abbot and conf.

Obs. St. Macarius dwelt forty six years in the deserts of Lower Egypt in the anchoretical state, and lived chiefly on herbs. He was one among many extraordinary examples of abstinence of those early times. For seven years his food was only raw herbs, ground nuts, and other the like substances. He was equally celebrated for his long vigilance, and seemed to have dispensed with three fourths of the sleep usually enjoyed. His life is written by Palladius.

Common Groundsel *Senecio vulgaris* flowers.

Obs. This plant, in flower all the year, is recorded today as the Flower of St. Macarius in the *Florilegium Asp. Div.*

As the day lengthens so the cold strengthens. This is an old and well grounded proverb: on an average of many years it will be found that from Christmas Day to St. Hilary the cold is getting greater; it then is stationary for some days, and then the temperature begins again to increase. At this season the bare trees and the bleak appearance of every thing, even when there is no snow, usually renders the landscape the least picturesque of any: some occasionally well coloured sunsets however may be seen.

At the beginning of the present year, 1827, the weather was so mild that on this day the following plants were in blow in the author's garden: The Red Star Windflower, the Threeleaved Snap Dragon, the Polyanthus, the Marigold, the Small Field Marigold, the Groundsel, the Red Dead Nettle, and the Laurestine. The Black Hellebore was likewise coming into flower. A south aspect and light warm soil usually produces some flowers in the midst of winter. This day in 1782 was very mild and windy with violent showers, and the Redbreast singing; 1783 frosty, Black Hellebore in flower; 1784 thawing after snow; 1796 thaw and hard rain at night; 1797 clouds and showers.

The lines on today in the Florilegium mention:

Though storms may rage and skies may lower
We'r sure to see the Groundsel in flower.

JAN. 3. St. Genevieve, Patroness of Paris, A.D. 422.

St. Peter Balsam, martyr A.D. 311.

St. Arterus, pope.

St. Gordius, martyr.

Obs. St. Genevieve, in Latin Genoveva, is regarded as the patroness of the city of Paris, where a well known church is dedicated to her honour. St. Peter Balsam was put to the rack early in the fourth century. This day is recorded in the old Julian Calendar as Cicero's birthday.

Persian Fleur de Lis *Iris Persica* flowers.

Obs. This plant which is the earliest of the Iris tribe will flower about this day if previously kept warm, and if planted in a pot about Allhallowtide and kept in a green house in the even temperature of about 55°. The plant has been called Fleur de Ste. Genevieve, and is said to have given origin to the celebrated Fleur de lis of the French arms. This however is doubtful: nevertheless that ensign is certainly taken from some species of the genus Iris.

The term Nivalis or Snowing Day in the *Calendarium Naturale*, as applied to St. Genevieve's Day, is founded on the observation that the weather is, on an average of years, cold and the snow often falling or lying on the ground. The editor's MS. Journals for fifty years back confirm the observation, with few exceptions. The following verses also remind us of the prevailing weather of the day.

To St. Genevieve.

With frozen fingers but with pensive air
Gallia's fair virgins to thy shrine repair,
Where gracefully they bend the quivering knee
And in their chaplets bear the Fleur de lis.
The vestal fire which in their bosom glows
Burns fiercer as the air more frostie grows.
Each bead that falls unto his neighbour bead
Congeals, as freeze the dewdrops in the mead.
As the pure silent stream is frozen o'er
And rustles by its rushy banks no more,
So is devotion's fountain now at eve
In silence fix'd on thee sweet Genevieve.

Anthologia Bor. et Aus. 3.

JAN. 4. St. Titus, disciple of St. Paul.
St. Gregory Bp. of Langres.
St. Rigobert Bp.
St. Rumond of England.

Obs. St. Titus was born a gentile, and was converted by St. Paul the apostle, who styles him his brother and partner in his labours. In A.D. 51 he accompanied him to the Council held at Jerusalem on the subject of the Mosaic rites. He died at a very advanced age in Crete, and his remains are held in great veneration in the cathedral of Gortyna the antient capital of that island.

Pollux rises achronycally in N.E.

Hazel *Corylus avellana* flowers.

The hazel is frequently found in blossom or in catkin on this day; its pendent greenish blossoms hanging all the early spring from its naked boughs. In the dedication of plants to diff rent saints, a relique of antient British piety, this shrub is styled The Bush of St. Titus.

Both the filbert and the cobnut are varieties of the hazel, and produce their nuts about the same time, that is from about St. Bartholomewtide to Martinmas.

The hazel nut reminds us of the following aspiration:

As the hardest nutshells have oftentimes the sweetest kernels; as the tenderest love is often the most difficult of approach; as the warmest friendship has frequently the crudest exterior; so is the sweetest unction of divine grace envellopped in the severest covering of penance. Embrace therefore with thy fervent hands, O Virgin Hierophila, now in thy noviciate, rather than trample with the feet of disdain the veil which separates the troubled air of a vain world from the kernel of conventual peace. Nor liken thyself unto a foolish maiden that crushed the shell in hastie impatience of its hardness and destroys therewith the interior repast.

Floril. Sanct. Asp. iiij.

JAN. 5. St. Simeon Stylites, hermit of the Pillar A.D. 459.

St. Telesphorus, P. M. in 139.

St. Syncletica, V. *Vigil of Epiphany.*

Obs. Pillar Saints as they are called afford the most extraordinary instances of voluntary suffering and mortification which the history of the church exhibits to us: St. Simeon Stylites was perhaps the most remarkable of these, and was indeed the prototype of all the rest. He was the astonishment not only of all Rome but of all the nations of the East, having dwelled above thirty years chained to the top of pillars erected for that purpose. He had three of these lofty and exposed abodes successively, each higher than the rest, having by degrees used himself to greater and greater elevations. His life is detailed by Alban Butler from authentic sources.

St. Simeon Stylites is usually drawn chained to the top of a pillar.

Bearsfoot *Helleborus foetidus* flowers.

The occasional early flowering of the plant today is not a constant thing, and only happens in very mild winters.

Flittermouse *Vespertilio murina* is sometimes seen.

Gutta cavat lapidem non vi sed saepe cadendo
Saxaque continuâ vortice findit aqua.

On the above epigram in the *Anthologia Borealis et Australis* we find, in allusion to St. Simeon Stylites, the following aspiration:

As drops of water by degrees wear holes in stones; as rivers by continually running make fissures in rocks, and find their way through marshes into the sea; so by continual prayer and mortification ought we to let in hourlie the dewdrops of heavenlie benediction upon our obdurate hearts, that the river of the soul may wear its way through the rocky bondage of the flesh and flow through the vale of tears into the Ocean of Eternity.

+ JAN. 6. EPIPHANY OF OUR LORD.

TWELFTH DAY.

St. Nilammon, hermit.

St. Melanius B. C.

St. Peter, abbot in England.

Obs. Epiphany, which means appearance or manifestation, is a festival kept in commemoration of the discovery Jesus Christ made of himself to the Magi.

The festivities of Christmas and of New Year's Day do not excel in splendor or universal adoption those which prevail all over Europe on Twelfth Day. Twelfth cakes and the play of drawing for king and queen are common in all parts of the continent as well as in England.

Screw Moss *Tortula rigida* fructifies.

Winter is the season for studying the mosses and ferns, and in deed most of the Cryptogamia. Every season has its charms to the vigilant botanist, and though the Brumal season is perhaps the dullest of all, yet it is not without its amusements. The bright red berries of the Holly, the dark red berries of the Hawthorn, the black sloes of the Blackthorn, the green berries of the Ivy, the Missletoe, and the occasional and unseasonable appearance of solitary flowers in the garden, enliven this otherwise dreary season; unless as often happens about this time the ground becomes covered with snow. There are however exceptions: in 1796 weather mild, with showers.

Now Twelf Day is coming goode housewife I trowe,
Get readie your churne and your milk from the cowe,
And fire your oven all ready to bake,
For Emma come hither a bonnie Twelfth cake.
The lads and the lasses at night will be seen
Round the wassaile bowle drawing for king and for queene.
But could I possess their three kingdomes by lotte
I would rather have Emma and dwell in a cotte.

Anthol. Bor. et Aus. 6.

The Wise Mens Day here followeth
Who out of Persia farre
Brought gifts and presents unto Christe
Conducted by a Starre.

Barnaby Googe.

JAN. 7. St. Lucian, priest and martyr A.D. 312.
St. Cedd, bishop of London.
St. Kentigerna, widow.
St. Aldric. St. Canut. St. Thillo.

Obs. St. Lucian was surnamed of Antioch, and was born at Samosata in Syria. He is principally celebrated for having revised and corrected the editions of the Holy Scriptures, and in this particular was of great use to St. Jerom. He died a martyr in prison after nine years' confinement, in the year 312. The British Nautical Almanack records a St. Lucian today; whether our saint is intended or the Lucian of tomorrow is uncertain.

St. Kentigern was a widow, mother of St. Felan, and is recorded in the Aberdeen Breviary. She has a church at Lochoumont in the little island of Inchelroch.

Portugal Laurel, *Prunus Lusitanica.*

This shrub is marked down as if in flower on the 7th January in some Calendars. Speaking of St. Kentigern who died this day—"Elle est dans son vert veuvage comme le Laurier, un arbre dans le habit de penitence, une ombre à son petit fils Felan, contre les orages de l'adversité." *Flor.* D. A. 7. This reminds one of Virgil's descriptive lines:

———*etiam Parnassia Laurus*
Parva sub ingenti matris se subjecit umbrâ.

Virg. Geor. iii.

Laurels will grow in almost any soil and situation, but perhaps the best mould for them is a mixture of dry earth and what is called loam. The leaves of this as well as of the common laurel and most other evergreens, when suddenly put into a hot fire, explode with a loud cracking noise.

Laurels are killed sometimes by frost. We had a fine laurel hedge at Hartwell killed by the severe cold of January 1820, when the thermometer of Fahrenheit sank to ten degrees below zero.

JAN. 8. St. Gudula V. Patroness of Brussels, A.D. 660.

St. Lucian, archbishop of Beauvais.

St. Pega V. of England. St. Severinus.

St. Vulsin. St. Nathelan. St. Apollinaris.

Sacrificium Jani.—Julian Cal.

Obs. St. Gudula, called in Brabant Goule, and in Flemish Goelen, was the daughter of St. Amalberge: about the year 664 she made the vow of perpetual virginity, and lived a very austere life in her early years in her father's house. She was unrivalled in her assiduous attention to the wants of the poor, as well as in her constancy to her devotions: she used to go before daybreak to matins at St. Saviour's church at Morzelle, with her maid carrying a lantern before her, and it is related in legendary history that when on one occasion her lantern was blown out by chance, it was miraculously lighted again at her prayers, whence this saint is usually drawn with a lantern in her hand. In the Aspirations it is said:

Even as the Lord did light up the candle for thy prayers, O holy St. Gudula, when adverse winds had puffed out thy lamp; so when the devil shall blow out the lamp of my devotion, light thou it again by the splendour of thy example, and replenish it by the oil of thy perpetual intercession, and be to me as a polestar in the troubled ocean of life and a light in the thorny path that leads to glory.—*Florilegium Aspirat.* 8.

The Agonalia were celebrated today in antient Rome.

Yellow Tremella *Tremella deliquescens* fructifies.

This cryptogamous excrescence is found on old palings, decayed posts, and rotten wood, and is easily recognised by its bright orange colour, which shining at a distance, has been called, amidst the various antient emblems of commemoration, St. Gudula's Lamp.

JAN. 9. St. Peter of Sebaste, bishop, confessor, A.D. 387.

St. Marciana V. M. St. Felan.

SS. Julian and Basilissa, martyrs.

St. Adrian. St. Vanegang.

St. Brithwald of Canterbury.

Agonalia.—Julian Cal.

Obs. St. Gregory Nazianzen relates that St. Peter's family of Sebaste afforded the most illustrious example of almost a whole family of saints and heroes.

St. Marciana was a virgin and martyr about the year 309. She was torn to pieces by a wild bull and by a leopard in the amphitheatre at Caesarea. In the Breviary of Toledo she is commemorated on the 12th July; and there is a beautiful hymn to her in the Mozarabic Breviary. According to Chatelain she placed on her head the laurel of martyrdom on the 9th of January. See *Butler's Lives of the Saints*, vol. i. p. 124.

Common Laurel *Prunus Laurocerasus.*

Spencer in his Fairie Queane speaks of this shrub as

"The laurel meede of mightie conquerors;"

but we rather suspect he alludes to the Bay than to our common Laurel.

During the hard weather which usually prevails about this time great quantities of Fieldfares are frequently seen in the southern parts of England. In 1820 they were very numerous, but their numbers vary very much in different years. Sea Gulls frequently come to the inland parts of the country, and some rare foreign birds also make their appearance. That curious little bird the Longtailed Titmouse *Mecistura vagans* is more often seen in this than in any other season.

JAN. 10. St. William of Bourges, conf. A.D. 1209.

St. Agatho P.

St. Marcian, pr.

Obs. St. William's name was Berruger; and he was educated by his maternal uncle Peter the hermit of Soissons. He was from early infancy addicted to studious and retired habits, and early in life embraced the monastic order. He was made prior of the Cistercian abbey of Pontigny, afterwards abbot of Fontaine Jean in Sens, and lastly archbishop of Bourges. His historians report him to have died in the odour of sanctity early in the morning of the 10th of January, 1209, having received extreme unction the day before, and being stretched out on ashes laid in the form of a cross on the hair shirt that he was used to wear. He was uncle to the celebrated Countess Maud. This mode of dying on ashes is still preserved in some monasteries. The celebrated Spanish monk called the Trappist died last year just after having prostrated his declining body on a cross of ashes, a particular account of which will be found in the Catholic Miscellany for 1826.

Voluntary mortification seems to have been substituted for accidental misfortunes by the workers of supererogation, in order as it were to enjoy and reap the advantages of that self possession and conquest over the infirmities of the body of which the consciousness is so delightful, and which reminds us of the lines of Shakespeare:

> Sweet are the uses of adversity,
> Which like the toad ugly and venomous
> Wears yet a precious jewel in his head.

The celebrated Epistle of Pope Agatho to the Emperor Constantine Pogomatus against the Monothelite heresy is well known, and was confirmed by the third General Council of the Church.

Gorse or Furze *Ulex Europaeus* flowers.

The yellow Gorse flowers in mild seasons from this time to the end of May, when it is soon succeeded by the purple Heath. In April and May Gorse gives to commons and waste places by the roadsides a fine golden yellow appearance.

JAN. 11. St. Theodosius the Cenobiarch, A.D. 529.

Also SS. Hyginus, Egwin, Salvius.

Carmentalia.—Julian Cal.

Obs. St. Theodosius was born in 423 at Marissa in Cappadocia. He was early in life ordained a reader, but in pious example of Abraham he left his country, and making a pilgrimage to Jerusalem visited in his way the famous pillar of St. Simeon Stylites. He afterwards lived a hermit's life on a rock not far from Bethlehem, but got by degrees a flock of monks about him, which induced him to build a monastery at Cathismus which had infirmaries for the sick poor attached to it. In it several languages were spoken, as it consisted of Greeks, Persians, Arabians, and the northern nations, and had four churches, each of which belonged to a nation speaking a different language. St. Theodosius lived on vegetable food exclusively, and died at the advanced age of 105 years. He was buried in his first eremitical cell called the Cave of the Magi, because the wise men of old who came to adore Jesus Christ were said to have lodged in it.

Early Moss *Bryum hornum* fr.

This as well as some other mosses being now in fructification may be studied by the botanist with most advantage.

The weather is usually remarkably cold about this time, and Fieldfares and other hybornal birds very numerous. The Kingfisher *Alcedo hispida* has been seen on this day in the marshes about Lee Bridge in Essex, of which instances are on record as early as the year 1780. If it should happen to be mild, the Mole *Talpa Europæus* begins to work and to throw up those noted hillocks which if not levelled by the bush farrow but let to get hard are such an obstruction to the scythe in mowing in the solstitial season. In digging into the ground and in stubbing up the hollow roots of trees, we find at this time of year the hybernacula of various dormant animals: several sorts of Fieldmice dwell in subterraneous caves during winter. Cockchafers and other insects bury themselves, and the larvæ of Sphinxes and Moths are found concealed. Virgil alludes to these hybornating animals, and considers them as pests to the husbandman:

> Tum variae illudant pestes saepe exiguus mus
> Sub terris cavatque domos atque horrea fecit
> Aut oculis capti fodêre cubilia talpae.
>
> *Virg. Geor.* i.

JAN. 12. St. Arcadius, martyr.
St. Aelred, abbot of Rieval in Yorkshire, 1109.
St. Benedict Biscop, A.D. 690.
St. Tigrius and St. Eutropius.

Campitalia.—Julian Cal.

Obs. St. Arcadius is said to have suffered martyrdom in the reign of Valerian, though others say in that of Diocletian, and that it took place in Caesarea.

St. Benedict Biscop was descended from an illustrious family and was high in office at the court of Oswi the religious king of the Northumbrians. He was the first who brought glaziers from the continent to make the windows of religious houses. He also enriched the monasteries and churches of England with pictures, sacred books, and various foreign curiosities, particularly his monastery of St. Peter at Weremouth.

Hygrometic Moss *Funaria hygrometrica* fr.

The fructification of the above moss as well as of all this genus is worthy of particular attention. The weather of this day as we find by a reference to journals of long standing is usually cold and raw.

The Brumal Flora.

When the bare boughs of leafless trees
Scarcely murmur in the breeze,
When the dark and wintry cloud
Skreens the welkin like a shroud,
Flora yet the swaine invites
To the garden of delightes:
Here and there a flower is seen
Starting up dead stalks between,
Of purple stock, or marigold
Which shews her orange rays of gold,
And the red flower of the wind
That quivers to the gale inclin'd.
Then lead us to the mossgrown cell
Where perhaps some aged hermit dwell,
Who like the elements contending
Seems life's last ray through winter's clouds extending.

Anthol. Bor. Aus.

JAN. 13. St. Veronica, Virgin of Milan, A.D. 1497
St. Kyndeyrn, bishop of Glascow in 6th century.
Octave of Epiphany.

Jovi Statori.—Julian Cal.

Obs. St. Veronica was born in a village near to Milan, in Lombardy, of parents who subsisted by daily labour. In this city, after evincing a great desire for solitude in reflection all her early youth, she took the religious habit in the Augustine Convent of St. Martha, where she exhibited a wonderful example of austerity and vigilance, and was said to be a living model of the rule of her order.

Yew Tree *Taxus baccata* flowers.
Wall Speedwell *Veronica arvensis* flowers.

The Wall Speedwell being in some early years in flower on this day, it would seem as if it had been so called after the saint above recorded. Indeed the monks, friars, and vestals, of the religious ages, being our first British botanists, the names of most popular plants then known have received religious names, of which we shall have more occasion to speak by and bye; but whether Veronica be or be not an exception to this mode of origin of names, we cannot quite determine.

The Yew Tree is now in flower; its red berries are afterwards well known to every observer. Yew trees, formerly spelled Eugh, are natives of Britain: the wood was formerly used for making bows, which has caused Spencer to say—

"The Eugh obedient to the bender's will."—*Fairy Queen.*

As the Cypress was the funereal tree of classical antiquity, and shaded the urns of Pagan heroes, so the Yew has become the favourite shelter for the tombs of Christians, and the largest and oldest Yew trees are to be found in the churchyards and cemeteries of modern Europe.

JAN. 14. St. Hilary, bishop, A.D. 368.

St. Felix, of Nota, P.C. and others mm.

Obs. St. Hilary was born at Poictiers, and brought up in idolatry. His mind was deeply metaphysical, and he was found soon to renounce polytheism. He afterwards step by step became convinced of the truth of Catholic doctrine, and at length was noted for controversy, and was styled by St. Jerome *The Trumpet of the Latins against the Arians.* His conversion was a remarkable instance of a great mind, who, having gone as far as reason could go in the discovery of truth, brought his mind to a state of humility, and accepted as matter of faith the truth of doctrines to which experimental philosophy could not lead him. As a child climbs a ladder step by step that leads into a tree of delicious fruit, but, getting to the last step, finds the boughs still far above his reach, calls to Pomona, who is seated at the top of the stem, and says, "As I *believe* you can, I *hope* you will, and I ask in *charity* that you do, give me a helping hand into those delicious boughs, that I may taste of the fruit, which by a nearer approach seems so much the fairer. So should a learned Christian, who has scaled the ladder of philosophy, but yet feels himself far from truth, though more ardent to obtain it, implore the Virgin Mother of Mercies to helpe him into the true tree of knowledge, that he may reap the fruits of eternal satisfaction."*—*Florilegium.*

St. Hilary is the author of a splendid hymn, sent to his daughter Apra, to dissuade her from marriage, it begins *Lucis largitor splendide,* &c. He herein exhorts her to perpetual virginity.

St. Felix was native of Nota. He is recorded by Tillemont to have wrought some remarkable miracles. He lived and died in the third age.

Fruitless Strawberry *Fragaria sterilis* flower.

Today is on an average almost the coldest of the year, and in the following night in 1820 the thermometer in some parts of Sussex fell to 10° below zero.

* To metaphysicians who, like St. Hilary, are verging towards Christianity, we recommend a work entitled *Cause and Effect,* and another *On External and Continuous Existence,* said to be from the pen of an English lady of quality, Lond. 1827. This work is the best introduction to the study of the Fathers of the Catholic Church to those who have previously wandered in the bewildering mazes of the bad philosophy of Hume, and the visionary and imperfect system of Berkley. This work is strictly logical, its demonstrations demand only the admission of axioms the most self evident, and the conclusions are not drawn hastily. It possesses the merit of not professing to prove the truth of any particular religion, while it lays the foundation for the belief in any which may exhibit sufficient proofs of its truth, by establishing on a solid basis the doctrine of an intelligent final Cause.

JAN. 15. St. Paul, the first hermit, A.D. 342.
St. Maurus, abbot.
St. Maine, abbot.
St. John Calybite the Recluse.
St. Isidore of Alexandria, hospitalier.
St. Isidore of Scetè, hermit.
St. Ita or *Mida*, virgin of Ireland.

Porsimæ et Postvertæ.—Julian Cal.

Obs. St. Paul the hermit was a native of Lower Thebais, in Ægypt, and was skilled in both the Ægyptian and Greek tongues. He retired into the wilderness, where finding a cave sheltered at its entrance by a palm, and watered by a clear spring, he dwelt there all the rest of his life in eremitical solitude. In this cave the great St. Anthony made him a visit, when both of them were near a century old. St. Paul died at the age of 113, and in the ninetieth of his solitude. It is said that his remains came into possession of the Republic of Venice, and that Lewis the First, King of Hungary, purchased them, and gave them to the Pauline hermits of Buda. What is very remarkable in the lives of hermits and anchorites is this, that though the several individuals took to the solitary life from some particular penchant of their own, there was in all a remarkable conformity of life to certain rules common to all.

Ivy *Hedera Helix.*

Ivy *Hedera helix* is accorded today in the Florilegium as dedicated to St. Paul the hermit, on account, as it would seem, of its long life, and its attaching itself so often to old churches. The Ivy may well be imagined the covering of a hermit's grotto. This plant, together with the Holly, Bay, and Missletoe, and some other baccated shrubs, constitute ornaments of our Christmas decorations. Elms, Ilices, and other tall trees, have often their trunks covered with Ivy, of which Horace is mindful in his Ode to Neæra:—

Arctius atque hederâ procera astringitur ilex
Lentis adhærens brachiis. *Hor. Epod.*

JAN. 16. St. Marcellus, pope and martyr, A.D. 310.
St. Macarius the Elder of Ægypt, 390.
Five Friars Minors, martyrs.

Concordiæ Templum a Camillo.—Julian Cal.

Obs. St. Marcellus succeeded Pope Marcellinus in the pontifical chair in 308, but died seventeen months afterwards.

St. Marius the Elder was brought up an Ægyptian herdsman, but, preferring a holy life, studied divinity, and died at a great age, having spent thirty years in the deserts of Scitè.

The Friars Minors are of the Mendican Order of St. Francis of Assescuri, called Franciscans or White Friars. The five recorded today were killed by a Moorish king; and their remains are preserved in the monastery of the Holy Cross at Coimbra.

Red Archangel *Lamium purpureum* flowers.

Though the Red Archangel or Dead Nettle, as it is also called, is now sparingly in flower in our gardens, where it grows in borders, among rubbish, and in all waste places, yet its general flowering is about Ladytide, when its purplish red flowers are very abundant in most waste situations. It is considered a weed in gardens, and generally eradicated, but being an hybornal flower, and appearing when there are few things in blow in the garden, it is often a pleasing accompaniment to a winter garden. There are several species of Archangel, of which this is the commonest.

This day seems to be called *Dies Electrica* in *Calendarium Naturale*, from the once great prevalence of Northern Lights or *Auroræ Boreales*. In the year 1781, so remarkable for this phenomenon, brilliant Northern Lights were seen from this time of year to the end of the vernal season. On different occasions they varied in form and colour; an accurate register of them appears to have been kept in the Weather Journal of the late Edward Forster, of Walthamstow, in Essex, Esq.

JAN. 17. St. Anthony, patriarch of Monks. A.D. 356.

St. Milgithe, virgin of England.

SS. Sulpitii, Nennius, &c. &c.

SS. Speusippus, Eleusippus, and Meleusippus, mm.

Obs. St. Anthony was born at Coma, near Heracleopolis, in Ægypt, in the year 251; and, following the recluse eremitical life, and eating fruit and grains, arrived at the great age of 105 years. It is recorded in the Legends that he was tempted by several demons. His visit to St. Paul the hermit is recorded in the life of that saint on the 15th of this month.

Star Windflower *Anemone hortensis* flowers.

This plant, of which so many varieties in colour blow in April and May, were flowers in mild seasons in our gardens. The most usual colour is deep crimson, called cochlicoe, and it is this variety which usually flowers in this hybornal season, the others seldom appearing till spring. As the large white flower of the *Helleborus niger* is called St. Agnes' Flower, so the *Anemone hortensis* is dedicated to St. Anthony, and both at this season are to be seen together in the bowpots in England and in France, and in the German Blumenbottles, mixed with Laburnum and Evergreens. We have known the Red Star Windflower blow all the winter and spring, producing a succession of flowers from the brumal to the solstitial season. Mr. Smith, in his poem of Amarynthus, gives this reason for naming this flower the Windflower—that it never opens but when the wind blows:

> And then I gather'd rushes, and began
> To weave a garland for you, intertwined
> With Violets, Hepaticas, Primroses,
> And coy Anemone, that ne'er uncloses
> Her lips until they're blown on by the wind.
> *Amarynthus, p.* 46.

About this time of year, frogs, invited forth perhaps by a few days of transitory mild weather, are frequently found killed by the frost.

JAN. 18. St. Peter's Chair at Rome.
St. Prisca, virgin and martyr, A.D. 275.
St. Wolfrid, St. Deicolus, St. Paul, &c.

Obs. The Church celebrates today the establishment of the Episcopal Chair at Rome by St. Peter, the Prince of the Apostles. This fact is asserted and described by Caius, a priest of Rome in the time of Zephyrinus. St. Peter and St. Paul were the two apostles who planted the Catholic faith at Rome, and were there martyred at the same time, as is asserted by St. Dionysius of Corinth, who lived in the second age. The Apostolicity of the Church, and the descent of all the popes, bishops, and prelates, from St. Peter, their first bishop, is curiously exemplified by the late Dr. Milner, in his End of Religious Controversy, by a figure of the apostolical tree. The festival is recorded in the Martyrology ascribed to Bede, and was therefore kept prior to the year 720. St. Peter is said metaphorically to keep the Key of Heaven. Hence many churches dedicated to this Saint have the vane on their steeples surmounted with a key, as St. Peter's in Cornhill, London, and others. In common, a Cock is the figure used for the windvane, and this, according to Du Cange, was originally devised as an emblem of clerical vigilance, the clergy being styled the Cocks of the Almighty, whose office it was to call us to early prayer, &c.—See *Beckmann's Inventions, article Weathercock.*

St. Prisca was a Roman virgin, martyred in 275. The church which bears her name in Rome is dedicated in her honour. She is mentioned in the Sacramentary of St. Gregory, and in the Western Martyrologies.

Fourtoothed Moss *Bryum pellucidum* fructifies.

This curious moss may now sometimes be found in fructification. Botanists should carry about with them small magnifying glasses, to examine the mosses, as their fructification cannot otherwise be well understood.

Peas ought by this time to appear above ground, when the weather be mild; and the leaves of Daffodils, Croci, and other early bulbous plants, to appear. But oftentimes all is under snow, and then these phenomena may be expected on its melting.

JAN. 19. St. Wulstan, bishop of Worcester, conf. A.D. 1095.

St. Henry, archbishop of Upsal, martyr.

SS. Maris, Martha, and others, mm. A.D. 270.

St. Canutus, m. King of Denmark, A.D. 1086.

Obs. St. Wulstan was a native of Icentum, in Warwickshire. He was prior of Worcester first, and afterwards bishop in 1062.

St. Canutus or Knut was fourth King of Denmark; his uncle was Canutus King of England, after whom the bird called the Knot *Tringa Canutus* takes its name.

White Archangel *Lamium album* flowers.

The White Archangel much resembles our common Dead Nettle, only that the flower is white, instead of red; it is, however, less abundant than the Dead Nettle, and is chiefly found in waste places, and in the borders of gardens not well weeded; but it seldom encreases so as to become very troublesome. It flowers plentifully all the early part of the year, like others of this genus. The flowers of most species of Lamium, like those of Melissa, are great favorites with the bees, and should be rather encouraged to grow where hives are kept. We have no doubt but that the taste as well as the properties of honey vary in some measure according to the sort of flowers from which the bees have mostly gathered it.

The sound of Bees busy at their work adds in no small degree to the combined sources of delight which we derive from being in a garden of flowers in spring. Virgil aptly describes the pleasure of this concurrence of vernal pleasure in his first Eclog.

> Hinc tibi, quæ semper vicino ab limite sepes
> Hyblæis apibus florem depasta salicti,
> Sæpe levi somnum suadebit inire susurro.
>
> *Virg. Eclog.* i.

JAN. 20. St. Fabian, pope and martyr, A.D. 250.
St. Sebastian, martyr, A.D. 288.
St. Euthymius, abbot, A.D. 473.
St. Fechin, abbot.—*Vigil of St. Agnes.*

Obs. St. Fabian succeeded St. Anselm as pope in 236, to which office he was chosen, according to Eusebius, in consequence of a dove settling on him while the people and clergy were electing a successor to the pontifical chair. He died a martyr in the persecution of Decius in 250, as witnessed by St. Jerom and by St. Cyprian.

St. Sebastian was born at Narbonne, in Gaul, who, being impeached in 288 before Dioclesian, was sentenced to be shot to death with arrows, but these not completely killing him, he was beat to death with cudgels.

St. Fabian's Nettle *Lamium garganicum* flowers.

This plant is recorded today, but we have seldom seen it in flower so soon: it blows all April in profusion.

Eagles at this time of year, in mountainous countries, will often descend into the plains, and seize on the newly-dropt lambs.

The tawny Eagle seats his callow brood
High on the cliff, and feasts his young with blood,
On Snowdon's rocks, or Orkney's wide domain,
Whose beetling cliffs o'erhang the western main,
The royal bird his lonely kingdom forms
Amid the gathering clouds and sullen storms:
Through the wide waste of air he darts his sight,
And holds his sounding pinions poised for flight;
With cruel eye premeditates the war,
And marks his destined victim from afar:
Descending in a whirlwind to the ground,
His pinions like the rush of waters sound;
The fairest of the fold he bears away,
And to his nest compels the struggling prey.

Barbauld.

JAN. 21. St. Agnes, virgin and martyr, A.D. 304.
St. Michiosus, bishop of Tarragon.
St. Vivian of Scotland.
St. Epiphanius, bishop of Pavia.
St. Publius, bishop and martyr.

Obs. St. Agnes suffered martyrdom so young, and with such fortitude, that the tongues and pens of all nations, says St. Jerom, are employed to celebrate her praise. St. Ambrose, and also St. Augustine, state that she was only thirteen years when she suffered death for the cause of Christianity, and her refusal to yield to the solicitations of the infamous panders of the tyrant. She is recorded by the authors who wrote her life to have received, in the tenth persecution of Dioclesian, "the everlasting crown of martyrdom, and the never fading laurel of virginity."

There is an evident connexion between the name of Agnes and the Latin word Agnus; and, in corroboration thereof, it may be mentioned, that on the legendary account of St. Agnes appearing to her parents in a vision after her death with a lamb by her side, the figures which painters have drawn of her are usually accompanied by a lamb. In the church built on the place of her martyrdom, the priest of the church of St. Peter's ad Vincula annually blesses two lambs, whose wool is afterwards made use of by the nuns of St. Lawrence to make palliasses.

Black Hellebore *Helleborus niger* flowers.

This plant, called black, and by the Greeks Ελλεβορος μελας, only from the colour of its roots and seeds, begins to shew its white flowers above ground about Christmas: by this day they are fully blown, and have been called Christmas Rose, and in German Christwurtz, and also Flower of St. Agnes. In the Florilegium we may read, "Even as the Flower of St. Agnes is whiter than other blosomes, so was the purity of St. Agnes fairer than that of most virgins; as the Flower bloweth in the season of winter, when there are few others, so did the saintlie virgin flourish in the winter of adversity, and brave the storms of persecution, with few companions in excellency." *Flor.* 21. This Flower mixes agreeably with those of the Star Anemony and the Viburnum in the winter's bowpot.

Frost and snow are most commonly the portion of northern climes on this day, which has suggested the following lines of the poet:—

St. Agnes' Eve, ah! bitter chill it was;
The Owl, for all his feathers, was a-cold,
The Hare limped trembling thro' the frozen grass,
And silent were the Lambs in woolly fold.
Numb were the Vestal's fingers while she told
Her Rosary of Beads; her frozed breath,
Like holy incense from a censor cold,
Seem'd taking flight for heaven without a death,
Past the sweet Virgin's picture while her prayer she saith.

JAN. 22. St. Vincent, martyr, A.D. 304.
St. Anastasius, martyr, A.D. 628.

Obs. St. Vincent was born at Oscra, in Granada, and suffered martyrdom during the time that Dacian was governor in Spain, in the year 304. He is styled by Butler the most glorious martyr, from his great fortitude, and the indifference with which he seemed to suffer the tortures of the rack and the hot spiked gridiron, of which an account will be found in the Lives of the Saints.

St. Anastasius the Persian was styled a trophy of the Holy Cross, when it was carried away into Persia by Chosroës in 614. By order of the same king he suffered martyrdom at Barsaloc, in Assyria.

Early Whitlow Grass *Draba verna* flowers.

This small tetradynamious plant may now be seen sparingly in flower on old walls and waste places; through March and April it is plentiful.

Today is recorded as Sunbeam Day in the Natural Calendar, from an old proverb that it bodes good luck if the sun-beams be seen breaking out any time today. A Latin proverbial line has it—*Vincenti festo si Sol radict memor esto*, which has been thus done into English, and extended:

> Remember on St. Vincent's Day,
> If that the Sun his beams display,
> Be sure to mark the transient beam
> Which through the casement sheds a gleam;
> For 'tis a token bright and clear
> Of prosperous weather all the year.

In the Florilegium we may read:

We may turn all habitude to profit; for even when we watch for the sunbeams on St. Vincent's Day, and behold the innumerable motes that therein sport and seem in motion, we may reflect how like we are to these floting diminutives, sporting in the transient ray of divine light, nor enquiring whence we derive our motion, nor whither we shall fall when the light of our being is withdrawn.—*Flor. Div. Asp.* 22.

JAN. 23. St. Raymond of Pennafort, conf. A.D. 1275.

St. Emerentia, V.M. in 304.

St. John the Almoner, patriarch of Alexandria.

St. Clement of Aneyra.

St. Ildefonsus, archbishop.—St. Eusebius.

Obs. St. Raymond was born in 1175 at the Castle of Pegnafort, in Catalonia, which was afterwards changed in the fifteenth century into a Convent of the Order of St. Dominick. His life, which is given by Alban Butler in his Lives of the Saints, is well worth reading, but it would not coincide with the nature of this work to give any thing but short notices.

St. Emerentia died a martyr in 304, being stoned to death while she was a catechumen, praying at the tomb of St. Agnes.

St. John the Almoner, so called from the profusion with which he daily made the Horn of Plenty disembogue itself into the Lap of Poverty, was born in the island of Cypress, and was promoted to the Patriarchal Chair at Alexandria in 608.

Peziza *Peziza acetabulum* found.

This plant is recorded as found today in certain Calendars of Nature, and is indeed common at this time of year. The Redbreast and other docile birds now come to our windows for food at this inclement season.

Verses to a Redbreast, by Montgomery.

Welcome, pretty little stranger!
Welcome to my lone retreat!
Here, secure from every danger,
Hop about, and chirp, and eat.
Robin! how I envy thee,
Happy child of liberty!

Now, though the tyrant Winter howling,
Shakes the world with tempests round;
Heaven above, with vapours scowling,
Frost imprisons all the ground;—
Robin! what are these to thee?
Thou art blest with liberty.

Though yon fair majestic river
Mourns in solid icy chains;
Though yon flocks and cattle shiver
On the desolated plains;
Robin! thou art gay and free,
Happy in thy liberty.

Hunger never shall distress thee,
While my cates one crumb afford;
Colds nor cramps shall ne'er oppress thee;
Come and share my humble board.
Robin! come and live with me,
Live,—yet still at liberty.

JAN. 24. St. Timothy, bishop and martyr, A.D. 97.

St. Suranus, abbot in Umbria.

St. Babylas, bishop of Antioch in 250.

St. Macedonius, anchoret in Syria.

St. Cadoc.—*Vigil of St. Paul.*

Obs. St. Timothy was disciple of St. Paul, and by him made Bishop of Ephesus in the year 64. He was stoned to death during the time of the Emperor Nerva, while St. John was still in the isle of Patmos. St. Jerom, St. Paulinus, and St. Chrysostom, relate that many miracles were performed by the relics of St. Timothy, which were conveyed to Constantinople in 356.

The Stalkless Moss *Phascum muticum* fructifies.

It seems that what is called Timothy Grass *Phleum pratense* was named after this saint, but wherefore we have not been able to discover.

The weather at this time of year is usually very cold, and the ground often under snow. Birds now begin to be much distressed for want of food, and a great variety of them flock to the farm-yards for food and shelter, and frequently come close to our windows in search of crumbs of bread, and of which the following lines, in the Spencerean style, recorded in some Calendars on the 24th of January, remind us:

On St. Paul's Eve.

Winter's white shrowd doth cover all the grounde,
And Caecias blows his bitter blaste of woe;
The ponds and pooles, and streams in ice are bounde,
And famished birds are shivering in the snowe.
Still round about the house they flitting goe,
And at the windows seek for scraps of foode
Which charity with hand profuse doth throwe,
Right weeting that in need of it they stoode,
For charity is shewn by working creatures' goode.

The Sparowe pert, the Chaffinch gay and cleane,
The Redbreast welcome to the cotter's house,
The livelie blue Tomtit, the Oxeye greene,
The dingie Dunnock, and swart Colemouse;
The Titmouse of the marsh, the nimble Wrenne,
The Bullfinch and the Goldspink, with the King
Of Birds, the Goldcrest. The Thrush, now and then
The Blackbird, wont to whistle in the spring.
Like Christians seek the heavenlie foode St. Paul doth bring.

Catholic Friend, No. 1, *p.* 16.

Several birds, as the Thrush, the Blackbird, the Robin, and the Wren, are now already singing.

In the evening of this day in 1827 a remarkable luminous phenomenon, like the Zodiacal Light, was seen in Sussex, but it differed in having a cross or transverse bar.

JAN. 25. Conversion of St. Paul.

SS. Juventuis and Maximinus, mm. A.D. 363.

SS. Projectus, Poppo, Publius, &c.

Obs. The history of the Conversion of St. Paul is too well known to need any comment. His sudden conversion while he was on his way to Damascus was effected by means of a great light, from whence issued a voice, saying *Saul, Saul, why dost thou persecute me.* He proceeded on his journey, but changed his purpose with his name, and instead of persecuting the Christians, converted many heathens to the Christian religion. This Festival was instituted very early, and was for a time a holiday of obligation, commanded by Pope Innocent III. to be kept with great solemnity. It is mentioned as a solemn Festival in the Council of Oxford held in the reign of Henry III. in 1222.

Yellow Hellebore *Helleborus hyemalis* flowers.

The Yellow Hellebore or Winter Aconite is a small yellow ranunculaceous plant, with a bright yellow flower: it is one of our earliest primaveral plants, and blows even before the Snowdrop and Crocus, which it mixes agreeably with during February and March.

This day is called Prognostick Day, from the antient superstitious observance of the weather of this day considered as ominous of the future year, of which the following quotations will give the best account. An old proverb says,

> Clari dies Pauli bona tempora denotat Anni.
> Se fuerint venti designant poeilia genti.
> Si fuerint nebulae pereunt animalia quaeque.
> Si nix, si pluvia, designant tempora cara.
> Ne credas certè, nam fallit regula saepe.

Which has been thus paraphrased:

> If St. Paul's day be fair and cleare,
> It doth betide a happy yeare;
> But if by chance it then should raine,
> It will make deare all kinds of graine;
> And if the clouds make dark the skie,
> Then Neate and Fowles this year shall die;
> If blustering winds do blow aloft,
> Then wars shall trouble the realm full oft.

Hospitian observes—*Est hic dies apud plebem criticus, utpote cuius serenitas fructuum abundantiam, venti bella, nebulae pestem, nix et pluvia caritatem indicare creduntur.*

JAN. 26. St. Polycarp, bishop of Smyrna, A.D. 166.

St. Paula, widow.

St. Conon, bishop of the Isle of Man.

Obs. St. Polycarp was one of the most illustrious of the Apostolic Fathers, and was a disciple of the Apostles. He was Bishop of Smyrna a great many years, and suffered martyrdom for the Catholic cause in the year 166.

St. Paula was a Roman lady, and born the 5th of May, 347.

An epigram says,

Jam Polycarpus ades, lux est sacrataque Paulae,
Nam dici haec hodie Paulus heri soleat.

White Coltsfoot or Butterbur *Tussilago alba* flowers.

The flowering of the early White Butterbur today has given in the Calendar of Nature its name. This plant, a native of Europe, though not of England, is in mild seasons in flower by this time. Its flower is white, but has no smell like the *Tussilago fragrans*, still in flower, whose fragrance is often perceived at the distance of some hundreds of yards.

Both the White Butterbur and the Sweet Coltsfoot might be naturalized in this country, as they have already been in certain parts of Sussex by escaping from gardens: at Hartfield both species grow as if wild, and in time will become so. The white species has been called St. Paula's Flower, from often in mild seasons beginning to flower about this time.

The Sweet Coltsfoot, when planted in a large pot, and kept in the greenhouse or in a room without a fire, will often blow all the winter, and it sends forth a delicious fragrance which fills the house.

JAN. 27. St. John Chrysostom, abp. A.D. 407. St. Julian, first bishop of Mans, &c.

Castoris et Pollucis templum.—Julian Cal.

Obs. St. John Chrysostom, one of the most illustrious and eloquent defenders of the Catholic faith in the fourth century, was born at Antioch about the year 344. His eloquence obtained for him the surname of Chrysostom, that is Goldenmouth, which was given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. He was the son of Secundus and Anthusa, and died Archbishop of Constantinople in the year 407. He had previously to his holding that see lived two years in seclusion as a hermit, but the dampness of his cave bringing on him a dangerous state of ill health, he was induced to return to his native city. He exhorted the laity to rise at midnight to matins with the clergy. He entertained an opinion that Visions of Angels often appeared at the altar during canonical hours, and instanced the visions of hermits in proof of his opinion.

Earth Moss *Phascum cuspidatum* fructifies.

This is the day whereon, according to the Old Calendar, the Romans celebrated the dedication of the Temple of Castor and Pollux. As we must regard the story of these heroes to be an Atmospherical Fable, and to have been the phenomena now called Fires of St. Helmo, we may properly notice them on this anniversary. The alighting of one or two of them on a ship's mast by night is considered ominous of a storm by mariners, and Horace's invocation of them for a prosperous voyage for his friend corresponds with this idea. Castor and Pollux may be seen on the meridian between ten and eleven o'clock tonight.

Horace observes:—*Ad Navim.*

Sic te diva potens Cypri,
Sic fratres Helenae, lucida sidera,
Ventorumque regat pater.

Catullus dedicates his bark thus:

Gemelle Castor et Gemelle Castoris. "Castor and Pollux, or the Twin Stars, are two stars in the Constellation Gemini."

In the "Electricité des Meteors," 2 vol. 8vo. published many years ago at Lyons, are recorded some curious accounts of these fires of St. Elme.

The lengthening of the day is now perceived, and, as the proverb says, it often happens that as the day lengthens so the cold strengthens.

JAN. 28. St. Cyril, patriarch of Alexandria, A.D. 444.

St. Paulinus, patriarch of Aquielia.

St. Margaret of Hungary, in 1271.

St. John of Reomay, abbot.

B. Charlemagne, emperor.

SS. Thyrsus and others, mm.

Commemoration of St. Agnes.

Obs. As St. Augustine was styled Doctor of the Mystery of Grace, so St. Cyril was called Doctor of the Mystery of the Incarnation. He was raised to the Patriarchal dignity in 412, and died in 444.

St. Margaret was daughter to Bala IV. king of Hungary. She was placed in the Dominican Convent at Vesprin when only three years old. Her death occurred in 1271, and her reliques are preserved at Presbourg.

Double Daisy *Bellis perennis plena* flowers.

This plant, called La Belle Marguerite, perhaps after St. Margaret of Hungary, sometimes may be found in flower this day; it produces red and pink varieties, and looks very beautiful when planted in close rows round borders, or by the side of walks. Chaucer derives the word Daisy from Day's Eye; and etymologists agree with the old Bard in his derivation of the Daisy. Under the French name Belle Margarette, a compliment was intended to some lady, but critics are not agreed who this lady was (see Feb. 22).

Like many other flowers, the single Daisy becomes double by culture, and frequently proliferous; in this state it is called the Hen and Chicken Daisy. Chaucer writes:

> And in special one called se of the daie
> The Däisie, a floure white and rede,
> And in French called *La bel Margarete,*
> O commendable floure, and most in minde.
>
> Above all flouris in the mede,
> Than love I most those flouris white and rede,
> Such that men callen Daisies in our town.

JAN. 29. St. Francis of Sales, bp. &c. A.D. 1622.
St. Sulpitius Severus, disciple of St. Martin.
St. Gildas the Wise, called Badonicus.
St. Gildas of Scotland.

Obs. St. Francis was born at Sales, near Anecy, in Swizzerland, his education was principally received from the Jesuits, which accounts for his habitual activity of mind, and his intense desire to do some act of public or private utility. His letters to Philothea, or *Introduction à la Vie Devote*, are a masterpiece of eloquence, and bespeak a mind endowed, as his was, with a great power of comparing ideas. St. Francis of Sales was founder of the religious community of Visitantines or the Order of the Visitation, of which there are still several convents. The rule and discipline of this Order is said to be less severe than those of almost any other religious community.

Moonwort Fern *Osmunda Lunana* fructifies.

This great fern is found in various parts of England, as in Sussex, near to East Grinstead, and other places: it inhabits forest bogs.

Procyon or the Lesser Dogstar rises achronically in the east.

In summer this star is with the Sun, and it was that period to which Horace alludes when he says, in his Ode to the Bandusian Fountain.

Te flagrantis atrox hora Caniculae
Nescit tangere.

The achronycal rising, however, of this star, which takes place today, is marked by weather fiercely cold.

JAN. 30. St. Martina, virgin martyr in 3d age.
St. Bathildes, queen of France, A.D. 680.
St. Aldegondes, virgin.
St. Barsimaeus.

Paci.—Julian Cal.

Obs. St. Martina was a Roman virgin of noble origin. In that city there was a chapel dedicated to her in the time of St. Gregory the Great, which was frequented with great devotion. Her relicks were found and translated in 1634, and the history of their translation is recorded by Honoratus of Viterbo.

It seems that the pagan Romans dedicated today to the imaginary goddess or emblem of peace.

Common Maidenhair *Asplenium Trichomanes* fr.

This plant, which religious fancy has dedicated to St. Martina, is said to have been originally called Our Lady's Hair or Cheveux de Nôtre Dame.

Larks now congregate, and fly to the warm stubble for shelter; and the Nuthatch *Sitta Europaea* is heard. The shelless Snail or Slug makes its appearance, and commences its depredations on garden plants and green wheat. The Misselthrush begins its song. The Hedge Sparrow and the Thrush begin to sing. The Wren also pipes her lay, even among the flakes of snow. The Titmouse pulls straw out of the thatch, in search of insects; Linnets congregate; and Rooks resort to their nest trees. Pullets begin to lay. Many young lambs are now dropped.

The House Sparrow chirps, the Bat appears; Spiders shoot out their webs; and the Blackbird whistles. The Fieldfares, Redwings, Skylarks, and Titlarks, resort to watered meadows for food, and are in part supported by the Gnats which are on the snow near the water. The tops of tender turnips and ivy berries afford food for the graminivorous birds, such as the Ringdove, and others:

While yet the wheaten blade
Scarce shoots above the newfall'n show'r of snow,
The Skylark's note, in short excursion, warbles;
Yes! ev'n amid the dayobscuring fall
I've marked his winnowing the feathery flakes.

JAN. 31. St. Marcella, widow of Rome, A.D. 410.
St. Peter Nolasco, A.D. 1258.
SS. Cyrus and John, martyrs.
St. Serapion, martyr of England.
St. Maidor, bishop of Terns in Ireland.

Diis Penatibus.—Julian Cal.

Obs. St. Marcella is styled by St. Jerom the glory of Roman ladies. She was the first woman who had the courage to imitate the eastern asceticks, and she took to the religious life after the death of her husband. St. Jerom has left us eleven letters to her of a controversial nature. Her name occurs today in the Roman martyrology.

St. Peter Nolasco was of Languedoc. He was the founder of the Order of Our Lady of Mercy, which he did in consequence, as the legend states, of a splendid vision. The religious of this order wear a white habit, as an emblem of innocence, and also a white scapula bearing the arms of Arragon.

The heathen Romans of old time dedicated today to the Penates.

Hartstongue *Asplenium scolopendrium* fructifies.

Tomorrow is the day called, in the *Calendarium Naturale*, Primaveralis or the first day of the early spring. The winter is, however, often harder after than before this day, and the scenes of this time of year remind one of the following lines of the poet:

Chill Winter still doth reign: the fowls of Heaven,
Tamed by the cruel season, crowd around
The winnowing store, and claim the little boon
Which Providence assigns them. One alone,
The Redbreast, sacred to the household gods,
Wisely regardful of the embroiling sky,
In joyless fields and thorny thickets leaves
His shivering mates, and pays to trusted man
His annual visit.

When the weather is clear, the southern sky exhibits at this time of year the grandest display of stars. The beautiful constellations of Orion, of Sinus, Procyon, and others, being conspicuous all night.

FEB. 1. St. Ignatius, bishop of Antioch, m. A.D.107.
St. Pionius, priest and martyr.
St. Bridget, virgin abbess.
St. Kinnia, virgin of Ireland.
St. Siegebert, king of Austrasia C.

Lucaria—Junoni Sopitae.—Julian Cal.

Obs. St. Ignatius, who was also surnamed Theophorus, was a zealous convert and intimate disciple of St. John the Evangelist. He assisted St. Peter and St. Paul to establish the Christian faith at Antioch in the first age. He submitted to martyrdom in the reign of Trajan, for declaring that he carried the crucified Christ about him. He was destroyed by wild beasts in the amphitheatre. A long and instructive history of St. Ignatius is to be found in Butler's Lives, vol. ii. p. 1. He left behind him seven Epistles, well known to all theological critics for their beauty and simplicity.

St. Bridget, otherwise called St. Bride, is considered as the Patroness of Ireland, and was born at Fochard in Ulster, in the beginning of the sixth century.

Lesser Water Moss *Fontinalis minor* fructifies.
Bay *Laurus nobilis.*

The Bay is recorded today, and has been called the Shrub of St. Bride, but we cannot find why, as it does not flower at this time.

An occasional Primrose flowering on a warm bank is found in mild springs about this time, but the general flowering is in March and April, when these simple but elegant flowers adorn every bank and brae.

The Snowdrop often peeps out of the ground on Candlemas Eve, or even earlier, and was hence called Our Lady of February, and afterwards Fair Maid of February, or Purification Flower. The French call it La Pierce Niege, La Cloche Blanche, La Galantine Baguenardia d'Hyver. The Italians call it Galanto.

In the *Florilegium* it is said, "Even as the Snowdrop is whiter and clearer than all other flowers, so is the spotless purity of Our Lady fairer than that of all other virgins." *Florilegium*, Asp. ii. 2. The following verses of Mrs. Barbauld are very expressive:

Already now the Snowdrop dares appear,
The first pale blossom of the unripened year;
As Flora's breath, by some transforming power,
Had changed an icicle into a flower:
Its name and hue the scentless plant retains,
And Winter lingers in its icy veins.

FEB. 2. PURIFICATION OF OUR LADY.

St. Laurence, archbishop of Canterbury.

Obs. The common name of Candlemas Day is derived from the religious custom still preserved of lighting up the church or chapel with candles and lamps, and of the processions of persons holding lights in their hands on this day. Like many other emblematical rites of the Christian church, this ceremony is a very ancient and pious emblem of the blessings of the light of Christianity, and is founded on the highest authority. Butler says, "The procession with lighted tapers on this day is a very ancient ceremony of the Catholic church, mentioned by Pope Gelasius I., St. Cyril of Alexandria, &c. These lights which we bear in our hands represent the fire of divine love with which our hearts ought to be inflamed." "Torches, says St. Jerom, are used when the gospel is to be read, although the sun shines; not to chase away darkness, but for a sign of joy." *Adv. Vigil*, p. 304.

We may observe that this emblematical demonstration of joy, by means of burning tapers and torches, belongs to almost every religion, which shews that it has its foundation in the nature of man.

It is a curious circumstance, that the ancient pagan Romans celebrated their *Juno Februata* on the day which is the vigil of our Candlemas, February 1, and hence the name of the month February is derived.

An old metrical proverb, frequently quoted in Poor Robin's, Moore's, and other Almanacks, reminds us:

> If Candlemas Day be fair and bright,
> Winter will have another flight;
> But if Candlemas Day be clouds and rain,
> Winter is gone, and will not come again.

Evidently a translation of:

> Si sol splendescat Maria purificante
> Major erit glacies post festum quam fuit ante.

There is a beautiful hymn to the Blessed Virgin sung on this day in the convents of France, and recorded in the *Cantiques Spirituels*, published at Amiens, 4th edition, 1816.

Snowdrop *Galanthus nivalis* flowers.

We have otherwhere noticed the various names of this plant derived from its whiteness and its time of blowing. Snowdrops, though in warm situations they blow about this time, are not abundant before Old Candlemas Day, February the 13th.

FEB. 3. St. Blaze, bishop of Sebaste, A.D. 316.
St. Anscharius, bp. of Hamburg and Bremen, 865.
St. Wereburge, virgin abbess in 7th century.
St. Margaret of England.

Obs. St. Blaze was Bishop of Sebaste, and suffered martyrdom in the persecution of Licinius in 316 by command of the governor of Cappadosia. The Greek church keep the festival on the 11th of February. St. Blaze has been called the Patron of the Woolcombers, because they choose his day for their festival. His reliques were held in high estimation.

St. Anscharius was a monk of Corbie in France, celebrated for his preaching.

St. Wereburge is Patroness of the city of Chester, and was the daughter of Wulfere, king of Mercia, by St. Erminilda, the daughter of the King of Kent, in the seventh age of the Church.

St. Margaret of England is said to have embraced the Cistercian Order. Among the nuns of that Order at Scauve she is held in high estimation, and her body was preserved entire in their church.

The festival of St. Blaze was extensively kept, and processions with candles used to be made on it similar to those of Candlemas. At Bradford some well known lines are recited today at the Woolcombers feast.

Indian Bay *Laurus indica* recorded today.
Great Water Moss *Fontinalis antepyretica* found.

I find this plant recorded under today, and also Laurus Indica called Shrub of St. Margaret of England.

If frosty weather sets in again about this time with a bright Candlemas, it often constitutes a second winter. In the present year 1827, the early spring frost lasted till the 23d of February. The following are expressive lines on the weather of this time of year, which is sometimes very rainy, when we have what is called a Candlemas Flood:

Now old Aquarius from his rainie urne
Pours out the streams, and fills both Loch and Burne.
While Februa, with waterie load opprest,
Cracks the crimp ice on Winter's frozen breast;
Then seated on some sunnie Brae she strowes
About her feet the Snowdrop and Primrose.

FEB. 4. St. Andrew Corsini, A.D. 1373.
St. Jane, queen of France, 1505.
St. Isidore of Pelasium, 449.
St. Rembart of Bremen, 888.
St. Modar of Scotland.
St. Joseph of Lecrissa.
St. Gilbert, A.

Obs. St. Andrew Corsini was said to be a perfect pattern of humility, though derived from the illustrious family of Corsini of Florence. His parents consecrated him before birth to a devote life. He practised great austerities when Bishop of Fiesoli. He resided in the Convent of the Carmelite friars, and slept on a bed made of vine leaves. His charity towards the poor knew no bounds, and he kept a list of all the poor people in his neighbourhood, in imitation of St. Gregory the Great. He also built and endowed a magnificent chapel in the great church of St. John Lateran.

St. Gilbert founded the Order of Gilbertins, the male communities whereof followed the rule of the Canons Regulars, while the females followed the rule of St. Benedict.

Goldilocks *Polytricum commune.*

This plant is to be found recorded today in some calendars of natural history.

Partridges about this time begin to be heard towards night making their well known harsh noise. But when the weather is as cold as in the present year, they are not so clamorous as in warm seasons.

The Throstle, the Missel, the Blackbird, the Wren, and the Robin, are in song already, and may be heard even if the weather be frosty.

On the Throstle, by Grahame.

Varied as his plumes, and as his plumes
Blend beauteous, each with each, so run his notes
Smoothly, with many a happy rise and fall.
How prettily upon his parded breast
The vividly contrasted tints unite,
To please the admiring eye! so loud and soft,
And high and low, all in his notes combine,
In alternation sweet, to charm the ear.
Full earlier than the Blackbird he begins
His early strain. Regardless of the frown
Which Winter casts on primaveral day,
Though snowy flakes melt in the Primrose cup,
He, warbling on, awaits the sunny beam
That mild gleams down, and spreads o'er all the grove.

FEB. 5. St. Agatha, virgin martyr, A.D. 251.
St. Adelaide, virgin abbess.
St. Avitus, bishop of Vienne.
St. Abraamius, bishop of Arbela, m.
The Martyrs of Japan.

Obs. The honor of being the birthplace of St. Agatha is disputed between the cities of Catana and of Palermo. She suffered martyrdom by order of Quintianus about the year 251. There is a hymn in her honor by Pope Damasus, and another by St. Isidore of Seville, in Bollardus, p. 596.

St. Adelaide, otherwise called Alice, was daughter of Megendose, count of Guellers; she instituted a nunnery at Bellich on the Rhine of the Order of St. Benedict.

Primrose *Primula verna* flowers.
Lilac Primrose *Primula acaulis* flowers.

It is in mild seasons only that these flowers begin now to blow in our gardens, and scantily on warm banks in a wild state. The first is the common wild Primrose, a plant dedicated to St. Agatha in the *Florilegium*; Milton in Lycidas beautifully describes it as dying forsaken. The latter is called the Flower of St. Alice, and seems to be a garden variety, usually multiple and of a lilac colour. There is also a yellowish double variety. Milton's lines are very beautiful, and begin with:

Bring the rathe Primrose that forsaken dies.

Mr. Mayne the Scottish bard calls this plant:

Lorn tenant of the peaceful glade,
Emblem of virtue in the shade.

The forlorn appearance of the Primrose at this time of year might suggest these similies: in April Primroses mixed with the Violets have a very gay appearance on our banks.

FEB. 6. St. Dorothy, virgin, martyr in 3d century.
St. Vedast, bishop of Arras, A.D. 539.
St. Amand of Nantes, B. Conf. A.D. 628.
St. Barsanuphius, anchoret.

Obs. St. Dorothy appears to have suffered martyrdom in the persecution of Dioclesian. She was tortured by order of Jabritius. the governor of Caesarea in Cappadocea, for her fidelity to the Evangelical Councils, refusing either to marry or to worship idols. She converted two apostate women who were sent to her to overturn her virtue, and she also made a convert of Theophilus, and it is recorded of her among other things that she sent to him presents of flowers. We may therefore fairly infer that she was fond of botany, and probably agreeable to the legend made use of them as subjects for some of those moral and religious aspirations which the religious of early times so much delighted in, and of which we have recorded some examples in our pages. Botany seems to have been a favourite study of the religious orders, and St. Dorothy's festival is kept on a day when the primaveral flower begins to enliven the earliest indications of spring. Her reliques are kept in the Eclesia S. Dorotheae ultra Tiberim.

St. Vedast was native of the south of France. The church in Foster Lane, London, is dedicated in his name.

St. Amand built many large abbeys in and near Ghent, and the cathedral of that city is dedicated in his name.

Jacinthe *Hyacinthus orientalis* flowers.

The oriental Hyacinth now flowers in our bowpots, and in glasses filled with water and kept in rooms. There are almost innumerable varieties of this plant produced from seeds by the Dutch gardeners. One red variety called St. David's is well known. The common blue variety has been called St. Dorothy's. The beautiful bulbous plants have bellshaped flowers like our Harebells; their scent is delicious and refreshing, and mingles agreeably with the varied scents of the Narcissuses and Sweet Tulips and early Jonquils, which make up the primaveral Blumenbottles and garlands of our Florists, and of the Dutch in particular. It grows best in sand and loam mixed together.

The following lines seem to relate to the three principal colours of the three Hyacinth:

> The varying floure of Dorothea shews
> Three colours, emblems of her meed and woes:
> The white her virgin chastity on earth,
> The blue her constancy and saintlie worth,
> The red her martyrdome whereby 'twas given
> To wear th' angelic double crown in heaven.—*Anthologia.*

FEB. 7. St. Romuald, b. c. found. of Camaldoli A.D. 1027.

St. Richard, king of England, c.

St. Theodorus of Heraclea.

St. Tressain, priest and conf.

St. Augulus, bp. in England, m.

Obs. St. Romuald was of the family of the Dukes of Ravenna, and was brought up in every sort of luxury. He was induced to take the religious habit from the following extraordinary incident:—Having been at his father's orders present at a duel, in which his father killed his adversary, he retired shocked and humiliated to the Benedictine monastery of Classis, to do penance for the crime of being accessory to murder, and was at length so excited to a devote life by the society of the monks, that he gave up the world, and at last retired to a desert. He was founder of the Order of the Monastery of Camaldoli in Tuscany. He wore the hair shirt, lived on vegetables, and observed the other austerities so often and so willingly embraced by the saints of the early ages.

St. Augulus seems to be the same as Ouil of Normandy, the French call him Aule.

Roundleaved Sowbread *Cyclamen Coum* flowers.

This beautiful ornament of the early spring will blow at this time if kept sheltered, or in a greenhouse, but it will not flower near so soon in the open ground in our climate: it is figured in Curtis' Botanical Magazine as a greenhouse plant. Through the month of March it flowers abundantly, and being an early and at the same time an ornamental plant, it should be kept in pots for the purpose of being brought into the house. A rich loam soil mixed with bog mould suits it best, and it should be kept watered.

The name of this pentandrious monogynious plant is of Greek origin, and signifies circular; it alludes either to the roundness of the leaves or of the roots. The familiar name among the country people corresponds to Sowbread. In French, Pain du porceau; in the village dialect, Pan de pur, both signifying Sowbread. Italian, Pane porcino, Pane torreno, that is Groundbread.

The Persian Cyclamen, which is the most popular, flowers in March or April; it is sweetscented, and varies in colour from a pure white to a white and purple, or sometimes to a beautiful blush colour. It is, as the name implies, a native of Persia; it has also been found in the Isle of Cyprus, and is indeed not unworthy of cultivation. It is a pretty flower for the parlour or study table, and the temperature of an inhabited room is well adapted to it.

FEB. 8. St. John of Matha, found. of Trinitarians A.D. 1213.

St. Stephen of Grammont, abbot.

St. Paul of Verdun.

St. Cuthbert of England.

Obs. St. John of Matha was born at Faucon on the borders of Provence, of respectable parents, on St. John the Baptist's Day in 1169, and was hence baptized by the name of John. His mother dedicated him to God by a vow from his infancy, as Butler relates in his Lives of the Saints. On the day of his first mass he came to a resolution of ransoming Christian slaves from their bondage to infidel masters, and he together with his companion St. Felix Valois are recorded to have redeemed 186 Christian slaves in their first voyage to Morocco. They founded, under the sanction of Pope Innocent III., the religious Order of the Holy Trinity, whose monks wore a white habit with a red and blue cross. The example of St. John of Matha in charitable acts is said to have suggested to St. Peter Nolasco the idea of founding the Order of Our Lady of Mercy.

Narrow Spring Moss *Mnium Androgynum* fructifies.

We find this plant recorded as if in fructification about this time, but in fact it is to be found all the early spring.

In early seasons the Raven is now employed about the reparation of her nest:

> On antient oak or elm, whose topmast boughs
> Begin to fail, the Raven's twigformed house
> Is built; and many a year the self same tree
> The aged solitary pair frequent.
> But distant is their range; for oft at morn
> They take their flight, and not till twilight grey
> Their slow returning cry hoarse meets the ear.
>
> *Grahame.*

It is said to be a rare thing to see a real Crow; most of the large black birds we see about being Ravens, Rooks, or Daws.

FEB. 9. St. Apollonia, virgin, martyr A.D. 249.

St. Nicephorus, martyr A.D. 260.

St. Theliau, bishop and c. in England.

St. Ansbert, archbishop of Rouen in 695.

St. Attracta, virgin, of Ireland.

St. Erhard, abbot and conf. of Scotland.

Obs. St. Apollonia appears to have suffered martyrdom in the persecutions of Decius at an advanced age. She is recorded to have leaped into the flames kindled for her destruction.

St. Nicephorus was an inhabitant of Antioch, who volunteered himself a martyr in the third age instead of the apostate Sapricius, who had refused to forgive Nicephorus an injury, and who in consequence could not meet death with the firmn ss of a Christian. The whole history of these two men is particularly instructive and entertaining, and is related by Butler, vol. ii. p. 107.

St. Attracta was an Irish virgin, who received the veil from St. Patrick.

St. Thelian was the person who planted the celebrated Avenue between Dole and Cai. He was born near to Monmouth.

Roman Narcisses *Narcissus Romanus* flowers.

In mild seasons this plant is to be found in flower at this time even in the open border, in warm situations, and under shelter; at all events both varieties of it may be made to blow in houses. They are brought over together with the *Narcissus Italicus* from Italy by the Italian warehousemen. They should be planted in pots filled with sand and mould mixed before Christmas, and they will blow by this time, and will soon be succeeded by *Narcissus Tazetta* and *Narcissus Orientalis*, and by other bulbous roots which flower at this season in the house.

It seems doubtful whether the Narcissus of the antients was this flower or not. According to fable the Naides lamenting the death of Narcissus,

> Instead of him a yellow flower was found,
> With tufts of white about the button crown'd.
>
> *Trans. of Ovid.*

FEB. 10. St. Scholastica, virgin, A.D. 543.

St. Soteris, virgin, martyr in 4th age.

St. William of Maleval, hermit in 1157.

St. Eurluph, bp. martyr.

Obs. St. Scholastica was sister to the great St. Benedict, and she consecrated herself from her earliest youth to a religious life. She retreated to Plombareola about the time that her brother was establishing the monks of his newly created Order on Mount Cassino. She had her nunnery about five miles therefore from her brother's monastery.

St. Soteris was related to St. Ambrose, and died a martyr.

St. William of Maleval founded the Order of Gulielmites.

Mezereon *Daphne Mezereon* flowers.

This elegant shrub in early and mild seasons begins now to be in flower, and its compact bush of pink blossoms without any leaves makes a conspicuous figure standing up amid the flowerless and leafless bushes of a primaveral garden. Perhaps the average period of its flowering is the month of March, but it is often in flower today, and even much earlier. The best time for transplanting this shrub is the autumn, because as it begins to vegetate early in the spring, it should not be then disturbed. It thrives best in a dry soil.

The Daphne Mezereon is also called Spurge Olive, German Olive Spurge, Spurge Flax, Flowering Spurge, and Dwarf Bay. Most of the European languages give it a name equivalent to Female Bay. The French call it Laureole femelle, Laureole gentille, Bois joli, Bois gentille, Malherbe; in the villages, Dzentelliet. The Italians, Daphnoide, Laureola femina, Biondella, Camelea, and Calmolea.

The Mezereon is a handsome shrub: the flowers coming out before the leaves, early in the spring; they grow in clusters all round the shoots of the former year. Cowper says of it:

> Though leafless well attired, and thick beset
> With blushing wreaths, investing every spray.

It is a native of almost every part of Europe, and is very common in the beech woods in Buckinghamshire. The name Mezereon is said to have been of Dutch origin.

The branches of the Daphne Mezereon make a good yellow dye. The berries are a powerful poison, but the bark is a very useful and valuable medicine. The two principal varieties of this species of the Daphne are the whiteflowered, which has yellow berries, and the peachcoloured, of which the berries are red.

The Mezereon has a sweet scent. There are several foreign species of the genus Daphne, which takes its name from the fable in Ovid's Metamorphoses.

FEB. 11. St. Theodora, empress, A.D. 867.
St. Severinus, abbot A.D. 507.
SS. Saturninus, Dativus, and others, in 304.

Obs. St. Theodora the empress was wife to the apostate Theophilus. She was instrumental in putting an end to the iconoclastic heresy. She spent eight years in a monastery before she died.

The ancient Julian Calendar records today the rising of Arcturus the bright star in Boötes, and it is also mentioned as a period of bad weather. We have often known snow showers at this time, and in one Latin Calendar this day is called Nivimbris, evidently from this circumstance.

Red Primrose *Primula verna rubra* flowers.

About this time in the author's garden in mild seasons flowers the Red Primrose, which is a permanent variety of the common sort. It has a deep dark red flower, and is very liable to become a lusus, consisting of a change of its petals into leaves. The plants thus become monstrous should be plucked up and destroyed. The number of varieties of this plant is very great, but their gala time for flowering in abundance is the vernal season or true spring. Throughout April and the early part of May they are very abundant. This red variety, called the Empress, is not the "unmarried Primrose" of the poets. It is to the pale wild variety that the following lines of Shakespeare relate:

> ———Pale Primroses,
> That die unmarried e'er they can behold
> Bright Phœbus in his strength.
>
> *Winter's Tale.*

The poet observes of this plant:

> The lasses rambling in the springtide hour
> Delight to rob the Primrose of its flower;
> Thus have I roam'd a child along the brae,
> To cull these flowers, and beguile the day;
> Made posies of their blooms, with Daisies too,
> Or newblown Harebels of the purest blue;
> And totter'd home with nosegays in the rain,
> And felt a joy I'll never feel again.
>
> *Anthology.*

FEB. 12. St. Eulalia, virgin, of Barcelona, martyr.
St. Benedict of Anian, abbot, A.D. 821.
St. Meletius, patriarch of Antioch, confessor.
St. Antony Cauleas, patr. of Constantinople, conf.

Obs. St. Benedict of Anian was the son of Aigulph, governor of Languedoc, and served as cupbearer to King Pepin and his son Charlemagne. He became a monk in the Abbey of St. Seine near Dijon. He practised there rigid abstinence and voluntary mortification. He afterwards became celebrated as an inspector of the monasteries of the whole province, and introduced several reformations into them. He died at the age of seventy one, and his reliques remain in the monastery of Cornelius in the duchy of Cleves.

St. Eulalia of Barcelona was a virgin martyr, dying on the rack, to which she was fixed in the persecution of Dioclesian. She is titular saint to many churches, and in Languedoc is called Olaire, Aulaize, and other similar names.

Noble Liverwort *Anemone Hepatica* flowers.

The Noble Liverwort or Hepatica, which has also been called Flower of St. Eulalia, begins now to shew its early flowers. There are three principal varieties: 1. Lake or deep red; 2. the white; and 3d. the blue sort; all except the white become double in gardens. They are Swiss plants, and like a light soil with a mixture of bog earth, and an eastern aspect; they do not well bear moving. Transplanting them in another soil has been known to change the colour of the flowers of this plant from blue to white, and the blue colour has returned when the plant has been brought back to its first soil. Hepaticas planted in clumps mix very well with batches of Crocuses, Snowdrops, and Hellebores, and contribute much to the decorations of the garden in the leafless season of the early spring.

Larks now sing, particularly in fine weather, and many other birds are getting into song. Rooks are still very busy making and repairing their nests. The green leaves of the Daffodil appear above ground, and other signs of the early spring may be noticed when the weather be mild.

FEB. 13. St. Catharine de Ricci, virgin, A.D. 1589.

St. Licinius, bishop of Angers, confessor, 618.

St. Polyeuctus, martyr, 257.

St. Gregory II. pope and confessor.

St. Martinianus, hermit at Athens.

St. Madomnoc or Dominick of Ossory, bp. and c.

St. Stephen, abbot.

St. Roger, B. abbot and confessor in 1175.

Obs. The family of St. Catharine de Ricci are said still to exist in Tuscany, and to be of antient and illustrious origin. Her original name was Alexandrina, but she took that of Catharine at her religious profession. She was born in Florence in 1522, and died on Candlemas Day in 1589. The ceremony of her beatification was performed by Clement the XIIth. in 1732, and that of her canonization by Benedict the XIVth. in 1746. Her festival was deferred till the 13th of February, probably at the alteration of the style.

Polyanthus *Primula Polyantha* flowers.

The Polyanthus or Flower of St. Catherine has justly been said to be of unnumbered colours; it is apparently a variety between the Primrose and Cowslip, celebrated for the rich varieties of brown, red, and purple, displayed in its flowers, which in the centre are yellow. They blow all March and April in profusion, and it is only in early mild seasons, and scantily, that they are in flower to-day. Planted on large beds they have a pleasant effect. They also serve for the bordering of parterres. Thompson the poet calls this plant,

"The Polyanthus of unnumbered dyes,"

and compares it with the early Snowdrop and Crocus, its companions in the garden. The deep brown sorts with a bright yellow centre are the most esteemed, but variety is the principal thing sought for, and there are all varieties of colour, from the pale Primrose through all the shades of pink, red, and brown, to the complete old fashioned brown and yellow Polyanthus, which is almost equal in beauty to the Auricula.

FEB. 14. St. Valentine, priest and mart. A.D. 270.

St. Maro, abbot and recluse A.D. 270.

St. Abraames, bishop of Carres.

St. Auxentius, hermit.

St. Couran, bishop of Orkney, confessor.

Obs. St. Valentine was a priest of Rome, who assisted the martyrs in the persecution of Claudius II. He was apprehended and suffered martyrdom on the 14th of February, about the year 270. The greatest part of his reliques are preserved in the church of St. Praxedes.

The vulgar custom of sending Valentines on this day had its origin in an endeavour of several zealous persons of the clerical order to put an end to the superstitious practice of boys drawing by lots the names of girls, in honour of Juno Februata, celebrated on the 15th of February in antient Rome. Instead of this custom they permitted the names of saints to be drawn for as a child's game, which might be made subservient, like many others, to recollections of religious history. These got the name of Valentines, but being afterwards much abused and converted into love letters, the ceremony degenerated again into the pagan and foolish custom which characterised its first introduction; and on the festival of this saint, now called Valentine's Day, persons very cautiously examine the seals of certain suspected anonymous letters of the above ridiculous nature, with a view of returning them unopened to the Post Office. The practice of sending Valentines has prevailed much in Europe, and some curious particulars concerning it may be found in Butler's Lives of the Saints, in Brand's Antiquities, and in the Perennial Calendar.

Yellow Spring Crocus *Crocus maesiacus* flowers.

The Yellow Crocus blowing plentifully in our gardens about this time has been called Hymen's Torch and Flower of St. Valentine. This species, together with the Scotch Crocus and the Cloth of Gold Crocus, are now in full blow in mild years. An old verse recorded in many books says:

The Crocus blows before the shrine,
At vernal dawn, of St. Valentine.

The French call this plant Saffran printariere.

We read:—"As Crocuses are often blue, so is our love often constant; as they are oftener yellow, so love is more frequently jealous; as the Cloth of Gold is mostly striped with red, so doth an advantageous affection which bringeth gold generalle begette the stripes of repentance and the purple dye of remorse."—*Florilegium.*

FEB. 15. SS. FAUSTINUS and JOVITA, martyrs, A.D. 121.

St. Sigefride, bishop, apostle of Sweden.

Lupercalia.—Julian Cal.

Obs. SS. Faustinus and Jovita were brothers, and preached the Christian religion in the city of Brescia in Lombardy, while the bishop of that place lay concealed during the persecution in the reign of Adrian. They are considered as patron saints of Brescia, where their reliques are preserved. Butler refers to Tillemont, t. 2, p. 249.

St. Sigefride was sent from York in 950 to establish the Catholic religion in Sweden, where he founded many churches, and established the bishopric of Upsula.

Cloth of Gold *Crocus Susianus* flowers.

This Crocus differs from the common yellow one in having a deep yellow flower, striped on the outside with dark chocolate stripes; it flowers about the same time as we mentioned in our account of yesterday. We may now expect all the other Croci to begin to blow.

Four or five Croci distinguished by botanists are really only permanent varieties of one species, and we call it vernal, to divide it from the autumnal Crocus, called Saffron. The varieties of the spring Crocus, however, flower at somewhat different times; the yellow Crocus, the Scotch, and the Cloth of Gold, is the first, and ripens about the 5th of February, being abundant about St. Valentine's Day; the striped, and also the blue and white, are somewhat later; and the blue latest of all. All the Croci continue blowing throughout March. Lindsay, in the new edition of Hort. Cantab. makes the following distinct species:—1. C. officinalis, 2. C. serotinus, 3. C. nudiflorus, autum. fl. Sept. 4; 4. C. sulphureus, 5. C. versicolor, 6. C. maesiacus, 7. C. vernus, 8. C. biflorus, 9. C. susianus, 10. C. lanaesifolius, and 11. C. stellaris, prim. fl. February and March.

Thirty or more varieties are cultivated in the garden of the Horticultural Society, but we believe that few, if any, of them are new species.

The soil proper for Crocuses is composed of sand and light loam; we have found that if enriched with a small portion of old dung, it rather improves the plant.

FEB. 16. St. JULIANA, virgin, martyr about A.D. 309.

St. Onesimus, disciple of St. Paul.

SS. Elias, Jeremy, Isaias, Samuel, Daniel, and others.

St. Gregory X. pope and confessor.

St. Tanco, bish. martyr, of Scotland.

Obs. St. Juliana, after many sufferings, was martyred at Nicomedia in the time of Galerius Maximianus. St. Gregory relates that her bones were translated to Rome. Part, however, of them are said to be now at Brussels, in the church of Our Lady of Sablon. This saint is much honoured in the Low Countries.

St. Onesimus was a Phrygian slave, who fled from his master to Rome, where he was converted by St. Paul.

Lilac Primrose *Primula verna plena liliacea* flow.

We have noticed this plant to blow about this time, and to continue through March, April, and part of May. It is a pale lilac permanent variety of the common Primrose; but neither of them are yet numerous. Primroses will grow in almost any soil; they should be divided and transplanted about Michaelmas, if we wish to encrease them.

The entrance of the sun today into the sign Pisces in the time of Augustus Caesar was described by the Roman writers as a time of bad weather, particularly unequal gales of wind and showers. Thus Ovid in his Fasti warns the mariner to beware of storms:

Orta dies fuerat: tu desine credere ventis:
Perdidit illius temporis aura fidem.
Flamina non constant; et sex reserata diebus
Carceris Aeolii janua lata patet.

Then follows an attempted explanation of the sign Pisces, for particulars concerning which, as well as the other constellations, the modern reader would probably prefer consulting La Lande's Origine des Constellations.

Bees in mild seasons begin now to be seen abroad.

FEB. 17. St. Flavian, abp. of Constantinople. martyr, A.D. 449.

SS. Theodulus and Julian, martyrs.

St. Sylvin of Anchy, B.C.

St. Loman or Luman, bishop in Ireland.

St. Fintan, abbot in Ireland.

Obs. St. Flavian was Archbishop of Constantinople, and died a martyr, as Butler affirms, of the mystery of the Incarnation. He was murdered by some heretical and apostate clergy and others, after opposing an obstinate contending faction of some standing in the year 449. His remains were brought the year after to Constantinople, and interred with great magnificence by the new empress Pulcheria.

Daphne *Daphne laarcola* flowers.

Scotch Crocus *Crocus biflorus* flowers.

This plant flowers with the other two early kinds before mentioned, still we find it recorded as being in full flower today in some Calendars, as if it were rather later than the others. But we believe this to be a mistake. The pale lilac and the blue spring Crocus are later, and do not get into full flower till March. As the Cloth of Gold Crocus has large roots covered with network, so this sort is distinguished by a yellowish colour about the roots, which are round, and when dry very shining. Crocuses planted in clusters or in thick rows, or scattered on banks, have a brilliant effect in the sunshine of a bright primaveral day. Early in Lent we frequently see Crocuses flowering in abundance in pots in windows in London; and for these situations sand alone, or sand mixed with a little dirt, is the best soil. These plants are usually out of flower by Ladytide.

On this day in 1781 a violent storm of thunder, lightning, and hail, is recorded in a journal kept at Walthamstow. The storm proved very destructive from the size of the hailstones. The weather had been previously very showery, and the Aurora Borealis often seen.

The Chaffinch *Fringilla Coelebs* begins to sing.

FEB. 18. St. Simeon, bishop of Jerusalem, martyr. A.D. 116.

SS. Leo and Paregorius, martyrs, in 3d age.

Diis Manibus.—Julian Cal.

Obs. St. Simeon was the son of Cleophas, brother to Joseph and Mary the sister of the Blessed Virgin. He was therefore nephew to Joseph and to the Blessed Virgin by a double tie, and was cousin germain to Christ. He is probably the same person as is mentioned as brother to St. James the Less and to St. Jude. His name is sometimes written Simon, which is only an alias of Simeon. This aged bishop suffered martyrdom when one hundred and twenty years old, in the reign of Trajan, by crucifixion.

The antient Romans dedicated today to the Manes of the Dead: it was something like our All Souls Day, on which we commemorate the faithful departed; and, though the antient doctrine of the manes was, as were all rites of pagan Rome, mixed with gross superstition, yet it seems, like other heathen subjects of belief, to have originated in some antient revelation of truth at a remote period of time. Indeed the remarkable coincidence between many pagan doctrines and those of the Christian church cannot be considered in any other light. They were corrupted and misunderstood doctrines derived from the antient law of the Hebrews, just as all the doctrines and good maxims of the present day, scattered through all the heresies and idolatrous worships of the world, are but scintillations of the true Apostolical doctrine. Consult *Butler's Lives of the Saints;* also *Perennial Calendar*, p. 749.

Wall Speedwell *Veronica arvensis* flowers.

This species is found on old walls, by the side of fields, and in waste places: it is a small and insignificant plant, much resembling the *Veronica agrestis.* We have seen this plant in flower as early as the first week of February. The beautiful Germander Speedwell, which shews such a profusion of blue flowers on our banks in May, is a species of this same genus, as is also the pyramidal Speedwell, which we have introduced as an ornament into our gardens. They will grow in almost any soil, but chalk and lime rubbish suits them best.

FEB. 19. St. Barbatus or Barras, bp. A.D. 682.

Obs. St. Barbatus was born in the territory of Benevento in Italy. He received from his parents a Christian education, and made his chief entertainment of devout meditation on the holy Scriptures. His virtues qualified him for the service of the altar. He had a great talent for preaching, and was made curate of St. Basils in Morcona. By his great patience and humility Barbatus endeavoured to establish order and discipline amongst his parishioners, who were so steeled in their irregularities that they treated him as a disturber of their peace, and persecuted him with the utmost violence. Unsuccessful, he returned to Benevento, where he was received with joy. In the year 680 Barbatus assisted in a council held at Constantinople against the Monothelites; he died soon after, on the 29th of February, 682, being about seventy years old. He is named in the Roman Martyrology, and honoured at Benevento among the chief patrons of that city.

Field Speedwell *Veronica agrestis* flowers.

We noticed yesterday the Wall Speedwell: the species noticed today flowers about the same time, and is very like it. Neither of them are worthy to be allowed to remain in a flower garden.

We find about this time of year in the old Almanacks rules laid down for the care of the health, and people used now to be bled, as was the custom at spring and fall. This custom is deservedly going out of use, but we believe that this is an unwholesome time of year, and that weak people require attention to the health more now than at any other time. The Lenten Fast, to those who keep it, acts as a salutary alterative, and in general a spare diet and mild aperients in the early spring, will be found serviceable to those who live tolerably well during the winter.

Smoking is a wholesome custom, which should be recommended in the close cottages of the poor, and in great populous towns liable to contagion.

An Antient Rule of Health.

Rise early, and take exercise in plenty,
But always take it with your stomach empty.
After your meals sit still and rest awhile,
And with your pipe a careless hour beguile.
To rise at light or five, breakfast at nine,
Lounge till eleven, and at five to dine,
To drink and smoke till seven, the time of tea,
And then to dance or walk two hours away
Till ten o'clock,—good hour to go to nest,
Till the next cock shall wake you from your rest.

Anthol. B. and A.

FEB. 20. St. Mildrid, virgin abbess, A.D. 670.

SS. Tyrannio, bishop of Tyre, and Zenobius, A.D. 304, &c. mm.

SS. Sadoth, bishop of Sileucia, and Ctesiphon, with 128 companions, martyrs.

St. Eleutherius, bishop of Tournay, m.

St. Eucherius, bishop of Orleans, conf.

St. Ulrick, recluse in England.

Obs. St. Mildrid was abbess of Minster in the Isle of Thanet. Eusebius, a witness of what he relates concerning the martyrs Tyrannio, Zenobius, &c. gives the following account of them:—"Several Christians of Egypte, whereof some had settled in Palestine, others at Tyre, gave astonishing proofs of their patience and constancy in the faith. After undergoing innumerable torments they were exposed to wild beasts; but these savage creatures, instead of devouring them, as it was natural to expect, did not even approach them, but fell foul on their keepers and others that came in their way. As the martyrs tossed about their arms, in order to provoke the beasts, they were sometimes perceived to rush towards them, but, withheld by a Divine Power, they suddenly withdrew, to the admiration of all present. The first having done no execution, others were a second and a third time let upon them, but in vain. This was in 304."

Blue Navelwort *Cynoglossum omphalodes* flowers.

This plant usually in mild seasons puts forth a few of its bright ultramarine blue flowers at this time, though the general time of flowering is from Ladytide to the end of May. It is a beautiful herbaceous plant from its very elegant colour, and is well calculated to ornament the sides of groves and shady places: it mixes agreeably with the Germander Speedwell and the Evergreen Alkaret, as when viewing these three plants together we may compare three of the most beautiful varieties of light blue which the Flora of Europe exhibits. The Blue Navelwort is sometimes called Houndstongue, but improperly. This plant has a creeping root, and encreases very fast.

The second crops of Peas should now be sown when the weather be sufficiently open and dry. Beans may also be set. Tusser in his 500 Points of Good Husbandry ridiculously recommends that Peas and Beans be sown in the wane of the moon; and an old proverb prescribes Candlemas Waddle, that is the waning moon after the feast of the Purification, as a good time.

Sow Peas and Beans in the wane of the moon,
Who soweth them sooner he soweth too soon.

FEB. 21. St. Severianus, bp. of Scythopolis, m. A.D. 452.

SS. German, abbot of Granfel, and Randaut, mm.

SS. Daniel, priest, and Verda, virgin, martyrs.

B. Pepin of Landen, mayor of the palace.

Obs. In the reign of Marcian and St. Pulcheria, the council of Chalcedon, which condemned the Eutychian heresy, was received by St. Euthymius and a great part of the monks of Palestine; but Theodosius, an ignorant Eutychian monk, possessed of a tyrannical temper, under the protection of the Empress Eudoxia, who lived at Jerusalem, after perverting many among the monks themselves, obliged Juvenal, bishop of Jerusalem, to withdraw, and thus took possession of that important see. He raised a cruel persecution, and at the head of a band of soldiers carried desolation over the country. Many courageously stood their ground. Severianus, bishop of Scythopolis, was seized, dragged out of the city, and received the crown of martyrdom in the latter part of the year 452, or in the beginning of the year 453. His name occurs in the Roman Martyrology on the 21st of February.

Lilac Crocus *Crocus verticolor* flowers.

This plant blows a fortnight later than the Early Yellow Crocus, the two Cloth of Gold Crocusses, and the Scotch Crocus; our present species, which resembles the Scotch sort in its flower, except that it is rather more inclined to lilac than white, and has paler stripes, is now just coming into blow in early years. A sandy soil suits all this genus. We have known Croci retarded nearly a month by cold weather, while Snowdrops almost always come to their regular time.

Red Butterflies, concealed in the house in winter, now in mild days sometimes usher forth in our rooms.

To a Butterfly in a Window.

Escaped thy place of wintry rest,
And in thy brightest colours drest,
Thy new born wings prepared for flight;
Ah! do not, Butterfly, in vain
Thus flutter on the crystal pane,
But go! and soar to life and light.

FEB. 22. St. Peter's Chair at Antioch.
St. Margaret of Cortona, penitent, A.D. 1297.
SS. Thalassius and Limneus, confessors.
St. Baradat, confessor.

Obs. That St. Peter, before he went to Rome, founded the see of Antioch, is attested by Eusebius, Origer, St. Jerom, St. Innocent, Pope Gelasius in his Roman council, St. Chrysostom, and others. St. Gregory the great says that he was seven years Bishop of Antioch; not that he resided there all that time, but that he had a particular care over that church. If he sat twenty five years at Rome, the date of his establishing his chair at Antioch must be within three years of our Saviour's ascension, for in that supposition he must have gone to Rome in the second year of Claudius.

The festival of St. Peter's Chair in general, *Natale Petri de Cathedrâ*, is marked on this day in the most antient Calendar extant, made in the time of Pope Liberius about the year 354; it also occurs in Gregory's Sacramentary, and in all the Martyrologies. It was kept in France in the sixth century, as appears from the council of Tours and from Le Cointe.

St. Margaret of Cortona was a native of Alviano in Tuscany. The harshness of a stepmother and her own indulged propension to vice cast her headlong into the greatest disorders. The sight of the carcase of a man half putrified, who had been her gallant, struck her with so great a fear of the divine judgments, that she became a perfect penitent. After begging her father's pardon for her contempt of his authority, she went to the parish church of Alviano with a rope to her neck, and there asked public pardon for the scandal she had given by her crimes. After this she repaired to Cortona, and made her confession to a father of the Order of St. Francis, who prescribed to her austerities suitable to her fervour. Her conversion happened in the year 1274, the twenty fifth of her age.

Herb Margaret *Bellis perennis* flowers.

The Double Daises which begin now to blow in our cottage gardens called Herb Margaret seem to have been so called either after the saint recorded today, or after St. Margaret of Hungary, Jan. 28, this being the usual time of their beginning to flower in mild weather. In the present late spring, 1827, the second winter, which followed a clear cold Candlemas, has so thrown them back that they scarcely flowered by the middle of March. The following lines relate to the origin of the name of this flower:

There is a double flow'ret, white and red,
That our lasses call Herb Margaret,
In honoure of Cortona's penitent,
Whose contrite sowle with red remorse was rent,
While on her penitence kinde Heaven did throwe
The white of puritie, surpassing snowe;
So white and red in this fair flowre entwine,
Which maids are wont to scatter at her shrine.

Anthol.

FEB. 23. St. Milburge, virgin, in England.

St. Serenus, a gardener, martyr, A.D. 307.

B. Dositheus, monk.

B. Peter Damian, cardinal, A.D. 1072.

St. Boisil, prior of Melross, confessor.

Obs. St. Milburge was sister to St. Mildrid, and was abbess of Wenlock in Shropshire in the seventh century.

St. Serenus was by birth a Grecian. He quitted estate, friends, and country, to serve God in an ascetic life, that is, in celibacy, penance, and prayer. He was a gardener at Sirmium in Panomia or Hungary. The governor hearing that he was a Christian, and had refused to sacrifice to the false gods, sentenced him to be beheaded. He was executed on the 23d of February, in 307. The ancient Martyrology attributed to St. Jerom joins with him sixty two others, who at different times were crowned at Sirmium; the Roman Martyrology, with others, say seventy two.

St. Peter Damian was a Cardinal and also Bishop of Ostia, and was born in the year 988.

Apricot Tree *Prunus Armeniaca* blossoms.

One of the most pleasing sights to the gardener is the first opening of the blossoms on the fruit trees on the wall. The Apricot in mild springs flowers about this time, and in about a month is in full bloom, though not very often sooner. It is quickly followed by the Peach and Nectarine. The time of this, as well as of other fruit tree blossoms, depends much on the season. In some years the Apricot is out by the middle of February, in others not till the end of March.

Daisies when the weather is mild are now getting common here and there. Dryden thus alludes to this plant:

> And then the Band of Flutes began to play,
> To which a Lady sung a Virelay;
> And still at every close she would repeat
> The burden of the song, "the Daisy is so sweet;"
> "The Daisy is so sweet," when she begun,
> The troops of Knights and Dames continued on
> The consort; and the voice so charmed my ear,
> And soothed my soul, that it was heaven to hear.

FEB. 24. St. Matthias, apostle.

SS. Montanus, Lucius, Flavian, Julian, Victorius, Primolus, Rhenus, and Donatian, martyrs at Carthage.

St. Lethard, bishop of Senlis, confessor.

B. Robert, of Arbrissel, priest.

St. Pretextatus or Prix, abp. of Rouen, martyr.

St. Ethelbert, c. first English Christian king.

Obs. St. Clement of Alexandria assures us from tradition that St. Matthias was one of the seventy two disciples, which is confirmed by St. Eusebius and St. Jerom. He was a constant attendant on our Lord from the time of his baptism by St. John to his ascension. After which, St. Peter declaring the necessity of choosing a twelfth apostle, St. Matthias was pitched upon as most worthy of the dignity. He received the Holy Ghost with the rest soon after his election. The tradition of the Greeks in their Menologies tells us that St. Matthias, after planting the faith about Capadocia and on the coasts of the Caspian Sea, received the crown of martyrdom in Colchis, which they call Æthiopia. The Latins keep his festival on the 24th of February.

Great Fern *Osmanda regalis* fructifies.

I find this Great Fern, called Osman Roy, recorded as in fructification today, and it probably is so long before.

Auld Botany Ben was wont to jog
Thro' rotten slough and quagmire bog,
Or brimfull dykes and marshes dank,
Where Jack a Lanterns play and prank,
To seek a cryptogamious store
Of moss, of carix, and fungus hoare,
Of ferns and brakes, and such like sights,
As tempt out scientific wights
On winter's day; but most his joy
Was finding what's called Osman Roy.

Botan. Travestied.

FEB. 25. St. Walburge, abbess in England.

St. Tarasius, patr. of Constantinople, A.D. 806.

St. Victorinus, and six companions, martyrs.

St. Caesarius, physician, confessor.

Obs. St. Walburge was daughter to St. Richard the king. She was born in the kingdom of West Saxony, and educated at Wimburn Monastery in Dorsetshire. She died on the 25th of February, 779, at Heidenheim, and in 870 her relics were translated to Aichstadt.

Peach Tree *Amygdalus Persica* flowers.

We find the flowering of the Peach noted down today in journals, but it relates only to a few blossoms which open on a warm south wall. The general time of its blooming is March and April.

The following verses in old English remind us of the periods of flowers, and are composed apparently with great accuracy, which induces us to quote them.

The Snowdrop, in purest white arraie,
First rears her head on Candlemas Daie;
While the Crocus hastens to the shrine
Of Primrose love on St. Valentine.
Then comes the Daffodil beside
Our Ladies' Smock at our Ladye Tyde,
Aboute St. George, when blue is worn,
The blue Harebells the fields adorn;
Against the day of the Holy Cross,
The Crowfoot gilds the flowerie grasse.
When St. Barnaby bright smiles night and day,
Poor ragged Robin blooms in the hay.
The scarlet Lychnis, the garden's pride,
Flames at St. John the Baptist's tide.
From Visitation to St. Swithin's showers,
The Lily white reigns Queen of the Flowers;
And Poppies a sanguine mantle spread
For the blood of the Dragon St. Margaret shed.
Then under the wanton Rose, agen,
That blushes for penitent Magdalen.
Till Lammas Day, called August's Wheel,
When the long Corn stinks of Camomile.
When Mary *left us here below*,
The Virgin's Bower is full in blow;
And yet anon the full Sunflower blew,
And became a Star for Bartholomew.
The Passion Flower long has blowed,
To betoken us signs of the Holy Rood.
The Michaelmas Daisy, amonge dead weeds,
Blooms for St. Michael's valorous deeds,
And seems the last of flowers that stood
Till the Feast of St. Simon and St. Jude,
Save Mushrooms and the Fungus race,
That grow till Allhallowtide takes place.
Soon the evergreen Laurel alone is green,
When Catherine crowns all learned men.
Then Ivy and Holy Berries are seen,
And Yule Clog and Wassaile come round again.

Anthol. Austr. et Bor.

FEB. 26. St. Alexander, patr. of Alexandria, A.D. 326.

St. Porphyrius, bishop of Gaza, c. in 420.

St. Victor, in Champagne, anchoret and confessor.

Obs. St. Alexander succeeded St. Achillas in the see of Alexandria in 313. It was through his means that the arrogant heretic Arius was excommunicated, and the Arians confounded. St. Alexander was one of the great council held at Nice against the Arian heresy on the 19th of June, 325, at which the Emperor Constantine was permitted by the bishops to be present, at his own request. This celebrated council added twenty eight canons of discipline, and broke up about the 25th of August.

St. Victor was born of noble parentage in the diocess of Troyes in Champagne. He lived the recluse life of an anchoret in such a strict manner, that he was emphatically said to live without a body.

Lesser Periwinkle *Vinca minor* flowers.

The Periwinkle is an elegant creeping plant with a small blue flower, blowing all the spring, and often in the mild weather of the winter months: it is well calculated to decorate rockwork, or to cover low stone walls beside the garden.

The Hedge Sparrow *Sylvia modularis* sings. Skylarks also sing in the morning; and the stubble fields begin to be enlivened with the Fieldlarks.

The early Spring Day.

The Sun shines bright, the Bees are out,
Humming the early flowers about;
Of Crocus, yellow, striped, and blue,
Of Hellebores of paler hue,
And Noble Liverworts, that blowing
In crimson, white, and blue, are glowing;
With Snowdrops, white low drooping heads
Of purest white, sweet emblem sheds
Of Mary's maiden chastitie,
Mother of God in her virginitie.

Hort. Hesperidum.

FEB. 27. St. Leander, bishop of Seville, A.D. 596.

SS. Julian, Chronion, and Besas, martyrs.

St. Thalilaeus, recluse in Syria.

St. Galmier of Lyons.

St. Nestor, bishop and martyr.

Obs. St. Leander was of an illustrious family, and was born at Carthagena in Spain. His two brothers were St. Fulgentius bishop of Eliga, and St. Isidore of Seville. St. Leander reformed the Spanish Liturgy. He also wrote a celebrated letter to his sister Florentina, a holy virgin, and particularly exhorted her to constant prayer; for he used to say that prayer was to the whole of a devout life what the spring was to a watch.

Lungwort *Pulmonary officinalis* flowers.

This plant is usually in flower at this time, and, like the Marvel of Peru and some few other vegetable productions, it bears flowers of two or more colors on the same plant; blue, purple, and red, are the common colors on it.

A straggling swallow or two is sometimes seen at Rome and in the south of Italy about this time: in that country these birds appear a month earlier than with us:

Are we deceived, or doth some struggling Swallow
Appear to give forewarning of the Spring,
While Februa's visage still is cold and sallow,
And still the insect tribe lie slumbering?

The farmer ought now to be sowing his land as soon as dry weather occurs. The following is old Tusser's rule for sowing of *grey* seeds:

Go plough in the stubble, for now is the season
For sowing of Vetches, of Beans, and of Peason.
Sow Runcivals timely, and all that is grey;
But sow not the white till St. Gregory's Day.

FEB. 28. St. Proterius, patriarch of Alexandria, martyr, A.D. 552.

SS. Romanus and Lupicinus, abbots.

Martyrs of the Pestilence of Alexandria, 261.

Obs. St. Proterius was ordained priest by St. Cyril. He lived in Alexandria, then celebrated for its turbulence and insubordination. The Greek Calendar, as well as ours, record him on the 28th of February.

Purple Spring Crocus *Crocus vernus* flowers.

Purple Spring Crocus *Crocus vernus* now blows, and is the latest of our Crocuses; it continues through March like the rest of the genus, and it varies with purple, with whitish, and with light blue flowers, described in *Bot. Mag.* 860, and in *Eng. Bot.* 344.

The flowers of the Crocus vernus appear before the leaves are grown to their full length. The vernal and autumnal Crocus have such an affinity, that the best botanists only make them varieties of the same genus. Yet the vernal Crocus expands its flowers by the beginning of March at farthest, often in very rigorous weather, and cannot be retarded but by some violence offered; while the autumnal Crocus or Saffron alike defies the influence of the spring and summer, and will not blow till most plants began to fade and run to seed.

On the Seasons of Flowering among Plants, by White.

Say what impels, amid surrounding snow
Congealed, the Crocus' flaming bud to glow?
Say what retards, amid the Summer's blaze,
The autumnal bulb, till pale declining days?
The God of Seasons, whose pervading power
Controls the Sun, or sheds the fleecy shower:
He bids each flower his quickening word obey,
Or to each lingering bloom enjoins delay.

The Stone Curlew *Fedoa Oedicnemus* arrives.

The peculiar and shrill voice of this bird, resembling the creaking of great stones grating against each other, is now heard of a night as the bird itself flies over our head unseen. We heard the Stone Curlew on this day in 1826, about seven in the evening, and that was considered to be about its usual time of coming. We have heard this bird, or some one with a very similar cry, flying by night over the Thames behind Whitehall Place. Stone Curlews continue to be heard all spring.

FEB. 29. St. Oswald, bp. of Worcester, and abp. of York, A.D. 992.

Obs. St. Oswald was educated by his uncle St. Odo, and made Dean of Winchester. He afterwards took the monastic habit at Fleury in France. Having succeeded St. Dunstan in the see of Worcester, and subsequently having been made Archbishop of York, he fell sick at St. Mary's in Worcester, belonging to the Benedictines, among which monks he died, after extreme unction, exclaiming "Glory be to the Father," in the year 992.

The 29th of February only occurs in leap years.

We shall subjoin the following advice for the agriculturist, to avail himself of next month:

Advice to the Countryman for March.

Now when a few dry days have made the land
For working fit, take then the Plough in hand;
And if the weather should continue fair,
Keep on with sowing Oats and Barley there:
Nor this thy work defer, like some, until
The showers of April 'gin the diks to fill;
A bushel of March dust is worth, they say,
A Sovereign's ransome, or a stack of hay.
Now sow your garden seeds, now nail the trees,
When the warm Sun at first brings out the Bees;
For they, by instinct strange, appear to see
What sort of weather is about to bee—
Trust them, and imitate their industrie.

Snowdrops are now numerous, and reminds one of Mrs. Smith's lines:

Like pendent flakes of vegetating snow,
The early herald of the infant year,
Ere yet the adventurous Crocus dares to blow,
Beneath the orchard boughs thy buds appear.

While still the cold northeast ungenial lowers,
And scarce the Hazle in the leafless copse
Or Sallows show their downy powder'd flowers,
The grass is spangled with thy silver drops.

Yet when those pallid blossoms shall give place
To countless tribes of richer hue and scent,
Summer's gay blooms, and Autumn's yellow race,
I shall thy pale inodorous bells lament.

So journeying onward in life's varying track,
Even while warm youth its bright illusion lends,
Fond memory often with regret looks back
To childhood's pleasures, and to infant friends.

MARCH 1. St. David, archbishop, patron of Wales, A.D. 544.
St. Swidbert the Ancient, b. c.
St. Albinus, bishop of Angers, conf.
St. Monan, martyr.

Obs. St. David, celebrated this day, and styled Patron of Wales, was Bishop of St. David's, in which office he died in 544. He founded many monasteries and religious houses, and formed a hermitage and chapel in the vale of Llanthony, near the Black Mountains.

Description of St. David's Hermitage.

A little lowly Hermitage it was,
Down in a dale, hard by a forest's side,
Far from resort of people, that did pass
In travell to and fro: a little wyde
There was an holy chapelle edifyde,
Wherein the Hermit dewly wont to say
His holy things each morn and eventyde;
Therebye a christall streame did gently play,
Which from a sacred fountaine welled forth alway.

Leek *Allum porrum* worn.

This plant is recorded as being in leaf, and to have been from time immemorial worn by the Welsh on this day. There is somewhere a Latin poem written "*In festum S. Davidis sive in Porrum.*" The origin of the Welsh wearing Leeks is described by writers thus:—"On the day of St. David their patron they formerly gained a victory over the English, and in the battle every man distinguished himself by wearing a Leek in his hat; and ever since they never fail to wear a Leek on that day. *The King himself is so complaisant as to bear them company.*"

From *The Diverting Post*, No. 19, *from February* 24 *to March* 5, 1705, we extract the following:

On St. David's Day.

Why, on St. David's Day, do Welshmen seek
To beautify their hats with verdant Leek,
Of nauseous smell? "For *honour* 'tis," they say,
"*Dulce et decorum est pro patria.*"

The Russia Company have for many years had a great feast at the London Tavern on St. David's Day. And the Welsh used to observe the annual custom of a dinner at the same place, each Welshman wearing a Leek.

With March we may expect variable weather: in the Calendarium Naturale it is called *Versatilis*, from the changes of the air in this month, and there is a very old proverb, "March hack ham, comes in like a lion, goes out like a lamb."

MARCH 2. St. Ceada or Chad, b. and c. A.D. 673.
St. Simplicius, pope and conf.
St. Marnan, bishop and conf.
St. Charles the Good, earl of Flanders, m.
St. Joavan, bishop and conf.
SS. martyrs, under the Lombards.

Obs. St. Chad was brought up in the monastery of Lindisfarne, and became Bishop of Litchfield. He died in the pestilence of 673.

Dwarf Cerastium *Cerastium pumillum* flowers.

This plant is now in blow, but being small and insignificant is taken but little notice of.

The Mezereon *Daphne Mezereon* is often by this time in full flower, and its beautiful pink flowering bush is a conspicuous ornament standing up in the bare and leafless garden, where there are as yet only a few plants of the Primaveral Flora in blow: it begins in mild seasons to blow much before this time, and continues through March and into the beginning of April.

The whistle of the Blackbird from the bush, and the mellow note of the Throstle perched on the naked bough of some lofty tree, are heard from the beginning of the month; at the same time the Ringdove cooes in the woods. The Rookery is now all in motion with the labour of building and repairing nests; and highly amusing it is to observe the tricks and artifices of this thievish tribe, some to defend, and others to plunder, the materials of their new habitations. These birds are falsely accused of doing much injury to the farmer, by plucking up the young corn and other springing vegetables; but this mischief is fully repaid by their diligence in picking up the grubs of various insects, which if suffered to grow to maturity would occasion much greater damage.

On this day in 1780 was a bright Aurora Borealis, a phenomenon very common all that spring. In 1781, Eugh in flower, gold fishes on the surface of the ponds, violets in flower some days. In 1782, which was an early year, Crocus, Snowdrops, and Hellebores, had almost done blowing; the Blackthorn was in flower; and dust was flying on the road between Walthamstow and London.

MARCH 3. St. Cunegundes, empress, A.D. 1040.

SS. Marinus and Asterius, martyrs.

SS. Emeterius and Chelidonius, martyrs.

St. Winwalve, abbot, 529.

St. Lamalitte, confessor.

Obs. St. Cunegundes was daughter of Sigifride, first Count of Luxemburg, and his pious wife Hadiswege. Being on a time exceedingly ill, she vowed that if she recovered she would found a convent, and in pursuance of this vow she founded the Nunnery of Kaffungen of the Order of St. Benedict.

SS. Emetrius and Chelidonius are said to be invoked by the Spaniards against storms, but we believe this to have very little foundation, not being mentioned in Butler's Lives.

Golden Fig Marigold *Mesembrianthemum Aureum* fl.

Besides the above plant, many others are recorded as coming on an average of years into flower on this day, as the latest or purple Spring Crocus *Crocus vernus*.

This day is called *Pruniflora* in the Latin Calendar above quoted, because the beautiful white blossoms of the early Plum are already expanded. In early years, too, some other early trees, as the Almond and Apricot, bloom. Bees are abroad on the early blossoms of a southern wall. Crocuses of all sorts, Snowdrops, Hellebores, and Liverworts, are in full blow, and here and there in early years a Daffodil seems to be opening its flower.

A meditative maiden walking in a garden of early spring flowers, exclaimed, As these blooms brave the winds of March in the cold prime of the year, but fade before the summer sun, so the flowers of virtue, which open in the infancy of our days and can resist the storms of youthful rage, fade nevertheless under the heat of noontide passions and the cupidity of the meridian of life.—*Florilegium*, Asp. iii. 3.

MARCH 4. St. Casimir, prince of Poland, A.D.1482.

St. Lucius, pope and martyr, 253.

St. Adrian, bishop of St. Andrews, martyr.

Obs. St. Casimir was born Oct. 5, 1458, and died on this day in 1482, and was the second son of Casimir, the third king of Poland.

Chickweed *Alsine media* flowers.

This well known weed is now in flower, and so continues all the spring. Chickweed is gathered in vast quantities about London for various song birds, who are kept in cages in town, and who are very fond of it, as well as of Groundsel.

The Grape Hyacinth *Hyacinth botryoides* is sometimes in flower in early years, as in 1822 for example; and Sweet Violets *Violae odoratae* begin to scent the garden. Shakspeare compares an exquisitely sweet strain of music to the delicious scent of this flower:

Soft Strains of Music.

If Music be the food of love, play on.
Give me excess of it; that, surfeiting,
The appetite may sicken, and so die.
That strain again; it had a dying fall:
Oh! it came o'er my ear like the sweet South,
That breathes upon a bank of Violets,
Stealing, and giving odour!

There are several kinds of Violets, but the fragrant, both blue and white, is the earliest, thence called the March Violet. To these flowers Shakspeare adds the Daffodil:

Which comes before the Swallow dares, and takes
The winds of March with beauty.

Heyrick the sentimental author of the Hesperides has the following verses:

Sent to a Lady addicted to Fashionable Hours with a Violet.

Did you but know, when bathed in dew,
How sweet the little Violet grew
Amidst the thorny brake;
How fragrant blew the ambient air,
O'er beds of Primroses so fair,
Your pillow you'd forsake.

Paler than the autumnal leaf,
O'er the wan hue of pining grief,
The cheek of sloth shall grow;
Nor can cosmetic wash or ball
Nature's own favourite tints recall,
If once you let them go.

MARCH 5. SS. Adrian and Eubulus, martyrs, A.D. 309.

St. Kiaran or Kenerin, bishop and conf.

St. Roger, confessor, 1236.

St. Piran, in Cornwall.

Obs. We shall take occasion here to say something about Shrove Tuesday, Ash Wednesday, and the Lenten Fast, which in certain years now begins. Shrove Tuesday is also called Fastern's Een and Pancake Tuesday. Shrove is the preterite of shrive, an antiquated word, which signifies to hear or make confession. On this day it was formerly more usual than on the other days for the people to confess, that they might be the better prepared for the observation of the ensuing season of penitence, and for receiving the Sacrament at Easter. It was after the change of religion, when cruel sports were substituted for old English customs of hospitality and religious observance, converted into a day of idle sports and amusements; and within these few years in many parts of England its anniversary was distinguished by riot and drunkenness, by bullbaiting, cockfighting, and such other diversions as were calculated to promote cruelty and inhumanity. The Carnival commences from Twelfth Day and holds till Lent. The Pancake Bell is still rung.

Ash Wednesday and the observance of Lent are not of Apostolic institution, nor was it known in the earlier ages of the Christian church. This day was formerly called *Caput Jejunii* the Head of the Fast, and *Dies Cinerum* or Ash Wednesday. The latter appellation is derived from the discipline of the antient church in regard to penitents, who on the first day of Lent had ashes thrown upon them, and their heads covered with sackcloth.

The Lenten Fast is an ordinance of the church in imitation of the forty days in which Christ fasted in the wilderness: it seems ordained by the wisdom of the antient fathers as a suitable penance, and is calculated likewise to fit the mind for more intense meditation and for mental exertion in general, to which the vegetable diet certainly conduces. In the Catholic Miscellany for 1827 will be found directions for keeping the Lenten Fast in the most wholesome way. In a medical point of view the fast at this season of the year is very beneficial, and the indulgence of meat on Sundays, Tuesdays, and Thursdays, seems unnecessary. The Carmelites, the Trappists, and some other severe Orders, live on vegetables and fruits all the year round.

Green Hellebore *Helleborus viridis* flowers.

This is the latest of our Hellebores, and is certainly the least ornamental.

MARCH 6. St. Chrodegang, bishop of Metz, conf. A.D. 766.

B. Colette, virgin and abbess, 1447.

St. Fridolin, abbot, 538.

St. Baldrede, bishop of Glasgow, conf.

SS. Kyneburge, Kyneswide, and Tibba.

St. Cadroe, confessor, 975.

Obs. The name Colette is the diminutive of Nicholas, and was given her by her parents out of their great devotion to that saint. She took first the habit of the Penitents the third Order of St. Francis, and afterwards that of the Urbanists or Pauves Filles de Ste. Claire.

We shall resume our notice of the Lenten Fast by observing that it is a very salutary alterative at this time of year, in addition to its religious object. The following Hymn, still recited by children before breakfast in Lent in some places, has a beautiful allusion to the powers of abstinence over the mind:

Jam lucis orto sidere,
Deum precemur supplices,
Ut in diurnis actibus
Nos servet a nocentibus,
Linguam refraenans temperet
Ne litis horror insonet,
Visum fovendo contegat
Ne vanitates hauriat:
Sint pura cordis intima,
Absistit et vecordia,
Carnis terat superbiam
Potus cibique parcitas;
Ut cum dies abscesserit
Noctemque sors reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam.
Deo patri sit gloria,
Ejusque soli filio,
Cum spirito Paraclito,
Et nunc et in perpetuum.

Lent Lily *Narcissus pseudonarcissus plenus* flowers.

This plant, which is called St. Colette's Daffodil or Daffydowndilly, is the double garden variety of the Early Daffodil. Both are called Lent Lilies, from blowing at this season of the year. In early seasons it now begins to flower, and is a great ornament to the garden.

MARCH 7. SS. Perpetua, Felicitas, &c. martyrs, A.D. 203.

St. Paul, anchoret.

St. Thomas of Aquino, A.D. 1274.

Obs. St. Perpetua, with several others, suffered in the violent persecution of Severus at Carthage early in the third age. Her extraordinary vision of a narrow ladder reaching to Heaven beset with spikes on each side, and having a dragon at the bottom, on whose head she trod to mount the first step, is related by herself in her own acts, and transmitted to posterity by Tertullian and by St. Augustin. The moral of the vision is of easy explanation.

St. Thomas of Aquino was descended from the illustrious family of Aquino, originally of Lombardy. He began his education early in life in the Abbey on Mount Cassino. He took the habit of the Order of St. Dominick when seventeen years old at Naples. He is author of a celebrated work read by most young people entitled the Following of Christ, to which work another has been added in later times called L'Imitation de la Ste. Vierge. In 1274 he confessed to Father Regnold, took the Viaticum, and died on a cross of ashes. He was canonized by Pope John XXII. in 1323.

Early Daffodil *Narcissus pseudonarcissus* flowers.

About this time in early years this elegant bulbous plant begins to flower in our gardens, and by about Ladytide it is plentiful, continuing through April to adorn the fields and gardens with its elegant pale yellow cups. Difference of soil, situation, and season combined, will make near a fortnight of difference in the time of their flowering: they generally come in just before the Crocuses and Snowdrops go out, and thus enable us to compare their bright yellow with the deeper orange yellow of the Crocus and the greener yellow of the Hellebore. They are very ornamental in clusters, and mix well with Hepaticas, and afterwards with Crown Imperials. The old Norfolk song,

> Daffydowndilly is coming to town,
> With her yellow petticoat and her green gown,

related to this plant, as did the well known Ode of Herrick to the Daffodilly. In Sussex the plant is called Lent Lily, from the period of its coming into flower.

MARCH 8. St. Rosa of Viterbo, v. A.D. 1261.

St. John of God, confessor, 1550.

St. Felix, bishop and confessor.

SS. Apollonius, Philemon, &c. martyrs.

St. Julian, abp. of Toledo, c.

St. Duthak, bp. of Ross in Scotland.

St. Senan, bishop and confessor.

St. Psalmod, anchoret.

Obs. St. Rosa of Viterbo shewed a disposition to piety from her earliest infancy. She professed the third rule of St. Francis, but she lived and died in her father's house at Viterbo. She is commemorated today, and also on the 4th of September.

St. John surnamed of God was born in Portugal in 1495. After 1560 he settled at Grenada. He was there so affected with a discourse on St. Sebastian's Day by John d'Avila the apostle of Andalusia, that he burst into tears in the church, and ran as if mad into the streets. He founded the Order of Charity in 1540, which has since spread all over Christendom. The life of John of Avila occurs today in Butler, iii. 77.

Everblowing Rose *Rosa semperflorens* flowers.

Great scented Jonquil *Narcissus laetus* flowers.

The above plants only flower today in mild and early seasons, otherwise they are something later. The great Jonquil is already coming into blow. The Everblowing Rose grows well in our climate, and flowers from this time to Allhallowtide, and even later, for we have known it to bear flowers at Christmas. The Narcissus laetus recorded today has been called Narcissus S. Felicis, just as the Red Hyacinth is called Hyacinthus St. Davidis. Where its specific name laetus was added we know not, except it be from its lively appearance.

Narcissus, Iris, Hyacinth, Jonquil,
Sweet Tulip, Crocus, Snowdrop, Daffodil,
Of various hues bedight, in March are found
To shed their varied fragrance all around.
But sweeter far the greenhouse that discloses
Camelia's charms and everblowing Roses.

Anthol. iii. 8.

MARCH 9. St. Frances, widow, A.D. 1440.

St. Catherine of Bologna, virgin and abbess, 1463.

St. Gregory of Nyssa, bishop and c. in 400.

St. Pacian, bp. of Barcelona, c.

Obs. St. Frances was born at Rome in 1384. She showed early a desire for a cloister, but was brutally forced, by her parents, into an early marriage. The marriage, however, turned out fortunate, and she was, after many years performing the duties of a wife, permitted to follow her own inclinations. She ate but once a day, and wore a hair shirt and a girdle of horsehair, and used a severe discipline. She founded the Oblates, and gave them the rule of St. Benedict, and put them under the direction of the Olivetans. They received afterwards the name of Collatines, from the quarter of Rome where they dwelled.

St. Gregory of Nyssa was younger brother of St. Basil the Great.

St. Catherine of Bologna was prioress of the Nunnery of Poor Clares, as they were called, who followed the austere rule of the third order of St. Francis. Among other works she wrote one celebrated book *On the Seven Spiritual Alms.*

Petticoat Daffodil *Narcissus bulbocodium* flowers.

This plant, called also Fiore de S. Catherina, is now in blow in pots in the greenhouse, in which it has a very pleasing appearance; but in the open ground it does not flower till the beginning of May. These plants, called also *Pauvres Filles de Ste. Claire*, are so ornamental in a garden that they should never be omitted. A light sandy soil suits them best. They have been long cultivated in this country, but are natives of the Peninsula.

The Spring Flowers, from Bidlake.

The Jonquil loads with potent breath the air,
And rich in golden glory nods; there, too,
Child of the wind, Anemoné, delights;
Or, in its scarlet robe of various dyes,
Ranunculus, reflecting every ray;
The Polyanthus, and with prudent head
The Crown Imperial, ever bent on earth,
Favouring her secret rites and pearly sweets.

MARCH 10. SS. THE FORTY MARTYRS of Sebaste, A.D. 320.

St. Droctovaeus, abbot, 580.

St. Mackessoge or Kessoge, confessor.

Obs. The celebrated forty martyrs suffered at Sebaste in Lesser Armenia in 320. They all belonged to the Thundering Legion so famous under the guidance of Marcus Aurelius for the miraculous rain and the victory said to be obtained by their prayers. They suffered for refusing to comply with a general order to sacrifice to the heathen gods, issued by the Emperor Licinius. Their reliques were held in high estimation.

Upright Chickweed *Veronica triphyllos* flowers.

We transcribe the above plant, recorded as flowering about to-day. Crocuses, Primroses, Polyanthuses, Hepaticas, Hellebores, and Snowdrops of various sorts, now ornament the parterre in profusion.

Willows of several sorts begin now to flower, and their blossoming branches are used in the Christian churches on Palm Sunday instead of real Palms.

The Almond Tree now flowers in early years, and its rich pink blossoms have a beautiful effect.

The smallest Willow Wren *Ficedula Hippolais* now arrives, and begins to sing. In 1826 we noticed this little bird in full song sitting on the top of a vane at Hartwell in Sussex. It is the smallest of the three Willow Wrens.

On Spare Eating of Meadow.

Spare meadow at Gregory, marshes at Pasque,
For fear of dry summer no longer time ask;
Then hedge them and ditch them, bestow thereon pence,—
Corn, Meadow, and Pasture, ask alway good fence.
Tusser.

MARCH 11. St. Eulogius of Cordova, m. A.D.859.

St. Sophronius, patriarch of Jerusalem, c.

St. Aengus, bishop and confessor.

St. Constantine, martyr.

Obs. St. Eulogius was of Senatorian family at Cordova. He suffered decapitation on the 11th of March, 859, for refusing compliance with the Mohammedan religion.

St. Sophronius was native of Damascus and Patriarch of Jerusalem in the seventh century.

St. Aengus was called also Kele De in Scotland, afterwards corrupted into Caldee, a word signifying worshipper of God, and which afterwards became applied to the monks of St. Andrews and to other religious persons.

Cornish Heath *Erica vagans* flowers.

This plant, said to be originally a native of Cornwall, is now just beginning to flower in mild years. It is in full bloom about Lady-tide, and so continues through April.

About this time the common Dandelion *Leontodon Taraxacum* begins to flower, but in this plant as in others the seasons make a great difference in the time of blowing. In 1822, when the spring was remarkably mild, it was by this time pretty common. In the present late spring scarcely one flower of this plant could be found today. In 1822 again Daffodils and Great Jonquils were full blown, and mixed with the Crocuses, Hepaticas, and Hellebores; and the Marigold was just out. In the present year there was not one single Daffodil or Jonquil in flower. In 1824 Daffodils just coming into blow. In 1822 we had Spinach and many fresh vegetables for the use of the table, to help out the Lenten Abstinence: this year vegetation is a month behind the usual time.

MARCH 12. St. Gregory the Great, pope, A.D. 604.
St. Maximilian, martyr.
St. Paul, bishop of Leon, c.

Obs. St. Gregory was born at Rome about the year 540, where his father Gordianus was senator. His mother Sylvia consecrated herself to the service of the church, and the Saint was called Gregory from a Greek word signifying watchman; like the names Vigilius and Vigilantius in Latin. St. Gregory restored the antient missal, and Menard's edition of his Sacramentary is one of the most curious books on the subject extant. What is called the Gregorian Chant is also the work of this Saint. He is the great defender of the celibacy of the clergy, to whom he enjoins humility and deep learning as necessary qualifications. St. Gregory's Festival was formerly kept throughout England by order of the Council of Oxford, and his name is still annually recorded in the English Nautical Almanack, where he is erroneously styled a martyr.

Channelled Ixia *Ixia bulbocodium* flowers.

This is a greenhouse plant, which now comes into flower. At this time also the greenhouse begins to produce Camelias *Camelia Japonica* in great abundance and beauty. The nurserymen about London make a great show of them; Messrs. Loddidges of Hackney were once celebrated for a very fine display of these flowers. An earth composed of light loam and peat mould is best suited to them.

Frogs are now heard croaking in the pools, ditches, ponds, and other shallow waters. They remind us of the well known line of Virgil's Georgics:

Et veterem in limo ranae cecinere querelam.

Their much croaking is a sign of rain and of the changeable weather so prevalent in this month. See notes to *Forster's Arati Diosemea*. Refer also to Aristophanes' celebrated Chorus of Frogs in his Βατραχοι. As the croaking of Frogs has been long known as a sign of rain, we may remind the reader of the following aspiration of the *Florilegium*:—Hymns should rather be Prayers of Praise than dirges, much less should they be chanted only against calamity. For some sinners do greatlie err who only pray and give praise when they expect the storms of adversity, like Frogs that croak before rain and against the coming of storms; while true servants of our Lord sing his praise day and night in the sunshine of prosperity, like Grasshoppers, who fill the verdure with their music under a serene and propitious sky.

MARCH 13. St. Euphrasia, virgin, A.D. 410.

St. Nicephorus, patr. of Constantinople in 828.

St. Theophorus, abbot and confessor, 814.

St. Kennocha, virgin in Scotland, 1007.

St. Gerald, bishop.

St. Pulcherius, abbot, 655.

Obs. St. Euphrasia was only daughter and heiress to Antigonus and Euphrasia. After the death of her father she entered a Convent of Nuns in Egypt, who lived only on herbs: she died at the age of about thirty years, having passed her life in great austerity and almost continual prayer.—St. Kennocha was a Caledonian vestal in the reign of King Malcolm the Second.—St. Nicephorus was Secretary to the Emperor Constantine Copronymus, and became Patriarch of Constantinople.

Heartsease *Viola tricolor* flowers.

This plant is an annual, and its flowering, which takes place more or less all spring, is regulated a great deal by weather, situation, &c. We have known it blow at Christmas. In April it is always in flower, and generally begins about the present time. It differs materially from the Sweet Violet, in having no scent. In our gardens it is subject to some variety of colours. Milton calls this plant *The Pansie freaked with jet*, and contrasts it with *The glowing Violet*. It has received a variety of whimsical names, such as Three Faces under a Hood, Herb Trinity, Wild Pansie, Call me to you, Love in Idleness, Jump on and Kiss me, Flower of Jove, Flamy, and others; and it seems to have been as favourite a flower with the poets as the Violet.

Shakspeare feigns its change from white to particoloured by receiving the shaft of love.

> Yet marked I where the bolt of Cupid fell,
> It fell upon a little western flower,
> Before milk white, now purple with Love's wound,
> And maidens call it *Love in Idleness*.

The Italians call this flower Viola Farfalla, Fior della Trinita, and Flammula. The French call it Pensees.

MARCH 14. St. Maud, q. of Germany, A.D. 968.

SS. Acepsimas, Joseph, and Athilahas, martyrs.

St. Boniface of Ross.

Obs. St. Mathildis, whose name was soon shortened into Maud, was daughter to Theodoric, a Saxon count, and was early placed in the monastery of Erford. She married Henry duke of Saxony, surnamed the Fowler, who became King of Germany. They had three sons, Otho the emperor, Henry duke of Bavaria, and St. Bruno archbishop of Cologne. She died lying on sackcloth, with ashes on her head, as was the custom at that time with severe asceticks and penitents.

Mountain Soldanella *Soldenella alpina* flowers.

Officinal Coltsfoot *Tussilago Farfara* flowers.

The Officinal Coltsfoot is the Farfara of the old herbists; it grows abundantly in most parts of Europe, and like all this tribe becomes a noxious weed. The flowers, which are of a golden yellow, come up by the sides of ditches and by roads in abundance before the leaf appears. This plant should be carefully rooted out of gardens, as it is stoloniferous, and its roots, when once they have got into good ground, are with difficulty got rid of afterwards.

The gardens are now gay by the yellow, the blue, the lilac, the white, and the striped Crocuses, which adorn the borders with a rich mixture of the brightest colours. The little shrubs of pink-flowered Mezereon are in their beauty. The fields look green with the springing Grass, but few wild flowers as yet appear to decorate the ground: Daisies, however, begin to be sprinkled over the dry pastures; and the moist banks of ditches are here and there in early years enlivened with the glossy starlike yellow flowers of Pilewort. Towards the end of the month Primroses peep out beneath the hedges; and the most delightfully fragrant of all flowers, the Violet, discovers itself by the perfume it imparts to the surrounding air, before the eye has perceived it in its lowly bed.

Daffodils begin to be common. In a poem called the Ephialtes Botanicus this plant is called *a gaudy miss with a yellow vest and a green gown.*

MARCH 15. St. Abraham, hermit; and his niece St. Mary, penitent, A.D. 360.

St. Zachary, pope and confessor.

Obs. St. Abraham was of Chidana in Messopotamia, who abruptly and immediately after his marriage betook himself to a cell and became a hermit. His niece Mary dwelled in a cell close by him. After being an apostate, and leading a wicked life, she was again penitent, and ended her days in solitude. Both are figured by Sadler in his *Sylvae Sacrae*, published in 4to. in 1594, Part ii. tab. 4.

Pope Zachary succeeded Gregory III. in 741, and was distinguished for his singular meekness, zeal, and prudence. See Letters and the Pontificals, t. 6.

Lasting Mercury *Mercurialis perennis* flowers.

This plant has a lively green leaf, and grows on our banks and under hedges in moist places.

We have already noticed the Coltsfoot yesterday, which is called Flower of Zachary, and in some calendars we have seen it recorded as flowering today.

The Hazel, the Sallow, the Willow, and the Osier, begin now to enliven the hedges with their catkins full of yellow dust; and the Alder trees are covered with a kind of black bunches, which are the male and female flowers. The Willows in particular now make a very conspicuous figure when in full blossom, the rest of the hedges in which they grow being quite bare, or at most only shewing a few buds.

The following lines are said to allude to the Dandelion now in flower. Its flowers form part of the Horologe, or Clock of Flora, unfolding at five or six in the morning, and closing about sunset:

The flow'r enamoured of the Sun,
At his departure hangs her head and weeps,
And shrouds her sweetness up, and keeps
Sad vigils like a cloistered nun,
Till his reviving ray appears,
Waking her beauty as he dries her tears.

MARCH 16. St. Julian of Cilicia, martyr.

St. Finian.

Obs. St. Julian of Cilicia was of a Senatorian family in Anazarbus. After protracted sufferings, he at length suffered martyrdom by being thrown in a sack full of venomous animals into the sea, in the time of Dioclesian.

Nodding Daffodil *Narcissus nutans* flowers.

Starch Hyacinth *Hyacinthus racemosus* flowers.

The above plants flower now out of doors in mild springs. In the shelter of the house or greenhouse numerous species of Narcissus and Hyacinth now blow. Of the Narcissi the first to flower is usually the Yellow Narcissus Tazetta, whose petals are yellow and cups deep orange; then comes a small rooted early sort, with white petals and orange cups; then the Oriental Narcissus, with straw colored petals and yellow cups; and another variety more yellow; then the Soleil d'Or; the Grand Primo Citronier, with white petals and sulphur colored cups; the Roman, and also the Italian sorts. These and many more are cultivated in our conservatories and houses. The varieties of Hyacinth are too numerous in color and form to be described. The Haerlem florists are continually adding new sorts. Innumerable varieties of single and double, white, red, pink, yellow, and striped, are already produced from seed: the roots when they propagate reproduce the same sorts, and new varieties are only to be obtained from semination. Both Narcissuses and Hyacinths will blow in water alone, but they do best in pots filled with light mould and sand mixed. They flower in our gardens in April.

In early years the peerless Daffodil *Narcissus incomparabilis* now begins to blow, and is a beautiful ornament to the spring garden: it has a double and two single varieties. The *Narcissus laetus* and *N. odorus* also flower at this time, together with the early Jonquil, and many other kinds of this pleasing genus, of whose numerous species the first is the early Daffodil. The nodding and pendent flowers of this plant, wet with a morning shower, remind us of Milton's line:

Bid Daffodillies fill their cups with tears.

MARCH 17. St. Patrick, apostle of Ireland, A.D. 464.
SS. martyrs of Alexandria.
St. Joseph of Arimathea.
St. Gertrude, virgin, and abbess of Nivelle.

Liberalia et Agonalia celebr.—Julian Cal.

Obs. St. Patrick was born in the end of the fourth century in the village now called Killpatrick, on the river Cluyd in Scotland. There is a tradition that his mother was niece to St. Martin of Tours. He was the principal saint who established the Catholic faith in Ireland, in effecting which he underwent a multitude of persecutions and hardships. He is justly styled the Patron of Ireland, and held by that nation in high veneration. The Shamrock, the Irish national emblem, is still worn on his festival. St. Patrick is said to have lived to be 123 years old, and to have died at Down in Ulster.

St. Gertrude was daughter of Pepin of Landen, and younger sister to St. Begga. She was born in 626. St. Amand superintended the building of the great Nunnery of Nivelle, in Brabrant, of which St. Gertrude was abbess when only twenty years old.

Shamrock or Trefoil *Trifolium repens* grows.
Sweet Violet *Viola odorata* flowers.

The Sweet Violets in ordinary seasons are now abundantly in flower, and shed a most delicious odour in the garden, when they are often recognised by their sweet smell before they are seen, the odour perfuming the air all around. The white or cream colored Violet is a variety of this, and has nearly the same smell. Both sorts flourish through April and part of May. Shakspeare in his Winter's Tale calls them,

——————Violets dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath.

"As Violets are perceived by their fragrant smell before they are seen, so are those who have a fair reputation shedding around them the sweet odour of virtue while they themselves are concealed."—*Florilegium*, iii. 17.

St. Gertrude was said in her convent of vestals to be as a sweet Violet in a garden, overspreading other flowers with the odour of her virtues in the early spring of her life.—*Idem.*

Clare says:

And just to say the Spring was come,
The Violet left her woodland home,
And, hermitlike, from storms and wind
Sought the best shelter it could find
'Neath long grass banks.

MARCH 18. St. Alexander of Jerusalem, b. m. A.D. 251.

St. Cyril of Jerusalem, abp. c., A.D. 386.

St. Edward the king, martyr.

St. Anselm, bishop of Lucca.

St. Fridian, bishop of Lucca.

Obs. St. Alexander was cotemporary with Origen, with whom he studied in the successive times of St. Partenus and St. Clement. He made a bold confession of his faith in the persecution of Severus in the year 204. He was for some years afterwards joint Bishop of Jerusalem with St. Narcissus. He died in chains at Caesarea.

St. Cyril was Archbishop of Jerusalem. It was in his time that the Jews attempted to rebuild the temple of Jerusalem under direction of Julian the Apostate; which project was frustrated by earthquakes and meteors; and the Christian writers of those times have related the extraordinary appearance of a cross in the atmosphere encircled with a halo of light, which finally closed all further endeavours to rebuild the temple. The writings of St. Cyril are much celebrated.

Great Leopard's bane *Doronicum Pardalianches* fl.

We find in reverting to a published journal that this plant is recorded today by the name of Flower of St. Cyril. It is however only in mild seasons that it blows so early, the usual time of its flowering being from Ladytide till May, and afterwards sparingly again in autumn. It is a handsome plant of the sort, and will grow in groves and sheltered places, where some plants will not thrive: it grows wild in various parts of Europe, and has been found in the county of Essex and in Scotland, though it may perhaps have escaped from gardens. Its colour is yellow, and it has no smell. Any soil almost suits it.

Primroses, Polyanthuses, and Violets, begin now to be more common. Dandelions and Daisies are seen by roadsides and in gardens, the Hepaticas are very brilliant. Early Daffodils begin to blow abundantly.

Sweet Peas ought now to be sown in dry soils.

MARCH 19. St. Joseph.
St. Alemund, martyr, A.D. 819.

Quinquatria Minervae.—Julian Cal.

Obs. St. Joseph the spouse of the Blessed Virgin was descended from King David and from the most illustrious of the antient patriarchs ; but his true glory, says Butler, consisted in his humility and virtue, see *Butler's Lives*, vol. iii. p. 209.

St. Alemund was the son of Eldred and brother of Osred king of the Northumbrians. He is said to have been slain by the Danes in the year 819.

Yellow Star of Bethlehem *Ornithogalum luteum* fl.

This little plant shewing its yellow stars about this time has been called St. Joseph's Flower. It is found wild at Sheepmeadow near Bungay in Suffolk, in woods about Oxford, and in Westmoreland. It is perennial, and continues to blow through April. It is figured in English Botany, vol. i. fab. 21 ; and described in Smith's English Flora, vol. ii. p. 142. The *Scilla verna* often flowers about the same time, and the *Scilla bifolia* precedes it a few days.

Towards Ladytide the signs of the spring become more manifest : the trees bud, the leaves of numerous vernal plants appear above ground, some early trees blossom, willows flower, birds sing, and some of those that are migratory begin to arrive. These circumstances, together with a lengthened daylight and often warmer air, indicate the approach of the true vernal season, which begins about what was Lady Day in the Old Style, April 6, when a more decided appearance of spring and a greater abundance of flowers will take place, and when Primroses and Violets, that now flower less abundant, will cover every bank and brae; while Pileworts and Dandelions bespangle the fields against the coming of the Swallow. and the Nightingale, and other birds of passage.

MARCH 20. St. Cuthbert, bp. and conf. A.D. 687. St. Wulfran, archbishop of Sens, A.D. 720.

Obs. St. Cuthbert was originally a shepherd, who desiring ardently a devout life, at length took the monastic habit in the Abbey of Mailroes on the Tweed, at the time when Eata was abbot and St. Boisil was prior. He was afterwards Bishop of Lindisfarne. His extraordinary vision of St. Aidan going to heaven is related by Butler, lib. iii. p. 219.

St. Wulfran archbishop of Sens became apostolical missionary in Friseland. He died at Fontinelle, whence his reliques were removed to Abbeville, of which city he is styled the Patron.

Dog's Violet *Violet Canina* flowers.

On an average of years this Violet will be found to begin to flower today, but it is not till next month that, flowering abundantly and mixing with Primroses, it so beautifully paints the banks and moist places with its pale blue. It is scentless, or nearly so, and for this reason less esteemed than the Sweet Violet. Snowdrops begin now to decline, and the earliest sorts of Crocus lose their brilliancy and fade by degrees. The Yellow Hellebore goes out of flower, and the race of Daffodils succeed. Crown Imperials are now aboveground, and indeed in warm situations and in early seasons we have known them begin to blow. Snails and Slugs begin to be troublesome in gardens, early Butterflies appear in warm sunny days, and Bees are constantly abroad.

Lungwort is now in full flower, and from the Feast of the Annunciation now approaching, at which time it is in fullest flower, it has been called *Our Lady's Milk Wort*, Jerusalem Sage, or Cowslip of Jerusalem.

Frogs are still heard croaking from the pool, particularly before rain. Frogspawn is now found in ponds and ditches in the form of jelly or of globules of jelly mixed together, and is destined soon to become Tadpoles.

MARCH 21. St. Benedict, patr. of monks, A.D.543.

St. Serapion the Sindonite.

St. Serapion, abbot of Arsinoe.

St. Endeus, abbot.

Obs. St. Benedict the founder of the Benedictine Orders was born in Norica in Umbria in 480. He began his studies at Rome, but being disgusted with the world, he resolved to leave it, and went into solitude in the mountains of Sublacum when scarcely fourteen years old, where meeting with a monk of some neighbouring community he received from him the religious habit. He was a man of notorious austerity and piety. It was on Mount Cassino that he founded the first monks, and obliged them to those rules which have since become so popular. For if we regard all the Reformations of this order as Benedictines, we may consider them as composing almost one half of the religious communities of the west, prior to the foundation of the Mendicant Orders. He expired calmly while in prayer, in the sixty third year of his age, in 543. The Rule of St. Benedict is perhaps one of the best of any of the rules of the religious orders of monks: it comprises bodily and mental exercises, temperance, and devotion.

Bulbous Fumitory *Fumaria bulbosa* flowers.

This Fumitory begins now to shew its pink flowers; it is not an ornamental plant, nor much cultivated. The Hollow Fumitory *Fumaria cava* is another plant of the same sort, and flowering somewhat later, its root being hollow; it is figured in Curtis' Botanical Magazine. The common Fumitory is sometimes in flower as early as this day, and continues through April.

The Great Dog Star Sirius *Canis major* is seen now soon after dark in the south west.

The Pleiades are also an evening constellation, and set in the west soon after dark.

The weather at this time being often showery has some of the brightest intervals of clear sky which we enjoy all the year, in which the southern and western skies of an evening are very beautiful.

MARCH 22. St. Catherine of Sweden, virgin, A.D. 1381.

St. Paul, bishop of Narbonne, confessor.

St. Lea, widow.

St. Deogratius, bishop of Carthage, confessor.

St. Basil of Ancyra, p. m. in 362.

Obs. St. Catherine of Sweden was daughter of Ulpho prince of Nericia in Sweden and of St. Bridget. She was placed in the Nunnery of Risburg at seven years of age. Being very beautiful, she was betrothed in marriage to Egard, a nobleman of great virtue, but she prevailed on him to consent that they should both make a mutual vow of perpetual chastity. She after much pilgrimage became abbess of Vatzen, and died on the 24th of March, in 1381.

Pilewort *Ficaria verna* flowers.

This beautiful little plant, which is first seen about a week ago opening its yellow flowers on some warm bank, is now pretty commonly in flower. It has been for this reason called Star of St. Catherine. From this time to the middle of April these beautiful plants shew more and more flowers, and on warm days their brilliant stars of golden yellow bespangle every green shady bank and sloping glade, and form an elegant contrast to the silvery appearance of the mead dotted with daisies. Towards May their flowers get bleached with the sun, and they wither away soon after the festival of the Holy Cross, when Crowfoots take their place in the fields. The roots of the Pilewort are round and clustered together; some botanists rank this plant as a ranunculus.

The Nightingale now arrived sings, till May, both night and day; but it is his nocturnal serenade that delights the poet, and of which Milton is mindful in Allegro:

To the Nightingale.

Sweet bird, that shun'st the noise of folly,
Most musical, most melancholy!
Thee, Chantress, oft, the woods among,
I woo, to hear thy evening song.

MARCH 23. St. Alphonsus Turibius, bish. and conf. A.D. 1606.

SS. Victorian, proconsul of Carthage, &c. martyrs.

St. Edelwald, priest and confessor.

Tubilustrium.—Julian Cal.

Obs. St. Alphonsus Turibius was the Archbishop of Lima. He was the second son of the Lord of Mogrobejo, and was born in Leon in 1538. When at school he was noted for every day giving part of his dinner to some poor person, and shewed other signs of early virtue. After his death he was beatified by Pope Innocent XI. in 1679, and subsequently canonized by Pope Benedict XIII. in the year 1726.

Peerless Daffodil *Narcissus incomparabilis* flowers.

This Daffodil, flowering a full fortnight later than the common sort, begins now to blow, and continues in flower through April. The single variety is the most elegant, nevertheless florists are apt to prefer the double sorts, of which one variety having an orange cup and white petals is called the Butter and Eggs Flower. All this elegant tribe flower but a short time, a month generally being the duration of their beauty. The common Daffodils are now in full flower, and in some places whole fields are covered with them.

The hooting of Owls is particularly prevalent at this season of the year, and reminds one of the following lines:

The cold March moon is dull and pale,
The aire smells dank and harsh,
The hooting Howlet fills the gale,
That breathes o'er yonder marsh.

Ill omened Bird! that by his cry
Now startles dampish night,
And bodes ill fortune tarrying nigh,
If sages augur right.

Anthol. iii. 23.

Water Wagtails now get numerous, and the notes of the Lesser Pettychaps are commonly heard in the fair intervals of "March's many weathers."

MARCH 24. St. Irenaeus, bp. of Sirmium, m. A.D. 304.

St. Simon, an infant, martyr, in 1472.

St. William of Norwich, martyr, in 1137.

Obs. Sirmium was formerly capital of Pannonia; it is now only a Hungarian village. Of this place, formerly of vast importance, St. Irenaeus was bishop, but he fell a martyr to the persecution of the infamous Dioclesian in the year 304.

St. William of Norwich was crucified in sacrilegious derision of Christ by a gang of reprobate Jews in the twelfth year of his age. It seems that the Jews have in several other instances perpetrated similar atrocities in those times, and have even escaped the punishment awarded by the law. Butler's Lives, iii. 269.

St. Simon was an infant, inhumanly sacrificed at Trent by the Jews, some of whom were taken and put to death for the fact.

Golden Saxifrage *Chrysosplenum oppositifolium* fl.

This brilliant Saxifrage is sometimes kept in pots, and made to blow early by being placed in the greenhouse. A light bog earth suits it best, mixed with stones or lime rubbish.

We mentioned yesterday the prevalence of the hooting and screeching of Owls; before rain this is particularly observable, as the following lines remind us:

When the lonlie Owle
On the chimney howle
In the dead of a wintrie night;
The devil doth prowle
In search of some soule,
They say, that is taking its flight.
But better, I ween,
Should this bird be seen,
Without brooding on death or slaughter;
As a prophet in feathers,
Of winds and of weathers,
Foretelling the falling of water.

Authol. Bor. et Aust.

Against the return of fair weather after rainy, Virgil observes,

Nequidquam seros exercet noctua cantus.

Geor. lib. i.

+MARCH 25. ANNUNCIATION of Our Lady.

St. Cammin, abbot, in 653.

Obs. Lady Day or the great Festival of the Annunciation takes its name from the glad tidings brought by the Angel Gabriel to the Blessed Virgin Mary, concerning the incarnation of the Son of God. The Angel begins his message with, *Hail, Mary, full of Grace! the Lord is with thee.* St. Luke, i. 28. From these words of the Angel, St. Elizabeth composed the first and from herself the second parts of the Angelical Salutation used in the daily service, the third part was added by the Church, and the whole made into the Rosary by St. Dominic, who introduced the custom of repeating it on the Beads.

To praise the Divine Goodness for the incomprehensible mystery of the Incarnation, Pope Urban II. ordered the bell to be rang for the triple salutation called Angelus Domini at morning, noon, and night.

This Festival is kept with great pomp at Rome, when the dome of St. Peter's Church, as on St. Peter's Day and other great festivals, is illuminated.

Marygold *Calendula officinalis* flowers.

This plant received the Latin name of Calendula because it was in flower on the Calends of nearly every month. It has been called Marygold for a similar reason, being more or less in blow at the times of all the festivals of the Blessed Virgin Mary, the word gold having reference to its golden rays, likened to the rays of light around the head of the Blessed Virgin. At Candlemas in warm climates the old last year's plants will shew a few flowers. Even in our climate a few flowers appear about Ladytide. The full flowering takes place about the VISITATION, July 2. The young plants flower about the ASSUMPTION, Aug. 15. Seedlings of the same year will flower about the NATIVITY of our Lady, Sept. 8, and they continue to flower through the whole period, including Nov. 21 and Dec. 8, thus blowing on all Virgin's Feasts. Thus say the old writers, and the fact is true. The early botanists in our monastery gardens, the inventors of religious emblems, called this plant therefore Marygold. The same names of Calendula and of Marygold are applied, and with equal propriety to other species of the same genus. Cold winters frequently kill the old Marygold plants, and then no flowers are to be seen till the young seedlings appear. Shakspeare speaks of this plant and its period of closing its flowers :

> The Marygold, that goes to bed with the sun,
> And with him rises weeping.

MARCH 26. St. Ludger, apostle of Saxony, A.D. 809.

St. Braulio, bishop of Saragossa, confessor, 646.

Obs. St. Ludger was son of a nobleman in Frieseland, and was born in 743. He was early entrusted to the care of St. Gregory of Utrecht: he afterwards resided at a school at York, and finally became Bishop of Munster.

St. Braulio was the assistant of St. Isidore of Seville in settling the affairs of the church in Spain. He wrote a famous hymn in iambic verse in honor of St. Emilian, which has been transmitted to our days.

Scopolis Henbane *Hyocyamus Scopolia* flowers.

This plant, which has of late been introduced into our gardens, flowers in the end of March and in April. We have seen it in flower on this day growing on the edge of a gravel walk in the botanic garden of the late T. F. Forster, esq. at Clapton in Middlesex. In Sussex it flowers a week later, but season and soil make some difference in the time. Its medical virtues are not considered so powerful as those of common Henbane. It has erroneously been put down in *Hortus Kewensis* as flowering in May. It is a native of Carniola, and was introduced into England in 1780. The Dog's Tooth *Erythronium Dens Canis* now flowers, but we shall describe it when in full flower.

The blossoms of the Peach and Nectarine trees are now daily expanding themselves, and in most seasons those trees that are against walls are already in full bloom. The early sorts of Plum, too, are in beautiful blossom, as are Willows in the hedges; the Croci are beginning to decline, and the Snowdrops and Hellebores often decayed. Daffodils of various sorts are plentiful. The weather is changing for the better; the rough and shifting gales of March, with their accompanying showers of snow or hail, are changed for more genial breezes as the true spring comes on; and, as the weather gets warmer early in next month, we may expect a richer display of blossoms on the trees, and a more plentiful show of flowers on our bulbous and hardy herbaceous plants.

MARCH 27. St. John of Egypt, hermit, A.D. 394. St. Rupert, bishop and confessor.

Obs. St. John of Egypt, from an early acquaintance with one of the old anchorites of the east, took at length to the life of a hermit, and retired to the top of a rock near Lycopolis. In a cell in the rock he lived, eating only undressed herbs, roots, and grain, and that never before sunset: on Saturdays and Sundays he gave spiritual instruction to such as would ascend to his elevated dwelling to hear him discourse. Before his death Palladius and other eminent men visited him. Like other ascetics he delighted in his solitude, and Butler in relating it quotes Isaiah, *The Lord will change the desert into a place of delight, and will make the solitude a Paradise and a garden worthy of himself.*

St. Rupert was a Frenchman of royal blood, and was Bishop of Saltzbourg about the year 700.

Sweetscented Jonquil *Narcissus odorus* flowers.

We have already related the blowing of another plant very similar to this, the *N. laetus:* it seems probable that they are only permanent varieties of the same plant. Many Narcissuses begin to blow now, and to follow each other successively in the garden or greenhouse. The N. *Tazetta,* with deep yellow petals and orange cups, is the earliest; then comes one with white petals and orange cups, and a longish root; then the *Grand Primo Citronier,* with white petals and yellow cups; then the yellow, as well as the white, Oriental Narcissi, known by their peculiar perfume; the Jonquil and the large tubiflorus Daffodil follows; and then the Primrose Peerless and the Poetic Narcissus, which blow in May. Botanists count fifty five species of this genus, all in flower between Lady Day and Holy Cross Day.

Hyacinths now begin also to blow abroad, and so continue through April; every variety of blue, white, yellow, red, and mixed colours are displayed by this favourite plant, and the aim of the Haerlem gardiners and florists seems to be to get as many monstrous varieties and forms of flower as possible, every year adding some new ones raised from seed, while the offsets from the roots retain the same form. They are all varieties of the *Hyacinthus orientalis.* Our Field Hyacinths, which are called by some *Scilla nutans,* flower later. See St. George's Day, April 23.

MARCH 28. SS. Priscus, Malchus, and Alexander, mm. A.D. 260.

St. Sixtus III. pope, in 418.

St. Gontran, king and confessor.

Obs. SS. Priscus, Malchus, and Alexander, were living a recluse life of austerity in the deserts, when they all agreed to go to Caesarea, and declare themselves Christians; for which act they were tortured, and then exposed to wild beasts, then the Roman custom of that period.

Lesser Leopardsbane *Doronicum Plantigineum* fl.

I find the Lesser Leopardsbane recorded as first flowering today, though I have generally found it later, and indeed it is usually a month later than the greater species; the leaf is larger and the flower smaller: both are hardy perennials, and their yellow syngenecious flowers have a gay appearance in spring.

The word CALTHIFLORA is marked against this day in the *Calendarium Naturale*, and alludes to the flowering of the Marsh Marigold *Caltha palustris*, which in warm situations and early seasons is now beginning to blow. For many years we have noticed this plant in flower in the end of March in the marshes about Lea Bridge in Essex. In Sussex it flowers rather later. Its brilliant yellow flowers have a fine effect at a distance, as it grows in clusters by the sides of ditches, pools, and rivers. It is a plant well calculated to ornament streams that run through gardens, and will require a moist situation near water and a rich earth. More particulars of this plant will be found below.

The budding of the trees, shrubs, and hedges, is now daily becoming more and more manifest. Within a few miles of London there is a great difference in the periods of germination. North of London, in Hertfordshire, and even just above Highgate, the trees are near a fortnight later than in the basin of London, and they are a week later than at London in the clay soils of Sussex. The present year 1827 the season is particularly backward for most tribes of plants, nevertheless some of the bulbous roots have come to their time, and are in flower, as Hyacinths; while others, as Great Jonquils and Daffodils, Croci and Snowdrops, were much retarded.

MARCH 29. St. Eustasius, abbot, A.D. 625.

St. Gundleus, confessor.

St. Mark, bishop and confessor.

SS. Armogastes, Archinimus, and Saturus, martyrs.

SS. Jonas and others, mm. in 327.

Obs. St. Eustasius otherwise spelled Eustachius succeeded St. Columban in 611. He was spiritual father to 600 monks and many bishops and saints. His life is written by his colleague Jonas, and he is mentioned in the Bollandists and Mabillon.

St. Gundleus was a Welsh saint, formerly much venerated in that country.

Oxelip *Primula elatior* flowers.

Fumitory *Fumaria officinalis* flowers.

The Oxelip is the large sort of Cowslip, and by some botanists made only a variety of that plant, while others consider it an intermediate variety between that plant and the Primrose. We have seen the Oxelip and the Cowslip grow together in the lanes in Sussex without producing any very distinct intermediate varieties. The Oxelip certainly flowers rather earlier than the Cowslip, and is by no means so common, nor does it ever cover the meadows in numbers. The Polyanthus, another variety, is now become plentiful. The Common Officinal Fumitory that now flowers in our gardens and waste places is the only species of this genus used in Pharmacy, and it is almost gone out of use.

In early seasons, as for instance in 1822, the large *Saxifraga crassifolia* blows at this time, though it commonly comes into flower later.

Water Wagtails in some seasons are now abundantly seen.

MARCH 30. St. John Climacus, abbot, A.D.605.
St. Zozimus, bishop of Syracuse, 660.
St. Regulus, or Rieul, bishop of Senlis.

Obs. St. John Climacus was so called in consequence of a book that he wrote, called the Climax or Ladder of Perfection. He is said to have been born in Palestine in 525. At sixteen years old he retired from the world to lead a religious life on Mount Sinai, which ever since the times of St. Anthony and St. Hilarian had been inhabited by hermits. He died in 605.

St. Regulus, called Rieul, was Apostle and Bishop of Senlis.

St. Zozimus was Bishop of Syracuse in 660.

Palm Sunday will fall on this day in 1828, we shall therefore subjoin some account of that festival:

The church on this day honors the entry of our Lord into Jerusalem five days before his crucifixion, (Matt. xxi. Mark xv. Luke xix.) He was pleased before the humiliations of his passion to be acknowledged and received in quality of Messiah,—the Saviour of the World and the King of Glory. This circumstance was foretold by the prophet Zachary, (ix. 9.) and from this prediction it was a known characteristic action of the Messiah. *Rejoice greatly, O daughter of Zion: Shout for joy, O daughter of Jerusalem: Behold thy King will come to thee, the Just One, and the Saviour: He is poor, and riding upon an ass, and upon a colt the foal of an ass.*

The palms which we this day receive are also emblems of our own victories over our spiritual enemies in our conflicts with the devil, the world, and the flesh. We must in this warfare exert all our courage and resolution, using the arms of penance, mortification, watchfulness, and humble and earnest prayer; and we must animate ourselves continually, under the shield of the Divine protection, *to fight a good fight*, and resist, if necessary, even unto blood. The slothful and the cowardly can never be entitled to triumph with their Lord, since they are absolutely disqualified to partake in his victory.

The church on this day reads the history of our Lord's passion, not only to shew that it must be the principal object of our devotion during the week, but also to teach us to accompany even our joy with a spirit of penance and the meditation of the cross, as we are reminded by St. Bernard, *Serm.* 1 *and* 2, *in Dom. Palmar.*—*Butler.*

The custom of wearing in the Church branches of several species of Willow on this day is still practised in many countries. Sprigs of Box are also used. The real Palm tree is common in Judea, and grows by the way sides.

Rough Cardamine *Cardamine hersista* flowers.
Lesser Daffodil *Narcissus minor* flowers.

The lesser Daffodil is smaller than the common early Daffodil, which it much resembles in form and color: it is figured in Curtis' Botanical Magazine.

MARCH 31. St. Benjamin, deacon and martyr, A.D. 424.

St. Acacius, bishop and confessor, in 250.

St. Guy, confessor.

St. Balbine.

Obs. St. Benjamin was a deacon of the Christian Church in Persia, and suffered martyrdom in the forty years' persecution which followed the destruction of the Pyraeum by Bishop Abdas, about the year 424.

St. Acacius was Bishop of Antioch in Phrygia. He is celebrated for a detailed and excellent confession of the faith by which he obtained the favour of Decius, and was suffered to call himself a Christian publicly in 251.

St. Guy, called in Germany Witen, was Abbot of Pomposa near Ferrara, and died in 1046.

Sweet Tulip *Tulipa suaveolens* flowers.

This plant is also called the Van Thol Tulip: it flowers in our houses in February, and now begins to blow in the open ground, where when planted in large beds it has a pleasing effect, from its brilliant red colour. It is followed in April by the Clarimond Tulip, and at length by the famous Standard Tulip, of which there are so many varieties and names. We have often been much gratified in visiting the large nursery grounds about London at this time of year during the intervals of fine spring weather. Large and well cleared beds of Sweet and of Clarimond Tulips, of Hyacinths, of Dogstooths, and of Narcissuses, bordered with Crocuses of several colours, Hepaticas, and Hellebores, still remaining, and a variety of early herbaceous plants, have a very pleasant effect when gently quivering in the clear March gales.

To the early Sulphur Butterfly, already some days out, is now added the Tortoiseshell, the Io, and the Peacock Butterfly, and some others who come out by degrees.

> Child of the Sun! pursue thy rapturous flight,
> Mingling with her thou lov'st in fields of light;
> And where the flowers of Paradise unfold
> Quaff fragrant nectar from their cups of gold.
> There shall thy wings, rich as an evening sky,
> Expand and shut with silent ecstasy!
> Yet wert thou once a worm, a thing that crept
> On the bare earth, then wrought a tomb, and slept!
> And such is man; soon from his cell of clay
> To burst a seraph in the blaze of day!
>
> *Rogers.*

APRIL 1. St. Hugh, bp. of Grenoble, A.D. 1132.
St. Melito, bp. of Sardes in Lydia, 175.
St. Gilbert, bp. of Cathness, in 1240.

Veneris et Fortunae Virilis.—Julian Cal.

Obs. St. Hugh was of Dunphine, born near Valence. He died April 1, 1132, being near eighty years old. His father, who had entered the Carthusian Order, had died at the age of near one hundred years.

April Fool Day and All Fools' Day are names of the first of April. All Fools' Day seems to be the same day as the Feast of Fools, which was held on the 1st of January, of which a very particular description may be found in Du Cange's Glossary, under the word *Kalendae*.

The following curious passage is inserted in Brand's Popular Antiquities:—Δια τι τα Κυριναλια ΜΩΡΩΝ ΕΟΡΤΗΝ ονομαζουσιν; η οτι την ημεραν ταυτην απεδεδωκεσαν (ως Ιωβας φησι) τοις τας αυτων φατριας αγνοουσιν· η τοις μη θυσασιν, ωσπερ οι λοιποι, κατα φυλας ·/ τοις φουρνακαλιοις, δι ασχολιαν η αποδημιαν η αγνοιαν εδοθη τη ημερα ταυτη την εορτην εκεινην απολαβειν. That is, "Why do they call the Quirinalia the Feast of Fools? Either because they allowed this day, as Juba tells us, to those who could not ascertain their own tribes, or because they permitted those who had missed the celebration of the Fornacalia in their proper tribes along with the rest of the people, either out of negligence, absence, or ignorance, to hold their festival apart on this day."—*Plu. Quaest. Rom. Opera, cum Xylandri Notis*, fol. Franc. 1599, tom. ii. p. 285.

All Fools' Day is now universally considered to be April 1, and its former connexion with the 11th of the kalends of March, that is February 19, makes no difference in our identification of the feasts. See a long account of April fooleries in *Perennial Calendar*, London 1824.

The old Pagan Romans called this Venus' Day, and the 29th of the month Flora's Day.

Annual Mercury *Mercurialis annua* flowers.

This plant springs up in great abundance under hedges and in shady places, and in warm seasons is now in flower. The Ash tree *Fraxinus excelsior* is now in flower, and frequently the Rush *Juncus campestris*.

The weather is frequently clear and cold, and for the most part dry: the sky during April becomes of a fine deep blue, and the intervals between the showers of rain and hail which fall in this month are the clearest perhaps of the whole year.

APRIL 2. St. Theodosia, virgin, martyr, A.D. 308.

St. Francis of Paula, confessor, in 1508.

St. Apian, martyr, in 306.

St. Nicetius, abp. of Lyons.

St. Ebba, abbess, &c. in 870.

St. Constantine II. king and m. in 874.

St. Bronacha, v. a. in Ireland.

Obs. St. Theodosia was a native of Tyre, who suffered martyrdom in Caesarea in the year 308. Eusebius relates her martyrdom, which he was a witness to himself.

St. Francis of Paula was born about the year 1416. From his earliest years he made patience, charity, and humility, the bases of his conduct. At the age of nineteen St. Francis became founder of an eminent religious order. He performed several miracles during his life, even raised a young man from the dead. He died of a fever on the 2d of April, in the year 1508, being ninety nine years old.

Chinese Primrose *Primula Chinensis* flowers.

White Sweet Violet *Viola odora alba* flowers.

White Wood Sorrel *Oxalis alba* flowers.

Bulbous Crowfoot *Ranunculus bulbous* flowers.

Checquered Daffodil *Fritillaria Maeleagris* flowers.

The Chinese Primrose requires the shelter of the greenhouse. The White Violet here spoken of seems to be a variety of the blue sort, but blows rather later; it has the same delicious scent, and ought to be cultivated in our gardens: it is well adapted for banks or the base of rockwork; it spreads very fast, and will grow in any soil. This variety is very common in Sussex, where it is liable to be confounded with the *Viola Tunbrigiensis* discovered at Tunbridge Wells by the late Mr. T. F. Forster.

The Bulbous Crowfoot flowers now, but very scantily; from the end of April to the middle of May it gilds the upland fields, gradually becoming intermixed with the Creeping Crowfoot, while the Buttercup occupies the lower meadows and marshy grounds.

The Chequered Fritillary is sometimes in blow so early as this day, as was the case last year.

APRIL 3. SS. AGAPE, CHIONIA, and IRENE, sisters, &c. mm. in 304.

St. Richard, bishop and confessor.

St. Ulpian, m.

St. Nicetas, abbot, in 824.

Obs. These three sisters lived at Thessalonica, and their parents were heathens when they suffered martyrdom ; having, contrary to the orders of the Emperor Dioclesian, concealed many volumes of Holy Scriptures, they were denounced, and condemned by the Governor Dulcetius to be burnt alive, which sentence was executed upon Agape and Chionio on the 3d of April, 304, and upon Irene on the 5th of April, in the same year.

Evergreen Alkanet *Anchusa semper vivens* flowers.

Wallflower *Cheiranthus Cheiri* flowers.

Blue Navelwort *Cynoglossum Omphalodes* full fl.

Clarimond Tulip *Tulipa praecox* begins to flower.

Van Thol Tulip *Tulipa suaveolens* full flower.

Hyacinth *Hyacinthus orientalis* full flower.

In most seasons the flowering of the Wallflower so generally begins at this time that today has been called, in Sussex, Wallflower Day. This plant continues to ornament our gardens, old walls, and roofs, till the middle of May, gradually giving place to the Stock. Blue Navelwort is now in full flower, as are Hyacinths, Narcissuses, Early Tulips, and Daffodils. The Common Jonquil is now added to the other sorts ; and the *Narcissus tubiflorus* and *N. major* begin to blow. *N. Tazetta*, *N. orientalis*, *N. italicus*, and indeed most of the genus, are now in blow. Pilewort everywhere covers the banks and fields, and Primroses are already numerous. Daisies and Dandelions become common ; and the Red Archangel, indeed most of the genus Lamium, are in full flower.

MAUNDY THURSDAY, or, as it is in the missals, *Dies Mandati*, occurs today in 1828.

About this time of year the changes of the weather from March's cold and variable gales to the warmer air and more refreshing showers of spring is often marked by a great variety in the appearance of the clouds, which in all their several modifications will be found particularly described in *Researches about Atmospheric Phenomena*, by T. Forster, F.L.S. London 1823.

APRIL 4. St. Isidore, bishop of Seville, A.D. 606. St. Plato, abbot.

Obs. St. Isidore is honored in Spain as the most illustrious doctor of that church: upon the decease of St. Leander in 600, he succeeded him in the see of Seville. St. Isidore, to extend to posterity the advantages which his labours had procured to the church, compiled many useful works, in which he takes in the whole circle of sciences, and discovers a most extensive reading and a general acquaintance of the ancient writers, both sacred and profane. He departed this life on the 4th of April, in the year 636; his body was interred in his cathedral, between those of his brother St. Leander and his sister St. Florentina. His relics still remain at Leon, in the church of St. John Baptist.

Red Crown Imperial *Corona imperialis rubra* fl.
Grape Hyacinth *Hyacinthus racemosus* flowers.

This variety of the Crown Imperial is one of the most common, and is now in full flower in early, and beginning to flower in late, seasons. All the varieties, the red, the yellow, and the striped, are magnificent plants, and constitute a great ornament to the early spring border. Common garden mould, such as is everywhere to be found, suits them very well, and they require no shelter from the frost.

The Grape Hyacinth and the Starch Hyacinth are both well known to our English gardeners; both are figured in Curtis' Botanical Magazine. They have been found in flower a fortnight earlier, but this is their average time of flowering. The Great Saxifrage *Saxifraga Crassifolia* now begins to flower. In 1822 it was earlier by a week, and in 1825 a week later than this day.

The Willow Wren *Ficedula Salicum* arrives now, and adds a lively song to the earlier vernal birds. This is the yellowest bird of the genus, and has been called the Yellow Wren; it is more frequently seen about Willows and in Osier beds than the other species, and the genus has been named from this circumstance.

Today in 1828 will be Holy Friday, otherwise called Good Friday, or the day on which the Passion of our Lord Jesus Christ is commemorated: it is in every country a most solemn fast, and is the last day but one of Lent.

The custom of eating plain buns marked with a cross, and called Hot Cross Buns, is very antient, and many particulars concerning it may be found in the *Perennial Calendar*, London 1824.

In some of our Almanacks the name of St. Ambrose is erroneously inserted today.

APRIL 5. St. Vincent Ferrer, conf. A.D. 1419.
St. Tigernach, bishop and conf. in Ireland.
St. Gerald, abbot.
St. Becan, abbot, in Ireland.

Megalesia.—Julian Cal.

Obs. St. Vincent Ferrer was born at Valentia in Spain on the 23d of January, 1357. He made surprisingly rapid progress in the path of perfection, taking St. Dominick for his model. At the age of twenty eight, in the year 1384, he received the cap of Doctor from the hands of Cardinal Peter de Luna, legate of Pope Clement VII. St. Vincent had a particular talent for the pulpit; at his sermons persons often fainted away. He performed many miraculous cures. It was on Wednesday in Passion Week, the 5th of April, that St. Vincent slept in the Lord, in the year 1419, having lived, according to the most exact computation, sixty two years, two months, and thirteen days.

Yellow Crown Imperial *Corona imperialis flave* fl.
Striped Crown Imperial *Corona imperialis striata* fl.

The yellow as well as the striped variety of this plant are neither of them judged so handsome as the plain red sort; all are by this time in flower. The Dog's Tooth Violet is now in full blow; its flower is an elegant reddish purple, and its leaves beautifully spotted.

Blackcap *Carruca atracapilla* arrives.

The Blackcap is called the Mock Nightingale from imitating the notes of this bird; in countries where Nightingales abound they improve the song of other birds who imitate them, a circumstance which shews that birds possess the organ of imitation. See the Phrenological Works of MM. Gall and Spurzheim.

Now and then a straggling swallow makes its appearance, which is before the time of the general arrival, and has given rise to the antient Greek proverb, that

Μια χελιδὼν ἔαρ οὐ ποιει.

A proverb that has been translated into almost every language of Europe. See *Natural History of Swallows*, by T. Forster, London 1817. See an account of April 15 *infra*.

Horace solicits his friend's return:

Cum Zephyris si concedes et hirundine prima.

And in Greece the Swallow's return was a holiday for children; in anticipation whereof they exclaimed, Ω Ζευς χελιδὼν ἀγαπόλε φαινησέλαι.

APRIL 6. St. Sixtus I. pope and martyr, 2d age.
SS. Martyrs of Hadiab, in Persia, in 345.
St. Celestine, pope and c.
St. William, abbot of Eskille, c.
St. Prudentius, bishop of Troyes, confessor, in 861.
Lives of Rabanus Maurus; the monk Hinemar; Lupus, abbot; Amolon, bishop; Remigius, bishop; and the deacon Florus.
St. Celsus, bishop in Ireland.

Fortuna Publica. Dianæ Natalis. Julian Cal.

Obs. St. Sixtus I. succeeded St. Alexander, and governed the church ten years, at a time when that dignity was the common step to martyrdom; in all martyrologies he is honoured with the title of martyr. A portion of the relicks of St. Sixtus I. given by pope Clement X. to Cardinal de Retz, was by him placed with great solemnity in the abbey of St. Michael, in Lorraine.

Lady Day in the Old Style fell at this time, and in many tenements it is referred to instead of the 25th of March, which is called New Lady Day.

+Pasque, or Easter Day in 1828.—The best account of the festival of Easter, in which the great miracle of our Lord's resurrection is commemorated, will be found in Butler's *Lives of the Saints Abridged*, and in the large work, in a note vol. v. p. 368, is an account of some of its antiquities. For many curious customs, games, and ceremonies of Easter, such as Foot Ball, Stool Ball, Ninepins, Kegel, and others, see Brande's *Popular Antiquities*, and the *Perennial Calendar*, pp. 170, 171.

Starch Hyacinth *Hyacinthus racemosus* full flower.
Pasque Flower *Anemone Pulsatilla* flowers.
Ladysmock *Cardamine Pratensis* flowers.

This plant derives its name from being in flower about Easter. In Hone's Every Day Book the Starch Hyacinthus is quoted as being called Flower of St. Sixtus.

The Ladysmock, a corruption of Our Lady's Smock, so called from its first flowering about Lady Tide, now blows: it is a pretty purplish white tetradynamious plant, which blows from Lady Tide till the end of May, and which during the latter end of April covers the moist meadows with its silvery white, which looks at a distance like a white sheet spread over the fields. Shakespeare alludes to it in his Spring Song:—

When daisies pied and Violet blue,
And Lady Smocks of silver white,
And Cuckoo Buds of yellow hue,
Do paint the meadows with delight;
When shepherds pipe on oaten straws,
And merry Larks are ploughmen's clocks;
When Turtles coo, and Rooks and Daws,
And maidens bleach their summer smocks;
The cuckoo sings on every tree.

APRIL 7. St. Aphraastes, anchoret, in 4th age.
St. Hegesippus.
St. Aibert, recluse.
B. Herman Joseph, confessor.
St. Finan, of Ireland.

Natalis Apollinis, Socratis, et Platonis.—Julian Cal.

Obs. Saint Aphraastes was descended from an illustrious family, but infected with the superstitions of idolatry; he had the happiness of attaining to an early knowledge of the truth, which he embraced with his whole heart. Regardless of honours and worldly advantages, he left his friends and country to shut himself up in a little cell without the walls of Edessa in Mesopotamia: he left his retreat to come to the assistance of the distressed Catholics of Antioch. After assuaging the fury of their heretical persecutors, our saint returned to his solitude, and there happily departed this life to possess heaven.—*Butler.*

Wood Anemone *Anemone nemorosa* flowers.

The little white bells of this Wood Anemone or Windflower, begin now to be seen quivering to the vernal breezes, and covering large tracts of marshy pasture land, as well as moist woods. It usually blows at the same time with Wood Sorrel, which we shall hereafter describe. The Marsh Marigold *Calthu palastris* is also now in full flower, and the banks and waste places begin to be covered with a beautiful profusion of Primroses and Violets, which mix very agreeably together, and in parts of Sussex are so numerous as to appear on the banks at a small distance like a particoloured mantle thrown over them. Cowslips or Pagels as they are called begin to appear in the meadows. And the blossoms of fruit trees now become plentiful. The Spring rapidly advancing, every day adds something new to the scene.

Butterflies become common, that is the Sulphur Butterfly, and the several red sorts. The common Cabbage Butterfly comes later.

In fine weather in fields and highways we may now perceive numerous sorts of coleopterous and other beetles coming forth, and it has been remarked that many sorts come out first on one and the same day, and are very regular as to their times of coming.

APRIL 8. St. Dionysius of Corinth, b. c. in 2d age.
St. Aedesius, martyr, in 306.
St. Perpetuus, bishop and confessor, 491.
St. Walter, abbot, 1099.
B. Albert, patriarch of Jerusalem, 1214.

Ludi et Victoria Caeseri.—Julian Cal.

Obs. St. Dionysius, bishop of Corinth, flourished under the Emperor Marcus Aurelius, and was one of the most holy and eloquent pastors of the church in the second age. The Greeks honour St. Dionysius as a martyr on the twenty ninth of November because he suffered much for the faith, though he seems to have died in peace. The Latins keep his festival on this day and style him only confessor.

Ground Ivy *Glechoma hederacea* flowers.
Primrose Narcisse *Narcissus primulinus* flowers.
Large Daffodil *Narcissus bicolor* flowers.
Longflowered Daffodil *Narcissa tubiflorus* flowers.
Male Orchis *Orchis mascula* flowers.

Ground Ivy or Alehoot makes a wholesome tea: it has long been celebrated as a spring febrifuge. In the Floral Directory cited by Hone it is called Flower of St. Dionysius. Its most abundant flowering takes place in the middle and end of April, when its blue small flowers are too numerous for the gardener. The Narcissus and Daffodils noticed today are garden plants. Some call the latter the large broadleaved lateflowering Daffodillies. The Male Orchis has a purple flower, and is distinguished by the dark spots on its leaves: late in April and early in May it is numerous, and numbers of them flowering together in the orchard have a beautiful effect: they like moist soils, and if cultivated in the garden require watering. In Sussex they are called Ramshorns.

The young leaves begin now to appear on the Sycamore Trees, on Lilacs, and other early shrubs.

APRIL 9. St. Mary of Egypt, penitent in A. D. 421.
St. Zosimus, a holy priest.
SS. The Massylitan martyrs.
St. Eupsychius, martyr.
SS. Captivis in Persia, martyrs.
St. Waltrude, widow.
St. Gaucher, abbot in Limourin.
St. Dotto, abbot.

Cerealia, Ludi Circenses.—Julian Cal.

Obs. St. Mary of Egypt left her father and mother when she was twelve years of age. She went without their consent to Alexandria, where she lived an immoral life till the twenty ninth year of her age. She is said to have been miraculously converted at Jerusalem, and afterwards went beyond the Jordan, where she spent the remainder of her life in solitude and prayer. Zosimus, a religious man, having gone to the banks of the Jordan for the purpose of being edified by St. Mary's holy conversation, found her corpse stretched on the ground, with an inscription declaring her name. Zosimus being miraculously assisted by a lion dug a grave and buried her. Papebroke places her conversion in 383, and her death in 421. She is figured in her picture on her knees before a crucifix, with her long hair flowing over her back.

Honesty Moonwort *Lunaria annua* flowers.

The tetradynamcous plant called Irish Honesty or Moonwort now flowers in our gardens, and continues through April. It makes a splendid display of purple blooms, and is a great ornament when in sufficient quantity and planted at regular distances. We had a beautiful display of this plant in our garden in 1826. It is a biennial, and should be planted out in autumn.

The Red Polyanthuses are noticed today in the "Floral Directory" and called Flowers of St. Mary the Penitent, why we cannot tell, except that reddish purple has whimsically been called a penitential colour.

This season of the year becomes very interesting from the nidification of birds. *A vulgar error prevails that small birds are destructive in gardens, but we have ascertained by accurate observation, and it has been confirmed by the experience of others, that every sort of bird does more good than harm by the innumerable insects they destroy, and they ought not therefore to be molested in flower and fruit gardens.*

APRIL 10. St. Bademus, abbot, martyr, A. D. 376.
B. Mechtildes, virgin and abbess, 1300.
B. Mechtildes of Spanheim, recluse, in 1154.

Obs. Bademus was a rich and noble citizen of Bethlapeta, in Persia: he consecrated himself to the service of God, and founded a monastery near that city. In the thirty seventh year of the persecution of King Sapor he was apprehended with seven of his monks. After laying four months in a dungeon Bademus was put to death by Narsan, an unhappy prince who had renounced his faith at the sight of the torments. The body of St. Bademus was secretly interred by the Christians. He suffered on the 10th of April, in the year 376, of King Sapor the sixty seventh.

Mechtildes and Gertrude were two sisters, cousins of Frederick II. and born at Islebe in Saxony. Mechtildes became a Benedictine nun, and died in a monastery of Diessen. See *Bavaria Sancta.*

Tunbridge Violet *Viola Tunbrigensis* flowers.

This plant was discovered by the late Mr. T. F. Forster in the neighbourhood of Tunbridge Wells, and is described in his *Flora Tunbrigensis.* Stocks or Stock Gilliflowers as they are called begin now to blow sparingly in our gardens, and thus mix their still more agreeable odour with the sweet scent of the Wallflowers now in full blossom. But it is not till about Holy Cross Tide that Stocks begin to blow plentifully, and they then form a rich ornament to the vernal garden till the setting in of the solstitial season. They flower less plentifully at midsummer, but with care the double sorts may be made to flower all the spring, summer, and autumn.

The Horse Chesnut trees now expand their lively green leaves, and most trees in mild years are budding. We have known Elms, Sycamores, and other early trees in young leaf by this time; but of late years the seasons have certainly been more tardy. Tadpoles now are numerous, and young frogs are sometimes already seen. Various insects come forth both in the water and on land. And warm days produce abundance of Butterflies. The Bulbous Crowfoot begins to flower, and contributes with the Dandelion, described tomorrow, to gild the fields with yellow. Daisies are beginning to be very numerous, and Primroses and Violets abundantly in flower begin to cover every bank and brae.

APRIL 11. St. Leo the Great, pope, A. D. 461.

St. Antipas, martyr.

St. Guthlake, patron of Croyland Abbey in 714.

St. Maccai, abbot.

St. Aid, abbot in Ireland.

Obs. St. Leo the Great was descended of a noble Tuscan family. When archdeacon, he was sent to compose a difference between Actius and Albinus, two generals, who were at variance during his absence. Sixtus III. died, and the Roman clergy cast their eyes upon him for their pastor. St. Leo was forty days going before he could arrive at Rome, where he received the episcopal consecration on Sunday the twenty ninth of September, in 440. He filled the holy see twenty one years, dying on the 10th of November, 461. His body was interred in the church of St. Peter, and his relicks translated and placed in the Vatican church, in the year 1715.

Dandelion *Leontodon Taraxacum* flowers.

This plant, otherwise named *Taraxacum Dens Leonis* or Lion's Tooth, is now getting into plentiful flower, and already bespangles the fields and the sides of roads with its golden blossoms. Its name has been said, though we believe erroneously, to be taken from St. Leo, celebrated today, its maximum of flowering taking place just now is we believe quite an accidental coincidence with the festival of the saint. Old Gerard, who was a diligent searcher of simples and learned apothecary of London, describes several varieties of this plant, but perhaps he included our *Leontodon palustre* and the *Apargia hispida*. He says the Dandelion used also to be called in the shops of pharmacy Taraxacum and Caput Monachi.

In the gardens this plant becomes a troublesome weed from the prolific nature of its seeds, which are blown by the wind to a great distance. In about a month's time large crops of the seeding stalks, called blowers by the village children, covering whole fields, have a curious effect.

The Zodiacal Lion *Leo major* is a constellation now conspicuous of an evening, whose well known stars Deneb in the Lion's Tail, and Regulus in his heart are of the first magnitude. The Lesser Lion *Leo minor* is just above the former. The Lion is on the meridian about half past nine o'clock. And the conspicuous situation of this sign at this time of year may have suggested the application of the name to the plant described today.

Peach, Nectarine, and Apricot trees are in full bloom now, and the Redstart together with several other general birds of passage are sometimes first seen.

APRIL 12. St. Sebas, the Goth, martyr, A.D. 372.

St. Zeno, bishop of Verona, in 380.

St. Julius, pope, in 352.

St. Victor of Braga, martyr.

Obs. Athanaric King of the Goths, in the year 370, according to St. Jerom, raised a violent persecution against the Christians. The Greeks commemorate fifty one martyrs who suffered in that nation. The two most illustrious are St. Nicetas and St. Sebas, the latter was a Goth converted in his youth. He suffered martyrdom according to the acts by water and wood, the symbols of Baptism and the Cross, on the 12th of April, in 372.

Great Saxifrage *Saxifraga Crassifolia* flowers.

This plant, whose shining leaves, thick red stalk, and pink flowers, must attract every body's notice in the spring garden, flowers at this time. It is a very ornamental though a strikingly odd looking plant, and will grow in any ordinary garden mould; a moist situation however suits it best. It flourishes remarkably well in the gardens in Sussex in the moist soils bordering on Ashdon Forest. Its name is Flos Zenonis in the Floral Directory cited by Hone. There are several other plants of the same genus which grow in the gardens of the curious.

Nightingale *Sylvia luscinia* arrives.

The Αηδων of the Greeks, the Philomela of the Latins, and the Rosignuolo of the Italians are all the same bird, which the Germans call Nachtigal, and we Nightingale. This bird arrives about this time, and its sweet and varied notes are chiefly heard at even tide, and often through the night, during this and the next month. Darwin has the following lines on this favourite bird; but the description seems to relate to some eastern species:—

So when the Nightingale in eastern bow'rs
On quiv'ring pinions woos the queen of flowers,
Inhales her fragrance as he hangs in air,
And melts with melody the blushing fair;
Half rose, half bird, a beauteous monster springs,
Waves his thin leaves, and claps his glossy wings;
Long horrent thorns his mossy legs surround,
And tendril talons root him to the ground;
Green films of rind his wrinkled neck o'erspread,
And crimson petals crest his curled head;
Soft warbling beaks in each bright blossom move,
And vocal rosebuds thrill th' enchanted grove.
Admiring Ev'ning stays her beamy star,
And still Night listens from his ebon car;
While on white wings descending houris throng,
And drink the floods of odour and of song.

In Persia Nightingales sing among groves of roses.

APRIL 13. St. HERMENEGILD, martyr, A.D. 586.
St. Guinoch, bishop and confessor in Scotland.
St. Caradoc, priest and hermit.

Jovi Victori.—Julian Cal.

Obs. Hermenegild was the eldest son of Levigild, a Goth king of Spain. He was educated in the Arian heresy, but was converted to the Catholic religion by his wife Ingondes, daughter to Sigibert, king of Austrasio, in France. Levigild knowing of his son's conversion used every means possible to pervert him, but finding it impossible, after keeping him in prison some time, he had him put to death on the 13th of April. His body remains at Seville.

LOW SUNDAY.—It has been a custom since the times of the primitive Christians on the first Sunday after Easter Day to repeat some part of the solemnity of that grand festival; whence this Sunday took the name of *Low Sunday*, being celebrated as a feast, though in a lower degree.

Greenflower Narcissus *Narcissus vindiflorus* flowers.
Heartsease *Viola tricolor* full flower.

The Heartsease is in full flower today. It is an annual or at most a biennial plant, and differs from the Violet in having no smell and being usually of three colours, deep purple, pale blue, and bright yellow. An almost infinite variety of tints are however produced, and it seems to be the favourite pastime of florists to get new varieties from seed. The name of Herb Trinity evidently alludes to its three colours. The rich glow of a cluster of these elegant flowers in a bright warm still spring day can be better conceived than described. We have already given the numerous names of this flower.

The singing of the morning Lark now reminds us of the following lines that we have somewhere met with :—

From the green waving corn
The Lark spreads his wings,
And hails as he sings
The fresh glow of the morn.
With pinions replenished, he hovers on high,
And so far sends his song from the blue vaulted sky,
You would think the shrill note, as he soars from your view,
To his dear native earth bade for ever adieu!
But his eye is still fix'd where his wing shall repose;
And though heavenward his flight,
He upholds with delight,
Yet with rapture he darts to the spot whence he rose.

APRIL 14. St. Lidwina, virgin, A.D. 1433.

St. Tiburtius, &c. martyrs, A.D. 229.

SS. Carpus, Papylus, and Agathodorus, mm. in 251.

SS. Antony, John, and Eustachius, mm. 1342.

St. Benezet, patron of Avignon, 1184.

Obs. St. Lidwina or Lidwyd, as she is called, was born at Squidam in Holland, and was distinguished by an early devotion to the Blessed Virgin. She made the vow of perpetual virginity at twelve years of age. She fell and hurt herself while skating on the canals, and died a martyr to a dreadful internal complaint, which it brought on in 1433.

The holy martyrs Tiburtius and others have always been held in singular veneration in the church. Valerian was espoused to St. Cicely, and converted by her to the faith, and with her he became the instrument of the conversion of his brother Tiburtius. Maximus, the officer appointed to attend their execution, followed their example, and received with them the crown of martyrdom in the year 229.

Borage *Borago officinalis* flowers.

Borage is one of the natural order Luridae: it has a fine bright light blue flower, which now opens in mild years on the old last year's plants; they go on flowering all the summer. When this plant once gets into the ground there is no such thing as getting it out again; although an annual or biennial at most, if the plants be all cut up before seeding time, the plant will yet spring up again in the ground; hence the proverb, *Ego Borago gaudia semper ago*, translated into, "I Borage always give courage."

The spring flight of pigeons now takes place.

In the *Florilegium Div. Asp.* we may read:—As Borage when once its seeds be sown in the soil of the garden will ever keep coming up and flowering afresh, first in this place and then in that, in spite of every tryal to destroy it; so ought our holie religion, when the seeds of faith be once set in the soil of our hearts, to grow up and flourish under all oppression and persecution, and, like Borage, the more it be beat down or levelled, the more it should spring up and flourish, till in diverse and sundry places it shall have shed forthe seeds of salvacioun.

The Cuckoo has been heard as early as today, and in Sussex about Heathfield it is called Cuckoo Day.

APRIL 15. St. Peter Gonzales, conf. A.D. 1246.
SS. Basilissa and Anastasia, mm. in 1st age.
St. Peternus, bishop of Avranches, in 6th age.
St. Mundi, abbot, in 962.
St. Ruadhan, abbot in Ireland, 584.

Fordicidia.—Julian Cal.

Obs. The best historians place the birth of St. Peter Gonzales, in Latin Gonzalves, in the year 1190, at Astorga in Spain. He foretold his death on Palm Sunday, and expired in the arms of the famous Bishop of Tuy, his great admirer and friend, on the 14th of April, in 1246. From Gonzales comes the corrupted word St. Elm, by which this saint is commonly known; and those electrical phenomena called Fires of St. Elm derive from him their name. He is styled the Patron of Mariners.

Great Stitchwort *Stellaria holostea* flowers.

The white starlike flowers of this plant begin now to be seen under the hedges, and on the green banks by the roadsides.

Swallow *Hirundo rustica* arrives.

About this day Swallows arrive, and first appear as stragglers only, or in very small numbers. Some poet says of this season and its phenomena:

The Swallow, for a moment seen,
Skim'd this morn the village green;
Again at eve, when Thrushes sing,
I saw her glide on rapid wing
O'er yonder pond's smooth surface, when
I welcom'd her come back again.

Aratus describes the skimming of Swallows over the water as a sign of rain, and Virgil and most of the Latin poets have imitated him:

Ἢ λίμνην περὶ δηθὰ χελιδόνες ἀΐσσονται
Γαστέρι τυπτόμεναι ἄυτως εἰλυμένον ὕδωρ.
Arat. Dios. 210.

Aut arguta lacus circumuolitauit hirundo,
Et veterem in limo ranae cecinére querelam.
Virg. Geor. lib. i. 377.

In the Rustic Calendar this day is called Swallow Day, and in the Ephemeris of Nature χελιδονοφορια. Most poets and naturalists have hailed the Swallows as harbingers of spring, and the west wind is called Chelidonius from blowing about the time of this bird's early arrival in Italy. With us Swallows often make their first appearance during cold east winds and almost cloudless skies. Though we have exceptions to this rule, when refreshing electric showers fall at this time, reminding us of the proverb,

April's showers bring forth May's flowers.

APRIL 16. St. Joachim of Sienna, A.D. 1305.
SS. martyrs of Saragossa, in 304.
St. Turibius, bishop of Astorga, 420.
St. Fructuosus, abp. of Braga.
St. Druon, recluse, in 1186.
St. Magnus, bishop and martyr, in 1104.

Obs. St. Optatus and seventeen other holy men received the crown of martyrdom on the same day at Saragossa, under the cruel governor Dacian, in the persecution of Dioclesian, in 304. Two others, Caius and Crementius, died of their torments after a second conflict, as Prudentius relates.

Yellow Tulip *Tulipa sylvestris* flowers.

The Yellow Tulip is wild in England, and is found by the sides of woods; we have seen it in Essex near to Quendon. It is a stoloniferous plant, and increases therefore by underground ramifications of its roots, in the manner of Coltsfoot and other rooting plants.

Redstart *Motacilla Phoenicarus* arrives.

The Redstart or Redtail, both male and female, may now be seen, and as soon as they arrive they begin making their nests, which is often on the ground, between two well concealed stones. The most perfect catalogue of the birds of Europe will be found in the end of the Pocket Encyclopædia for Husbandmen and Mariners, London 1827; and the best figures of birds in Bewick's Birds, 2 vol. Newcastle; and in the illustrated Ornithology of Temminck of Amsterdam.

Perhaps there are few phenomena in the whole round of the seasons more interesting to the lover of nature than the successive arrival of our birds of passage, which takes place in the vernal season, when every tree is in blossom or in young leaf, and when, as Goethe expresses it, *Jede Hecke ist ein Straus von Blühten.*

Full blossomed trees, rich perfume in the gale,
The primrose bank, the violet margined dale;
The choral grove, where birds the boughs ymel
Carol of love, and seem sad woes to tell.
Clear azure skies, the honeywinged Bees
Gathering their sweets and humming in the breeze.
Starspangled meads, where painted Butterflies
Sport o'er the flowers; where the Swallow hies,
Skimming along the grass, or crystal poole,
Spreading its deep blue surface cleare and coole.
These are the sweets of Spring, and while she flings
The richest scents from Zephyr's muskie wings;
While Flora treads the flowerenamell'd way,
And Leisure breaths the fragrant air of day.
Give me in trim retired gardens long to rove,
Or 'neath the Pine and Poplar's shadie grove.
Woke by the Cock's first clarion shrill at dawn,
Lulled by the hum of Bees on noontide lawn;
And when at eve loud sounds the Vesper bell,
Sooth'd by the song of plaintive Nightingale.—*Anthol.* iv. 16.

APRIL 17. St. Anicetus, pope and martyr, 2d age.

St. Stephen, abbot of Citeaux, in 1134.

St. Simeon, bishop of Ctesiphon, &c. mm. 341.

Obs. St. Anicetus succeeded St. Pius in the latter part of the reign of Antoninus Pius, sat about eight years, from 165 to 173, and is styled a martyr in the Roman Martyrologies: if he did not shed his blood for the faith, he at least purchased the title of martyr by great sufferings and dangers.

Friars Cowl *Arum Arisarum* flowers.

Water Avens *Geum rivale* flowers.

Gentianella *Gentiana acaulis* flowers.

Yellow Alysson *Alyssum Saxatile* flowers.

The Gentianelle has a beautiful azure flower on a very short stalk; it begins now to flower, and when planted in rows or in large beds it has a singularly beautiful effect all the latter part of April and the beginning of May.

The Yellow Alyssum is a pretty tetradynamious plant, blowing at the end of April and through May. A plant of it which we brought from Rottingdean in 1825 flowers regularly about this time.

The large broadleaved Daffodil is now in flower.

Whitethroat *Sylvia cinerea* arrives.

Grasshopperlark *Salicaria locussella* arrives.

Lesser Reedsparrow *Salicaria arundinacea* arrives.

These birds now arrive, and by the end of the month are plentiful.

The Wheatear *Curruca Oenanthe* now begins the business of nidification; its nest is very simple, being only a few dried leaves and grass. Wagtails are now numerous, and chiefly to be found by shallow brooks and streams of running water, hence they are called Water Wagtails. There are three species found in Great Britain: the Pied Wagtail, the White Wagtail, and the Yellow Wagtail; the two last have both much yellow in their plumage. The French call these birds Bergeronettes.

APRIL 18. St. Apollonius the Apologist, martyr, A.D. 186.

St. Galdin, archbishop of Milan, 1176.

St. Laserian, bishop in Ireland, 638.

Obs. St. Apollonius was a Roman senator. He was a person very well versed both in philosophy and the Holy Scripture. Apollonius was publicly accused of Christianity by one of his slaves: he was referred to the judgment of the Roman senate to give an account of his faith, but, courageously persisting in his religious profession, he was condemned by a decree of the senate, and beheaded, about the year 186.

Musk Narcissus *Narcissus moschatus* flowers.

Common Trillium *Trillium sessile* flowers.

Common Cyclamen *Cyclamen vulgare* full flower.

The word Ulmifrondes marked under this day in the Ephemeris of Nature relates to the young leaves of the Elm Trees, which are now partly expanded in early years, and in late ones the buds are ready to break into leaf. The Elm is in leaf on an average three weeks before the Oak, and a fortnight before the Beach, though later than the Sycamore, the Larch, or the Maple. What is called the Weech Elm comes into leaf near a week later than the common Elm. The Elm is perhaps one of the most agreeable trees of the forest; and, if not so picturesque in its decaying state as the Oak, nevertheless its foliage is more dense, and its shade therefore much more cool and refreshing in summer. In this respect it can vie with the spreading Beech so celebrated by the poets for its umbrageous boughs. In soils that produce Oaks in abundance there are few Elms, as in parts of Sussex. In Essex they are very much mixed.

The Ground Ivy or Alehoof before noticed is now in its fullest flower. Clarimond, Tulips, Narcissuses, Hyacinths, and other vernal flowers are common in our gardens, and the primaveral and vernal Floras begin to unite, the latter gradually advancing as the former goes off. The Cyclamen is now in full flower. The wild yellow Tulip did not come into flower till today, this late season. This plant is so regular with us to the 16th of April, that we reckon a difference of a few days an unusual occurrence.

Goslings become common.

APRIL 19. St. Alphege of Canterbury, m. A.D. 1012.

St. Elphege, surnamed the Bald, bishop, 713.

St. Ursmar, bishop and abbot.

St. Leo IX. pope and conf. 1054.

Obs. Pope Leo IX. received in baptism the name of Bruno. He was born in Alsace in 1002, with his body marked all over with little red crosses, which was attributed to the intense meditation of his pious mother on the passion of Christ. After being twenty two years Bishop of Toul, Bruno was exalted to the papacy: he took possession of the see on the 12th of February, 1049, under the name of Leo IX. being about forty seven years old. He held it only five years, but they were filled with good works. Falling sick, he was taken to the altar of St. Peter, where he calmly expired, on the 19th of April, 1054, being fifty years old, having held the pontificate five years and two months.

Rampions *Allium ursinum* flowers.
Yellow Garlick *Allium flavum* flowers.
Narrowleaved Narcissus *Narcissus angustifolius* fl.
English Genista *Genista Anglica* flowers.

The Rampions or Ursine Garlic is commonly found wild in moist places, and is abundant in Sussex. The Yellow Garlic is a garden plant, and continues to blow through May. The Narrowleaved Narcissus in its flower resembles the Poetic Narcissus, though it blows a fortnight sooner.

Today is called Spiniflora in the Ephemeris of Nature, because the Black Thorn is frequently first in bloom today. This however is not always the case; in some late years the Cuckoo anticipates the flowers of this well known shrub, and gives rise to the proverb,

When the Cuckoo come to the bare Thorn,
Sell your Cow, and buy your Corn. *Ray.*

Snake *Coluber Natrix* appears.
Viper *Vipera Berus* appears.
Blindworm *Anguis fragilis* appears.

The above species are all natives of England, and all except the Viper are perfectly harmless; the Viper too is only dangerous when provoked or injured. The bite then produces a specific inflammation, and in certain parts or constitutions may prove mortal. It is said that sweet oil immediately rubbed into the wound has a good effect, and we also recommend the immediate taking a strong dose of Calomel internally. The danger of Serpents has we think been much overrated, and the fable of Eurydice, who trod on one in her flight, and the well known proverb taken from Virgil, *Laset anguis in herba*, have done more than a knowledge of herpetology to inspire people with the popular antipathy entertained against this class of animals.

APRIL 20. St. Agnes of Monte Pulciano, v. a. A.D. 1317.

St. Serf, bishop, 5th cent.

St. James of Sclavonia, in 1485.

Obs. This holy virgin was a native of Monte Pulciano in Tuscany. At nine years old she was placed by her parents in a convent of the order of St. Francis; in so tender an age she was a model of all virtues to this austere community; at fifteen she was removed to a new foundation of the order of St. Dominic at Porceno, and appointed abbess by Pope Nicholas IV. She practised great austerities, which her directors obliged her to mitigate on account of sickness. She died at Monte Pulciano, on the 20th of April, 1317, being forty three years old.

Spring Snowflake *Leucojum vernum* flowers.

Summer Snowflake *Leucojum aestivum* flowers.

Lesser Snowflake *Leucojum intermedium* flowers.

All the Snowflakes flower about this time; indeed the Spring Snowflake is often in blow sooner, but, not being a native of this country, its time is uncertain, depending on season and soil. A moist ground suits all these plants.

Cuckoo *Cuculus canorus* arrives.

The first sound of the Cuckoo's well known note has ever been a favourite vernal harbinger. There is scarce a child in the country who is unacquainted with it, or who has not attempted to imitate it. We have also plaything Cuckoos made to give its peculiar voice, and also Cuckoo clocks, which so closely imitate the notes of this bird as deceive persons at a distance into the belief that they really hear the bird. The equally well known and harsh scream of the Wryneck is heard about the same time, and will be described tomorrow.

Soft notes of the Cuckoo, that sweetlie doth fling
O'er the flowery vale the glad tidings of Spring,
And then in yon newblossomed orchard unseen,
While the Swallow sweeps hastilie over the green,
Cries Cuckoo! then nearer, and nearer again,
Successively scatters his notes on the plain,
Till perch'd on some tree in the garden hard bye,
Seems close to the ear with her mellowing cry.
Then again and again, as more distant he flies
From one bush to another, more faintly he cries,
Till we listen anon at the end of the vale,
To catch his scarce audible song in the gale.
So our good Angel guardian's voice is first heard
In the springtime of life, like some far distant bird;
As youthtide advances and dangers encroach,
She waves her soft wings to a nearer approach,
And more loudly exhorts us the perils to fly
Of Sin and of Death, that are hovering nigh;
While demons like Swallows by night and by day
Are voraciously hunting their fugitive prey.
But, alas! like the song of the Cuckoo, we learn
The shrewd warning voice of the Angel to spurn;
And she takes to her pinions and slowlie recedes,
And distances hourlie the flowerie meads;
And the mind, by the Summer of Passions worn down,
Sinks in Autumn's decay with disconsolate frown,
Till by Winterie billows beshattered and tost,
The streams of devotion are bound up in frost.

Anthol. iv. 20.

APRIL 21. St. Anselm, archbishop of Canterbury, A.D. 1109.
St. Herluin, Ven. abbot.
St. Anastasius the Sinaite, anchoret, 678.
St. Anastasius I. patriarch of Antioch, 598.
St. Anastasius the Younger, 610.
St. Beuno, abbot of Clynnog in Caernarvonshire, c.
St. Eingan, c. St. Malrubius, 721.

Obs. St. Anselm was born in Piedmont. He was abbot of Berk, and afterwards Archbishop of Canterbury. He was esteemed for his profound knowledge of human nature.

St. Malrubius led an austere monastic life in the mountainous country of Abur Crossain, in the county of Pross in Ireland, when certain Norway pirates landing there in 721; for attempting to preach Christ to them, he was massacred by them with many wounds, in the eighteenth year of his age, probably on the 21st of April, his festival in Connought.

Cypress Narcissus *Narcissus orientalis albus* flowers.

This plant now blows out of doors, with many others of a similar sort. Most of these plants have been figured in Curtis' Botanical Magazine, and the Horticultural Society of London have in their garden a great number of pretended species, but we suspect that the real species, if such a thing as distinct species do really exist in nature, which is doubtful, are much less numerous than is commonly imagined.

The Wryneck *Jynx Torquilla* heard daily.

This bird is called the Cuckoo's mate, merely from coming and being heard uttering a very distinguished cry about the same time of year. The brown and tawney on the back of this bird are beautifully mottled, and it receives its name of Torquilla from its manner of contorting its head when searching for insects on the boughs and stems of trees.

We shall resume today our notices of the Cuckoo by inserting the following lines:

The Cuckoo, from Graham's Birds of Scotland.
How sweet the first sound of the Cuckoo's note!
Whence is the magic pleasure of the sound?
How do we long recall the very tree,
Or bush, near which we stood, when on the ear
The unexpected note, Cuckoo! again,
And yet again, came down the budding vale?
It is the voice of Spring among the trees;
It tells of lengthening days, of coming blooms;
It is the symphony of many a song.

APRIL 22. St. Opportuna, virgin abbess, A.D. 770.

SS. Soter and Caius, popes, martyrs, 2d century.

SS. Aezadis, Tharba, and others, mm. 341.

SS. Eppodius and Alexander, mm. at Lyons.

St. Theodorus of Siceon, b. c.

St. Leonides, martyr, 202.

St. Rufus, anchoret, in Ireland.

Obs. St. Soter was raised to the papacy upon the death of St. Anicetus in 173. He vigorously opposed the heresy of Montanus, and governed the church to the year 177. In the Martyrologies this pope is styled a martyr.

St. Caius succeeded St. Eutichian in the Apostolic See in 283. Having sat twelve years, four months, and seven days, he died on the 21st of April, 296.

Yellow Water Avens *Geum intermedium* flowers.

Bitter Lady's Smock *Cardamine amara* flowers.

Wood Crowfoot *Ranunculus auricomus* flowers.

Lady Smock *Cardamine pratensis* full flower.

The Intermediate Water Avens differs from the common species in having an upright and dull orange instead of a depending and reddish flower; it blows later, but both continue in flower through the rest of the vernal season. The Bitter Lady's Smock is much more rare than the common sort, and is found about wet ditches and marshy grounds. We have frequently found it in full flower at Hartfield in Sussex in May in the pits and ditches near to Hartwell.

Our gardens are now in full blow with the early vernal Flora, the primaveral being hardly gone out yet. Wallflowers, Anemones, Early Tulips, Ranunculi, Narcissuses, Hyacinths, Dog's Tooth, Hepaticas, Gentianellas, and a great number of our hardy herbaceous plants, being in full flower. The fruit trees are in blossom, the birds in full song, and the atmosphere generally clear. The nights however are often cold, and the clear northerly and easterly winds that so often prevail are occasionally exchanged for rapid showers of rain and hail, with western gales. The great power of this last sort of weather over vegetation is very remarkable. The highly electrified showers of spring seem to produce the most rapid germination, and it is probable that the advance of vegetable life is principally owing to electrical causes.

The Lady's Smock is by this time very abundant in moist meadows and fields, and by the sides of ditches and drains.

APRIL 23. St. George, martyr, A.D. 303.

St. Adalbert of Prague, m. 997.

St. Gerard, b. confessor, 994.

St. Ibar, bishop in Ireland, 500.

Obs. St. George is honoured in the Catholic Church as one of the most illustrious martyrs of Christ. Having embraced the profession of a soldier, he was made a tribune or colonel in the army. He complained to the Emperor Dioclesian himself of his severity and bloody edicts, and was immediately cast into prison, and soon after was beheaded, and thereby received the crown of martyrdom.

The sign of the George so common at inns in England originated in a respect formerly so much paid to the patron Saint of England. Brand mentions that it used to be the custom for people to affect to wear blue coats on St. George's Day, to which the lines relate,

> On St. George's Day, when blue is worn,
> The Harebells blue the fields adorn.

Field Hyacinth *Hyacinthus nonscriptus* flowers.

This plant is the *Scilla nutans* of Smith, but we have preferred the old name of Hyacinth, not perceiving any sufficiently distinguishing marks whereby to attach it to the genus *Scilla* in preference. It is a very common flower in England, and indeed in most temperate parts of Europe, blowing about this time, and continuing through May to cover the fields, in places where it abounds, with a beautiful blue, that spread over the shady upland slopes is elegantly contrasted with the golden yellow of the Crowfoot and Buttercups in the meads below, and the Cowslips in the marshes, at a season of the year when every hedge and tree is in blossom, and when every bank presents innumerable sorts of flowers, affording perpetual delight to the admirer of nature, particularly to children, who are ever busy in making nosegays and gathering flowers in the fields during the bright but as yet unoppressive sunshine of the vernal day.

Evergreen Alkanet, Cowslips of Jerusalem, Polyanthuses, and various other spring flowers, many of which we described yesterday, still ornament our gardens. Primroses and Violets cover every bank, and the whole face of the country now begins to be cheerful, affording a pleasant change after the changeable and cold weather of the early spring.

The House Martin, as well as the Sand Martin, is sometimes seen, though by no means every year at this time. Swallows are as yet but few in number.

APRIL 24. St. Fidelis of Sigmarengen, martyr, A.D. 1622.

St. Melitus, abp. of Canterbury, in 624.

SS. Bona and Dona, virgins and abbesses, 673.

St. Robert, abbot, in 1067.

Obs. St. Fidelis was born in 1577 at Sigmarengen, a town in Germany. In 1612 he received holy orders: on the 24th of April, 1622, he preached a sermon at Gruch, in which he clearly foretold his death to several persons. From Gruch he went to preach at Sexis; on his road back to Gruch he met twenty Calvinist heretic soldiers, who after urging him in vain to embrace their sect, put him to death in the most cruel manner. He died in 1622, the forty fifth year of his age, and was buried by the Christians the next day.

This being the eve of St. Mark, it used to be customary for superstitious people to watch in the porch of the church all night, in hopes to see the ghosts of their departed friends. See *Perennial Calendar*, in loco.

Blackthorn *Prunus spinosa* flowers abundantly.

Gentianella *Gentiana acaulis* in full flower.

The Blackthorn which opens its blossoms on our bare hedges a week or ten days ago is now pretty generally in bloom, and is one of the chief characteristics of the vernal period; it continues in flower till the end of May, so that before it is gone it mixes with the Whitethorn or May Bush, hereafter to be described. Both together serve to ornament our hedges next month, and when seen in flower together in the end of May the difference between them is very remarkable. This has been called Sandmartin Day, and in the Ephemeris *Troglitephoria*.

The flowers of the large Coltsfoot *Tussilago Petasites* may now be seen in flower; they emerge from the ground late in March.

Beds of the Gentianella, with its deep azure flower, have a very rich appearance at this time of year in our great nurseries, and contrast well with those of early Tulips, Anemones, Ranunculuses, Primulas, Violets, Hyacinths, and Narcissi.

APRIL 25. St. Mark, evangelist.

St. Macull of Ireland, 5th cent.

St. Anianus, bishop of Alexandria.

St. Phaebadius, b. conf. 392.

St. Ivia, bishop, 7th cent.

St. Kebius, bishop, 4th cent.

Obs. St. Mark was of Jewish extraction: the style of his gospel, abounding with Hebraisms, shews that he was by birth a Jew. He was a disciple of St. Peter, and was sent by him from Rome to found other churches. After employing many years in preaching the gospel, he was at last seized by the Pagans, and about three years after the death of Saints Peter and Paul, St. Mark was put to death, after innumerable sufferings, on the 25th of April. The Christians gathered up the remains of his body, and buried them at Bucoles, where they afterwards usually assembled for prayer.

Under today we find in some Calendars discussions respecting the true time of Easter in 1825. Hone has cited several of these, to which we refer the reader.

St. Mark's Day is prescribed as a day of abstinence by the Church. Numerous ceremonies still practised on this day may be found described in Brand, and in the Perennial Calendar.

Clarimond Tulip *Tulipa praecox* flowers.

We have before alluded to the flowering of this plant, it is now in full blow, and large beds of it may be seen in the nursery grounds near London, Haerlem, and other places where flowers are cultivated. Some botanists make it a variety of the Standard Tulip *Tulipa Gesneriana*, but we are convinced that, whatever that indefinable distinction in the varieties of living creatures may be which is called species, this plant has as much title to it, when considered with reference to the Common Tulip, as the Sweet Tulip or any other has. Its time of flowering too is different: the Common Tulip only begins to flower now, and that sparingly, while the Clarimond is in full blow, and often accompanies the Sweet Tulip.

Apple Trees are now coming into blossom, and the earlier sorts, as well as Pears, are sometimes in full bloom.

The word Ορνιθοσυναδια is marked against today in the Ephemeris of Nature, as indicating the full song of the birds. The Chorus of the Grove beginning now to be full.

APRIL 26. SS. Cletus and Marcellinus, popes and martyrs, A.D. 89, and 296.

St. Richarius, abbot.

St. Pascharius Radbert, abbot.

Obs. St. Cletus was the third Bishop of Rome: he sat twelve years, from 76 to 89. Bede and other martyrologists style him a martyr. He was buried near St. Linus, on the Vatican.

St. Marcellinus succeeded St. Caius in 296: he sat in St. Peter's Chair eight years, three months, and twenty five days, dying in 304, a year after the persecution broke out, in which he gained much honour. He has been styled a martyr, though his blood was not shed in the cause of religion.

Cowslip *Primula veris* in full flower.

The Cowslip or Pagle, as it is called in some places, is now in full flower, and in moist meadows is very numerous; it is smaller than the Oxelip before described. Botanists are not agreed as to the distinctness of the species. To us it seems that Primroses, Polyanthuses, Cowslips, and Oxelips, are only varieties of the same plant, and that some variations have become more fixed and lasting than others. Shakspeare thus accurately describes this plant:

Let Cowslips tall her pensioners be,
In their gold coats spots you see;
Those be rubies fairy favours,
In those freckles live their savours;
I must go seek some dewdrops here,
And hang a pearl in every Cowslip's ear.

Milton contrasts

The yellow Cowslip with the pale Primrose.

He also says, when scattering flowers on the urn of Lycidas,

Bring Cowslips wan that hang the pensive head.

In Comus too he speaks of the Cowslip that bends not as the nymph Sabrina treads on it.

Cowslip wine is exceedingly well made in many parts of England, and is said by Pope to induce sleep.

The Crossflower *Polygala vulgaris* is also called Flos Ambarualis and Rogation Flower: it is used in the processions in Rogation Week, and it continues to blow all summer. See it under its proper day, May 3.

APRIL 27. St. Zita, virgin, A.D. 1272.

SS. Anthimus and others, mm. at Nicomedia, 303.

St. Anastasius, pope and confessor, 401.

Obs. St. Zita was a native of Montsegrado, near Lucca, in Italy. She was distinguished by having kept fast a whole year on bread and water, and died after extreme unction on the 27th of April, 1272.

SS. Anthimus and others were the first victims offered to God in the most bloody persecution raised by Dioclesian. St. Anthimus was Bishop of Nicomedia, and cut off the first, being beheaded for his faith. From the altar, the sword was turned to the laity; persons of every age and sex were burned together by setting fire round about them, others being tied together were cast into the sea.

Great Daffodil *Narcissus major* in full flower.

Tubeflowered Daffodil *Narcissus tubiflorus* in full fl.

Common Bugle *Ajuga reptans* flowers.

Gorse *Ulex Europaeus* in full flower.

Spanish Squil *Scilla Campanulata* flowers.

Globeflower *Trollius Europaeus* flowers.

A broadleaved Daffodil flowers about this time in our garden, which we think may be either the Tubeflowered or the Spanish Daffodil; it has a longer tube and larger flower at top than that of the Early Daffodil, and much wider leaves. The Common Bugle is a plant, with pretty purplish blue flowers; it is very abundant about Holy Cross Tide, and thence to the end of May, and continues to flower still later. In places where it abounds it renders the grass very ornamental from its blue colour. The Gorse or Furze is one of the greatest ornaments of our hedges, commons, and waste places; its golden flowers have a striking effect at a distance: they flourish most in April and May, and give place soon after Midsummer to the purple Heath, which colours the wastes and heaths through the aestival period. In some places about the time the Broom shews a few flowers, but its general flowering is later. The Broom is the third great ornament of waste places, and is celebrated by Burns the Scotch poet in his *Broom of Cowdenknows*.

The Globeflower blows at very different times, being early in some situations, from the present period to the end of May: it is recorded usually under May 6th.

APRIL 28. St. Vitalis, martyr, A.D. 62.

SS. Didymus and Theodora, martyrs, 304.

SS. Pollio, Lector, and other martyrs.

St. Cronan, abbot in Ireland.

St. Patricius, bishop of Prusa, m.

Obs. St. Vitalis is honoured as the principal patron of the city of Ravenna, in which he glorified God by martyrdom in the persecution of Nero. He was a citizen of Milan, and is said to have been father of Saints Gervasius and Protasius. St. Vitalis was stretched on a rack, and, after other torments, was buried alive in a place called the Palmtree in Ravenna, as Fortunatus and his acts relate.

Yellow Rattle *Galeobdolum luteum* flowers.

Cuckoo Pint *Arum maculatum* flowers.

Hedge Mustard *Erysemum Alliaria* flowers.

Apple Tree *Pyrus malus sativus* flowers.

Creeping Crowfoot *Ranunculus repens* flowers.

Bulbous Crowfoot *Ranunculus bulbosus* full flower.

The well known plants called by children Lords and Ladies *Arum maculatum* now appear under hedges and on shaded banks by the sides of fields. The word is composed of Our Lord and Our Lady, being one of the religious emblems of antient piety when the monks and friars were both botanists and physicians. The deep coloured Flowers are the Lords, and the pale ones the Ladies.

The Yellow Rattle now seen in our hedges much resembles the *Rhinanthus Crista Galli*, but flowers a month sooner; inexperienced persons, as I have observed, have mistaken the one for the other.

The Apple Tree is now in blossom, and the Pear Trees and Cherries in full bloom.

The Creeping Crowfoot is quite scarce yet, only flowering here and there in gardens; but the Bulbous Crowfoot is pretty common in some places.

The Hedge Mustard is also called Jack by the Hedge, and is a troublesome weed, which having neither beauty nor utility to recommend it like some weeds, ought to be eradicated whenever it is found in a garden.

APRIL 29. St. Robert, ab. of Molesme, A.D. 1110.

St. Peter, martyr, 1252.

St. Hugh, abbot and confessor.

St. Fiachna, confessor in Ireland.

Obs. St. Robert was born in Champagne about the year 1018. He was Abbot of Molesme, and was the founder of the Cistercian Order, one of the severest of the many reformations of St. Benedict. They took their name from Cistercium or Citeaux, a woody place five leagues from Dijon, where the monks of St. Robert's new reformation at first resided.

St. Peter the martyr was born at Verona in 1205. God preserved him from the danger which attended his birth of being infected with heretical sentiments. He was received in the order of St. Dominic at the age of fifteen, and addressed himself to St. Dominic to be his director. St. Peter was the terror of the new Manchee heretics: they conspired his death, and hired two assassins to murder him on his return from Como to Milan. The ruffians murdered him by inflicting a wound in the side with a cuttleaxe, on the 6th of April, 1252, the saint being forty six years and some days old. St. Peter was canonized the year after his death by Innocent IV.

Herb Robert *Geranium Robertianum* flowers.

Soft Cranesbill *Geranium molle* flowers.

Sweet Dalibard *Dalibarda fragaroides* flowers.

The little field Geranium called Herb Robert, whose deep pink flowers ornament our hedges, and fields, and common borders, in May and June, now comes into first blow, and hence its cognomen. The second species here mentioned called Softleaved Cranesbill is common in our stubble fields and waste places during the same period; its flowers are paler, and more approach to Lilac.

The *Dalibarda fragaroides* is a garden plant, and blows in April and May; it is of the ranunculaceous tribe, and suits almost any soil, but does not encrease much.

The roots of Dahlias should now be put into the ground, if the weather be tolerably dry, which is usually the case at this time of year.

Annual seeds of various kinds for the flower garden should now be sown; the best time for this purpose being from Benedict Tide to the end of the vernal period: the tender annuals should be raised on dung mould under a glass, and planted out late in May.

APRIL 30. St. Catharine of Sienna, virgin, A.D. 1380.

St. Maximus, martyr, 250.

St. Sophia, virgin and martyr, in 3d cent.

SS. James, Marian, &c. in Numidia, 259.

St. Erkenwald, bishop of London, 7th cent.

St. Ajutre, confessor, 1131.

Obs. St. Catharine was born at Sienna in 1347. The accomplishment of her mind and body made her the darling and delight of all that knew her. In her childhood she consecrated her virginity to God by a private vow. She was visited with many painful distempers; amidst her pains it was her constant prayer that they might serve for the expiation of her offences. She received the habit of the third order of St. Dominic the eighteenth year of her age. For three years she never spoke to any one but to God and her confessor. Whilst labouring to extend the obedience of Pope Urban VI., she died at Rome on the 29th of April, 1380, being thirty three years old. She was canonized by Pope Pius II. in 1461. —*Butler.*

Cowslips *Primula veris* in full flower.

Toothwort *Dentaria bulbifera* flowers.

Primrose Peerless *Narcissus biflorus* flowers.

From the 26th to the 30th of April the Cowslips are observed to arrive at the maximum of their flowering; they begin with April sparingly, and finish with May. We have seen them called flowers of St. Catharine, evidently the saint of today, from the time of their flowering. We have already described them under our account of 26th of April, which is called Cowslip Day in our rustic calendars, those short but simple annals of the poor, as Curtis called the calendars of our antient husbandmen.

The Toothwort is found wild near the Great Rocks, Tunbridge Wells, whence it was introduced into gardens in Sussex and elsewhere by the late T. F. Forster, esq. of Walthamstow. The Primrose Peerless is one of the names of the Twoflowered Daffodil or Narcissus. This plant blows a few days earlier than the Poetic Narcissus. We have found it growing in great abundance in a field at Lingfield, beside the road going to Godstone from Hartfield in Sussex.

Martlet *Hirundo Urbica* arrives.

The Martlet or House Martin now arrives, and gets common by the end of May. By the accession of second and third broods these birds in the course of the summer get very numerous; but their numbers in spring bear so small a proportion to those that go away in autumn, that they must undergo some great annual devastation.

MAY 1. St. Philip and St. James, apostles, A.D. 62.
St. Asaph, bishop of Llanebury, 590.
St. Marculfus, abbot, 558.
St. Sigismund, king of Burgundy, m. 6th cent.
St. Andeolus, martyr.
St. Brieuc, bishop and confessor.
St. Amator, bishop and confessor.
SS. Acius and Acheolus, martyrs.

Laribus.—Julian Cal.

Obs. St. Philip was of Bethsaida in Galilee, a married man, and had several daughters when he was called by our Saviour to follow him. After the ascension of our Lord the gospel was preached by St. Philip in Phrygia. He lived to a very advanced age, and was buried at Hierapolis in Phrygia. An arm of St. Philip was brought from Constantinople to Florence in 1204, whereof we have an authentic history in the Bollandist.

St. James the Less was an apostle and was surnamed the Just, author of the celebrated Epistle in the New Testament. He was martyred in a tumult in the Temple in the year 62.

May Day has been time immemorial a festive holiday in the country. May Poles, May Fairs, and May Games, are as old as any English sports we have on record. May Poles may still be seen in some of our villages decorated today with garlands for young people to dance round. See *Brand's Pop. Antiq., Spectator alibi,* and *Perennial Calendar,* May 1. The antients celebrated the Lares or Household Gods today. See Lares and Penates in *Latin Dictionary by Littleton.*

Standard Tulip *Tulipa Gesneri* flowers.
Red Campion *Lychnis dioica rubra* flowers.
Female Orchis *Orchis morio* flowers.

The Standard Tulip is the general favourite of all this tribe, and the well known Tulipomania described in Beckmann's Inventions and in Perennial Calendar today prove how great a price was set on the choicest varieties of this plant. Some varieties seem to blow rather sooner than others, as those striped of chocolate brown and yellow called Golden Eagles; the different varieties of red and white mixtures generally come into blow somewhat later. The mixtures of red and yellow are called Fool's Coats; those composed of red and white, crimson and white, purple and white, and brown and white, are most esteemed for colours. The entire red, the lake coloured, the white, and the yellow, are less esteemed. Red Double Tulips and also Yellow Double Tulips are also cultivated.

A hundred guineas was once no uncommon price for a good root of this gaudy plant.

Tulips are natives of the Levant, and blow in March in their native country. We have already stated our opinion that the Clarimond Tulip is a distinct species.

MAY 2. St. Athanasius, patriarch of Alexandria, A.D. 373.

Obs. St. Athanasius was a native of Alexandria, born about the year 296. He was the true pillar of the church; his life and conduct were the rule of bishops, and his doctrine the rule of the orthodox faith: he was a loadstone to heretics. After innumerable combats and as many victories, this glorious Saint, having governed the church of Alexandria forty six years, was called to a life exempt from suffering on the 2d of May, in the year 373. He ended his life in a holy old age.—*Butler.*

Charlock *Raphanus Raphanistrum* flowers.
Kidlock *Sinapis arvensis* flowers.
Morella Cherry *Prunus Cerasus Morella* flowers.
Pike Geranium *Geranium sanguineum* flowers.
Marigold *Calendula officinalis* flowers.

Both Charlock and Kidlock, as they are called in the south of England, now flower in the fields, and both are troublesome weeds, particularly Kidlock, during the solstitial and early parts of the aestival seasons, when they cover certain fields with pale yellow; at present they only flower sparingly.

Fruit trees of all sorts are now in flower, and the whole face of the country is covered with blossoms, particularly the orchard countries.

The Marigold is in full blow, that is the last year's plants; and the Pike Geranium begins to open its lake coloured flowers.

The full Chorus of the Grove now adds greatly to the charm of the country. Martins and Swallows are becoming numerous, and the young leaves give the trees a rich yellowish green. The weather is generally fine, and refreshed with fine vegetating showers.

The following lines from the *Anth. Bor. et Aust.* may perhaps allude to the sign Virgo, now conspicuous through the night, or to the Fable of Astraea:

Sweete softe eyed Virgin, handmaid of new May,
Who whylome danced on Earth's green flowrie breast,
Why hastenest thou to Heaven's high starrie way,
To seeke in yonder Pole a place of rest?
Thy footsteps slowlie wear and wane away,
Since fierce Erynnis trod our troubled soil,
And bloodstriped Fury, drest in War's array,
Drove every peaceful peasant from his toil,
Made spears of scycles, slaughtered all our lambs,
And took our Maypoles to make battering rams.

MAY 3. INVENTION of the HOLY CROSS, A.D. 326.
St. Alexander, pope and martyr, 119.
Holy Cross Day.

Obs. St. Helena the mother of Constantine the Great undertook a journey into Palestine in 326, out of a desire of visiting the holy places there. On her arrival at Jerusalem she was inspired with a great desire of finding the identical cross on which Christ had suffered. The pious Empress therefore ordered the profane buildings to be pulled down, and on digging to a great depth they discovered three crosses; not knowing which was the cross of our Saviour, the holy Bishop Macarius, says Butler, suggested to the Empress to cause the three crosses to be carried to a lady who was extremely ill. The crosses were singly applied to the patient, who perfectly recovered by the touch of one, the other two having been tried without effect. The discovery of the cross must have happened about the month of May or early in the spring. St. Helena went in the same year to Constantinople, and died on the 18th of August, 326. From *Butler*. See account of Holy Rood Day, September 14.

Poetic Narcissus *Narcissus poeticus* flowers.
Crosswort *Gallium cruciatum* flowers.
Wallflower *Cheiranthus cheiri* full flower.
Crossflower *Polygala vulgaris* flowers.

Besides the above we have many other plants in blow in early years, and most that we have registered before in April are now in their fullest flower. The Red Lychnis or Campion flowers in abundance in Essex. We remember this plant in the fields about Walthamstow at this time of year for a series of years past; but in Sussex it is somewhat later. It does not grow on the sandy and clay soils about Hartfield, where there are neither Poppies nor this plant to be found, but as soon as the soil changes, it is found on the chalk as well as on the gravel, just where the Poppies begin to be seen; that is northward at Limpsfield, westward at Blechinglye, southward at Chaley, but eastward not till we get into the chalky parts of Kent, towards Maidstone.

We may now begin to expect the arrival of a straggling Swift, though in general they begin to come about May the 8th or 9th, and get common about the 14th.

Birds now being in full song, and fields and gardens in full flower, the country may be said to be in perfection. The Nightingale, the Thrush, and the Cuckoo, sing night and day. The following verses on the Cuckoo are well known, and refer to her change of note:

Proverbial Lines on the Changes of the Cuckoo's Note.

In April the Cuckoo shew his bill.
In May he sing night and day.
In June he change his tune.
In July away he fly.
In August away he must.

The children, wandering in the wood
To pull the flowers gay,
Startle thy curious voice to hear,
And imitate thy lay.

MAY 4. St. Monica, widow, A.D. 387.
St. Godard, bishop and confessor, 1038.

Obs. St. Monica was born in 332, in a pious family, and early instructed in the fear of God. As soon as marriageable, she was disposed of to a citizen of Tegaste, of whom she had two sons and one daughter. Her husband was an idolator, and very passionate: he was at length converted through the unshaken patience and good example of St. Monica; he was baptized, and died the year following. St. Monica set out for Africa with her sons and other friends, but died on the road at Ostia, after nine days' illness, in the fifty sixth year of her age, and of our Lord 387.

Red Azalea *Azalea nudiflora* flowers.
Yellow Azalea *Azalea Pontica* flowers.
Stock Gilliflower *Matthiola incana* flowers.
Slenderleaved Piony *Paeonia tenuifolia* flowers.
Slender Narcissus *Narcissus tenuior* flowers.
Lesser Stitchwort *Stellaria graminea* flowers.
Sherrardia *Sherrardia arvensis* flowers.
White Piony *Paeonia alba* flowers.
Tree Piony *Pionia arborea* flowers.

The Stock is by this time pretty generally in blow, though its maximum of flowering takes place a fortnight hence.

The Slenderleaved Piony will flower in our gardens as early as this day in most situations; it likes a moist soil, with a mixture of bog mould. The flower of this species, which is of a deep reddish lake colour, get sometimes double like most of the other sorts.

The Azalea are shrubs, about the bigness of the Mazereon; they both begin to flower now in early years, and in late ones a fortnight later.

This is the best time for sowing garden annual flower seeds.

MAY 5. St. Pius V. pope and confessor, A.D. 1572.
St. Hilary, bishop of Arles, 449.
St. Angelus, martyr, 1225.
St. Mauront, abbot, 706.
St. Avertin, confessor, 1189.

Obs. Michael Ghisleri, known afterwards by the name of Pius V. was born at Bosco on the 27th of January, 1504. Pope Paul IV. dying in 1559, he was succeeded by Pius IV. of the family of Medicis; after occupying the chair about six years, Pius IV. died on the 9th of December, 1565. Michael Ghisleri was chosen for his successor on the 7th of January, 1566, and took the name of Pius. After governing the church six years and almost four months, he died of the stone, on the 1st of May, 1572, being sixty eight years, three months, and fifteen days old. He had suffered from January the sharpest pains with the most heroic patience.

Apple Tree *Pyrus malus* in full flower.
Rough Crowsfoot *Ranunculus hersutus* flowers.
Germander Speedwell *Veronica chamoedris* flowers.

The Apple Trees are by this time in full bloom, and an orchard now presents a beautiful spectacle. The early Cherry Trees, Plums, and Pears, are beginning to go out of blossom. Bulbous Crowsfoot begins to be common. Elms have now expanded their leaves, and Oaks are in young leaf.

Nightingales are in full song. From the time of Homer to the present day the poets have ever considered the Nightingale as a melancholy fowl, and the tragic fable of Philomela still continues to be associated with this bird. Aeschylus, Sophocles, and Euripides, all concur in describing the Nightingale's strains as fraught with melancholy. One instance from the latter will suffice:

> On thee, who build'st thy tuneful seat
> Protected by the leafy groves, I call,
> O Nightingale! thy accents ever sweet,
> Their murmuring, melancholy fall
> Prolong; O come, and with thy plaintive strain
> Aid me to utter my distress!

Zuben et Gubi in the constellation Libra now rises acronycally in south east by south.

MAY 6. St. John *ante Portam*, A.D. 95.

St. John Damascen, father of the Church.

St. Eadbert, bishop and confessor.

Obs. This favourite disciple of our Saviour, who so tenderly loved and was so tenderly beloved by his master, drank of his chalice, and experienced a large share of its bitterness when he assisted at his crucifixion. He was entitled afterwards to the merit and crown of martyrdom, the instrument whereof was Domitian, the last of the twelve Caesars: this detestable tyrant caused St. John to be thrown into a cauldron of boiling oil, but God preserved him as the three children in the furnace, and he came out more fresh and lively than he had entered; the tyrant contented himself after this with banishing the apostle into the island of Patmos, but after the death of Domitian St. John returned to Ephesus, where he ended his days.

Globeflower *Trollius Europaeus* flowers.

Lilac *Syringa vulgaris* flowers.

The Europaean Globeflower is the Lucken Gowans of Burns and the Scottish bards. It is a plant whose time of blowing is much changed by soil, situation, and season. We have known it in blow in the middle of April or sooner, and again it has not blown till the middle of May. It is wild in the northern parts of England and in Scotland, and is much sought after by children for garlands. The foreign sorts much resemble it in round ranunculaceous flowers, but the present species is pale yellow, while the two next to be described are orange.

The Lilac now comes into blow: there are three varieties, the pink, the pale or lilac colour, and the white.

We have known the Yellow Poppy *Papaver Cambricarus* as wel as the Pale Poppy *Papaver nudicale* flower as early as today. The large Brachteate Oriental Poppy *Papaver brachteatum* also will flower at this time in good seasons.

> Awake! the morning shines, and the fresh field
> Calls us: we lose the prime to mark how spring
> Our tender plants;
> How Nature paints her colours; how the Bee
> Sits on the bloom, extracting liquid sweet.

Another poet beautifully observes:

> Rise before the Sun;
> Then make a breakfast of the morning dew
> Served up by Nature on some grassy hill;
> You'll find it nectar.

MAY 7. St. Stanislas of Cracow, m. A.D. 1079.
St. Benedict II. pope and confessor, 686.
St. John of Beverley, bishop and confessor.

Obs. Stanislas Sezepanowski was born on the 26th of July, 1030, at Sezepanow, in the diocese of Cracow. Young Stanislas from his early infancy shewed an unusual affection for prayer and mortification. He received the holy orders from Lampert Zula bishop of Cracow, who at the desire of his diocesans resigned his bishoprick to Stanislas, who was consecrated in 1072. Having remonstrated four times with the king, and begged in vain that he would stop the disorders of his son, St. Stanislas excommunicated him, and retired to St. Michael. The king followed him thither: his guards not daring to massacre the holy bishop, the king dispatched him with his own hand, on the 8th of May, 1079.

Asiatic Globeflower *Trollius Asiaticus* flowers.
Columbine *Aquilegia vulgaris* flowers.
Yellow Asphodel *Asphodelus luteus* flowers.
King's Spear *Asphodelus racemosus* flowers.
Horse Chesnut *Aeschylus Hippocastanum* flowers.

The Asiatic Globeflower is of an orange colour; in other respects it much resembles the Lucken Gowans.

The Columbine is not in full flower till St. Urban's Day.

The Yellow Asphodel is sometimes in flower a fortnight sooner than this time; it is a species much cultivated in some countries.

The King's Spear is regularly in flower at this time; it is an ornamental triennial, and any ground that is dry enough will suit it.

The scenery of a May morning is particularly beautiful: a serene sky, a refreshing fragrance arising from the face of the earth, and the melody of the birds, all combine to render it inexpressibly delightful, to exhilarate the spirits, and call forth a song of grateful adoration.

How fresh the breeze that wafts the rich perfume,
And swells the melody of waking birds!
The hum of Bees beneath the verdant grove,
And Milkmaid's song, and low of distant herds!

MAY 8. Apparition of St. Michael, archangel.

St. Peter, b. of Tarentaise, A.D. 1174.

St. Victor, martyr, 303.

St. Wiro, bishop in Ireland.

St. Odrian, bishop in Ireland.

St. Gybrian of Ireland, priest, 8th cent.

Obs. Among the holy Archangels, three are particularly distinguished in holy writ, Saints Michael, Gabriel, and Raphael. St. Michael has ever been honoured in the holy church as her guardian under God and the protector of the faithful. The church has been encouraged in her devotion towards the Angels by several apparitions: of the glorious St. Michael it is recorded, that in a vision he admonished the Bishop of Siponto to build a church in his honour on Mount Gargano, now called Monte de Saint Angelo, in the kingdom of Naples. The Greeks mention in their Menaea a famous apparition of St. Michael at Chone the ancient Colossae in Phrygia.

Lilly of the Valley *Convallaria Maialis* flowers.

Celandine *Chelidonium majus* flowers.

Welsh Poppy *Papaver Cambricum* flowers.

The Lilly of the Valley is abundantly wild in all the wet places by the sides of ditches and pools in Sussex; it is in flower from now to the end of May. The Welsh Poppy blows till June, and sparingly the rest of the summer. The Great Bracteate Poppy in early years blows, and we have seen the Monkey Poppy in flower on this day at Hackney.

Swift *Cypselus apus* arrives.

This bird, now seen sparingly in the southern counties of England, is common about the 14th of the month everywhere; it inhabits old ruined buildings, towers and steeples, or under the roofs of houses. In the middle of the hot days it lies still, but of a morning and evening flies about squeaking very loud in search of its food, and it remains abroad longer in the evening than either the Swallow or the Martlet. In a warm summer morning these birds may be seen flying round in small companies, and all squeaking together; in the evening they come forth again; but there are times in the middle of the day when few or none of these birds are seen. Its bold and rapid flight, so contrasted to that of the Sand Martin, is thus well epigrammatized:

Cypselus in vacuo rapidis volat aethere pennis
Nec metuit aquilas accipitremve feram.

MAY 9. St. Gregory Nazianzen, b. c. A.D. 389.

St. Hermas.

St. Nicholas, bishop and confessor.

St. Brynoth, bishop and confessor.

Obs. St. Gregory, who from his profound skill in sacred learning is surnamed the Theologian, was a native of Arianzum, an obscure village in Nazianzum. Maximus, a native of Alexandria, under an hypocritical exterior caused himself to be ordained Bishop of Constantinople in a clandestine manner by certain bishops, who lately arrived on that intent. The Emperor Theodosius rejected him with indignation, and St. Gregory was prevailed upon to accept the holy see, but a council was necessary to declare it vacant. The bishops of Egypt arriving at the council complained that Gregory's election was uncanonical, who, seeing a great ferment among the prelates and people, gave up his rights, wishing that the see might be filled by a person capable and willing to defend the faith. St. Gregory spent the last time of his life in retirement, till his death in 389. Some Aspirations of St. Gregory Nazianzen are mentioned by St. Francis of Sales in his "Introduction à la Vie Devote."

Solomon's Seal *Convallaria Polygonatum* flowers.

Manyflowered Solomon's Seal *Convallaria multiflora* flowers.

Rough Comfrey *Symphetum asperrimum* flowers.

Forster's Comfrey *Symphetum Forsteri* flowers.

Forster's Comfrey, introduced to us by the late Mr. T. F. Forster, resembles the Rough Comfrey, but has redder flowers and a smaller leaf. We believe it to be what is called a variety, but at the same time we protest against the distinction between a permanent variety and a species; it is a modern piece of humbug, and altogether at variance with true philosophy, besides being capable of perfect refutation from a careful examination of nature. Species is only very permanent variety, and has had the same origin.

Gooseberries are now set. Peas and Beans sometimes gathered.

MAY 10. St. Antoninus, bishop and c. A.D. 1459.

St. Achard, bishop of Avranches.

St. Gordian and Epimachus, martyrs.

St. Isidore, patron of Madrid.

St. Comgall, abbot in Ireland.

St. Cataldus, bishop.

Obs. St. Antoninus was born at Florence in 1389. At sixteen years of age he took the habit in the order of St. Dominic. He was chosen very young to govern the great convent at Rome. He was consecrated and took possession of the archbishopric of Florence in 1446, and fulfilled that see with the most heroic practices of humility, penance, and piety. God called him to the reward of his labours on the 2d of May, 1459, in the seventieth year of his age, and the thirteenth of his archiepiscopal dignity.

Slenderleaved Piony *Paeonia tenuifolia* in full fl.

Blue Bottle *Centaurea montana* flowers.

Mouse Ear *Hieracium pilosella* flowers.

The Blue Bottle is a native of the mountainous parts of Germany: it flowers with us all May and June, and often till July sparingly. Mouse Ear is only seen yet on warm south banks.

The Bugle *Ajuga reptans*, which we noticed in April, is still in full flower. Stocks are now in full flower. The Wallflowers, Polyanthuses, and Primroses, begin to decline. Blue Harebells *Hyacinthus non scriptus* everywhere covers the fields, glens, and upland slopes, with its beautiful blue; the Bulbous Crowfoot is most abundant in meadows, the other sorts are getting into flower, and the Dandelions are in seed.

Daisies still flower abundantly, and cover whole fields in certain places.

The Dotterell now appears on boggy moors and such like places. On the authority of the Every Day Book we state its appearance annually in May and June on Gog Magog hills near Cambridge.

In the Ephem. Nat. today is called Apodophoria, from the appearance of the Swift *Hirundo apus*, described on the Apparition of St. Michael, on which day indeed it oftener arrives than on this.

MAY 11. St. Mammertus, b. and c. A.D. 477.
St. Maicul, abbot of Cluni, confessor, 994.

Obs. St. Mammertus archbishop of Vienne in Dauphiné, in which see he succeeded Simplicius in the fifth age, was a prelate renowned in the church for his sanctity, learning, and miracles. He instituted the fasts and supplications called the Rogations. St. Mammertus died in 477, and is commemorated in the Roman Martyrology.

Yellow Asphodel *Asphodelus luteus* in full flower.
Hawthorn *Crategus Oxycantha* flowers.
Cow's Parsley *Caucalus anthriscus* flowers.
Fool's Parsley *Aethusa cynapium* flowers.
Field Rush *Juncus campestris.*
Marsh Crowfoot *Ranunculus aquatilis.*

The Hawthorn, White Thorn, or May Bush, now flowers plentifully, and continues till after Barnaby Tide to ornament our hedges; at the present time it may be contrasted with the Black Thorn or Sloe, still in blossom. Large Hawthorn Bushes standing singly or in rows in fields and meadows often occur, and are big enough to afford shelter from both sun and showers. The poet says,

> Every shepherd tells his tale
> Under the Hawthorn in the dale.

And another poet, in "Verses on Spring," says,

> In every hedge the Hawthorn blooms,
> And the wild Woodlark chants his early song.

Dragon Fly *Li ellula puella* appears.

The sort of Dragon Fly which now appears in our gardens, and particularly about water, is of a small size; some have bright blue and others reddish bodies, and they continue all the rest of the summer. The large sort do not come out till late in the aestival season.

MAY 12. St. Flavia Domitilla, v. m. A.D.

SS. Nereus and Achilleus, martyrs.

St. Pancras, martyr, 304.

St. Epiphanius, bish. and conf. 403.

St. Germanus, bishop, 773.

St. Rictrudes, abbess, 688.

Obs. St. Flavia Domitilla and other zealous Christians were banished by Domitian into a little isle on the coast of Terracina, called Pontia. Their acts say that they were afterwards beheaded at Tarracina under Trajan.

German Flower de Luce *Iris Germanica* flowers.
Pale Piony *Paeonia officinalis flore palido* flowers.
Motherwort *Hesperis matronalis* flowers.
Scentless Motherwort *Hesperis inodora* flowers.

The German Flower de Luce is an old inhabitant of our gardens; about London we have often known it in blow by St. Mark's Day, but today appears by a comparison of journals to be the average day of its flowering in the country; for some reason or other this plant flowers a fortnight sooner in the warm suburbs of the city. It is one of the earliest species of this numerous genus, the rest for the most part being solstitial plants, blowing in the month of June. We remember the great punctuality of this plant to its time for a series of years at Walthamstow. It is succeeded by the Florentine Iris, which blows a few days later. The name of Iris is given to this genus from the nuances of colour exhibited in the petals. In the antient "Summer's Song" we read:

Iris showers her painted woof
Of variegated hues, wind proof.

But these lines may perhaps apply to the Pseudacorus, to be described hereafter.

The Pale Piony is a pale pink variety of the common one, but it flowers with us a few days before it, and retains its petals longer.

The Wallflower is now out of blow in our forward gardens, but is still to be seen on walls, roofs, and waste places. Bernard Barton has the following lines on it:

To a Wallflower.

To me thy scite disconsolate,
On turret, wall, or tower,
Makes thee appear Misfortune's mate,
And Desolation's dower.

Thou ask'st no kindly cultured soil
Thy natal bed to be;
Thou need'st not man's officious toil
To plant or water thee.

Sown by the winds, thou meekly rearest
On ruin's crumbling crest,
Thy fragile form; and there appearest
In smiling beauty drest.

There, in thy bleak and earthless bed,
Thou brav'st the tempest's strife;
And giv'st, what else were cold and dead,
A lingering glow of life.

MAY 13. St. John the Silent, b. and c. A.D. 559.
St. Peter Regalati, confessor.
St. Servatius, bishop.

Obs. St. John had his surname given him from his love of silence and recollection. He was born at Nicopolis in Armenia in the year 454. He was ordained Bishop of Coloniar when he was only twenty eight years old, in 482. He was the comforter of all that were in affliction. He earnestly desired to resign his charge, through a strong inclination to a retired life, having conceived it to be the will of God: he retired to the Laura of St. Sebastian, which at that time contained 150 fervent monks. At the end of three years he was made steward of the Laura. St. John by his example and counsels conducted many fervent souls to God, till he passed to the company of blessed saints, soon after the year 558, having lived seventy six years in the desert.—*Vitae Sanctorum.*

Common Comfrey *Symphetum officinale* flowers.
Scotch Comfrey *Symphetum tuberosum* flowers.

The Common Comfrey is wild at Penshurst in Sussex, and the Scotch Comfrey *Symphetum tuberosum* has become so at Hartfield by escaping from gardens.

Landrail *Rallus crex* heard nightly.

The Comerake or Landrail which arrived early in the month is now nightly heard when sitting on its nest among the long Grass or Clover; its harsh note, frequently repeated, resembles the grating of a key against a piece of notched wood, and may be thus so clearly imitated that the bird itself will mistake it for the cries of another Landrail. We have known these birds build in the Clover behind Hartwell Farm near to Chartness for years past, and the peculiar cry of this bird is always heard at this time during the time of incubation and rearing of the young.

MAY 14. St. Pontius, martyr, A.D. 258.
St. Boniface, martyr, about the year 307.
St. Pachomius, abbot, 348.
St. Carthagh, bishop in Ireland, 637.

Obs. St. Pontius was martyred about the year 258.

Common Piony *Paeonia officinalis* flowers.

The Piony is too well known to need any description; its glowing crimson flower forms a fine contrast to the brilliant light red of the Monkey Poppy, which blows about the same time, or at least continues in flower with it during the latter part of May and the beginning of June.

The Black Martin or Swift *Hirundo apus* now arrives abundantly, and resorts to its old haunts about steeples and towers. In warm summer mornings these birds fly about in small companies, uttering a loud squeaking, and they then fly close to our houses and gardens; early in July they fly very high in lofty gyrations.

Having room today, we shall insert the following original lines on Flowe r composed by a young lady in the Convent of the Sacred Heart at Paris:

Couplets.

A peine, l'aube du matin!
Avoit répandu sa lumière
Que je visitai la jardin,
Pour cueillir des fleurs à ma mère,
La Rose me dit en secret,
De ma beauté, tu es surprise,
Par moi commence ton bouquet
Je ne fleuris que pour Louise (bis).

Pres d'elle fier de sa blancheur
Un lis levoit sa tige altière,
Consultant mon gout et mon cœur,
Je ne dois l'offrir qu'a ma mère,
Sous l'herbe fleurit en secret,
Une fleur dont l'odeur exquise,
M'engage à l'unir au bouquet,
J'ai cru qu'elle se nommoit Louise (bis).

J'apperçois au fond d'un bosquet
Une aubépine printemnière
Pour en embellir mon bouquet,
Je prends sa tige meurtrière,
Le sang ruisselle de ma main,
Confuse alors de ma méprise,
Les yeux en pleurs, je dis soudain,
Non point d'épine pour Louise (bis).

Pourquoi me rejetteriez vous,
Me disoit l'arbrisseau plus sage,
Souvent des fruits exquisit doux
Croissent sur la ronce sauvage,
Si tu ceins aujourd'hui son front
Des fleurs que ton amour méprise,
Mes Epines un jour seront,
Autant de perles pour Louise (bis).

Si par fois l'Epine en ton cœur
A fait douloureuse piqure,
De son beaume plein de douceur,
L'Epoux va guérir la blessure
Si son cœur passe dans le tien,
Tu nous diras d'amour éprise,
Pour que mon cœur assemble au sien,
Donnez une Epine à Louise (bis).

MAY 15. St. Dympna, virgin, martyr, in 7th cent.
SS. Peter, Andrew, &c. martyrs, A.D. 250.
St. Genebrard, martyr in Ireland.

Obs. The holy martyrs, Peter, Andrew, &c. suffered in the time of Optimus, the proconsul of Asia, who inflicted upon them the worst of torments, after which they were beheaded.

Yellow Poppy *Papaver Cambricum* flowers.
Sulphur Poppy *Papaver nudicaule* flowers.

The Yellow, and the Sulphur Poppy blow abundantly about this time, and continue through May and June. There is some difficulty in introducing these plants into all sorts of soils; for though the seed takes readily in some places, yet in others a vast quantity of seed may be sown without a single plant appearing. Rockwork, old ruins, stone bridges, and the bases or tops of walls, in shady places, are suitable situations for these plants; and bog earth or other light mould lodging in the fissures of rocks and stones forms a good soil for their seeds. The Yellow Poppy grows abundantly on the north side of a house near to Withyam Church in Sussex. It is wild in Wales.

Cockchaffer *Scarabaeus Melolontha* appears.

These well known reddish grey insects begin now to be seen about: they are very abundant towards the close of the month, and are succeeded early in June by the green sort called Maybugs, but which properly speaking are the productions of June.

This day in the "Ephemeris of Nature" is called *Tulipigaudium*, the Standard Tulips being in their fullest blow. Vast beds of these gaudy flowers are now exhibited in the neighbourhood of London for a shilling, and at Haerlem and other towns of Holland their number and variety is even greater than in London. Tulips however form an essential part of every good flower garden in the vernal season. By the end of this month they are faded, and nearly all gone. We have for many years had a large assortment of them at Hartwell in Sussex. The best earth for Tulips is a mixture of sand, loam, and a small quantity of comminuted dry dung, mixed. They should not be too frequently taken out of the ground; once in four years is often enough, and they should then be dug up, separated, and planted again between Michaelmas and Allhallow Tide.

MAY 16. St. John Nepomucon, martyr, A.D. 1383.

St. Simon Stock, confessor, 1265.

St. Ubaldus, bishop, 1160.

St. Honoratus, bishop and confessor, 660.

St. Abjesus, bishop and martyr.

St. Abdas, bishop.

St. Brendan the Elder, abbot in Ireland, 578.

Obs. St. John Nepomucon possessed in an eminent degree the virtues of a perfect anchoret and of a zealous apostle, and by his death merited the crown of a glorious martyr. He was cruelly tormented, and thrown into the river Muldaw from the bridge of Prague, by the orders of Wenceslos, fourth Emperor and King of Bohemia, son of Charles IV. in 1383, for having refused to disclose the confession of the Empress Jane, daughter of Albert of Bavaria. —*Butler.*

White Star of Bethlehem *Ornithogalum umbellatum* fl.

Laburnum *Cytisus Laburnum* flowers.

The large White Star of Bethlehem is found wild about Blechinglye in Surrey, and other places in England; in our gardens it is called the Greater Star of Bethlehem: it flowers till the end of June.

The rich yellow and hanging flowers of the Laburnum constitute one of the chief ornaments of the garden and shrubbery at this season, mixing agreeably with the Lilacs, now in perfection; they continue till Midsummer: about Urban's Tide they begin to be accompanied by the Guelder Rose and some other solstitial shrubs. The Lilac Tree is called Syringa by the botanists, but has no connexion with the Syringa, which blows later. Cowper mentions both, and the lines are so much to the purpose that we must quote them:

> In our spring gardens now Laburnum, rich
> In streaming gold; Syringa ivory pure;
> The scentless and the scented Rose,—this red
> And of an humbler growth, the other tall
> And throwing up into the darkest gloom
> Of neighbouring Cypress, or more sable Yew,
> Her silver globes, light as the foamy surf
> That the wind severs from the broken wave.

MAY 17. St. Paschal Baylon, conf. A. D. 1592.
St. Possidius, bishop and confessor.
St. Maden or Madern, confessor.
St. Maw, confessor.
St. Cathan, bishop and confessor.
St. Silave, bishop and confessor in Ireland.

Obs. St. Paschal was born in 1540 at Torre Hermosa, of poor but virtuous parents. At the age of twenty he embraced the order of the barefooted reformed Franciscans. After a life spent in penance and prayer, he joined the blessed spirits in heaven on the 17th of May, in 1592, being fifty two years old.

Early Red Poppy *Papaver Argemone* flowers.
Common Columbine *Aquilegia vulgaris* flowers.
Dark Columbine *Aquilegia atropurpurea* flowers.
Hibrid Columbine *Aquilegia hybrida* flowers.
Rhododendron *Rhododendron Ponticum* flowers.

The Papaver Argemone is found in Cornfields, and, like the rest of the genus, its petals are very fugacious, so that the flowers which open in the morning are often fallen by night. The capsule of this sort is long and rough, and of the shape of an irregular inverted cone.

We have doubts about the specific distinction of the three Columbines here mentioned. The common one is wild in many parts of Sussex. We have seen it flowering in great abundance on Ditchling Common on the 20th of May. We have also found both the blue and the white variety near Chartness, on a bank in a lane.

The Rhododendron is a beautiful shrub, of which there are several sorts. The purple flowers mix agreeably with the scarlet blossoms of the *Azalea nudiflora*, and the yellow of the *Azalea Pontica*, while growing in company on a smooth and well kept Grassplot. The Rhododendron likes a rich mould composed of bog earth and loam, and the superaddition of large loose stones and moss about its roots seems to agree with it, which may be accounted for from its natural habitation, which is in the fissures of rocks in the southern parts of Europe.

The Columbine is so called from a fancied resemblance to the bill of a Dove, just as the Romans likened it to that of an Eagle, and called it Aquilegia.

This is generally a dry time of year, and the gardens, and particularly the plants in pots, require frequent watering. This is best done early in the morning or late at night. The worst of it is that at this time of year we water the weeds along with the better plants, so that the hoe and rake become as necessary as the arrosoir.—A vestal meandering along an abbey garden, and seeing this effect produced, exclaimed, "As these weeds do receive the water wherewith the dry earth is moistened, intended only to nourish the plants, and thereby encrease faster than they do, and by degrees choak them; so when the oil of flattery is poured into our thirsty souls with the view only to strengthen our virtues, doth it also water the seeds of vanity which lie buried in the heart, and which anon spring up and in time obscure the fruits of sanctity."—*Florileg.*

MAY 18. St. Eric the King, martyr, A.D. 1151.

St. Theodotus, &c. seven virgins mm. in 303.

St. Venantius, martyr, 250.

St. Potamon, bishop and martyr, 341.

Obs. St. Eric was placed upon the throne of Sweden purely for his extraordinary qualifications, according to the antient laws of that kingdom. He was put to death by conspirators, among whom was Magnus, son of the King of Denmark. His death happened on the 18th of May, 1151.

Mouseear *Hieracium Pilosella* flowers.

Catsear *Hypochaeris radicata* flowers.

The Mouseear is distinguished from the rest of this tribe of plants by its paler or almost sulphur coloured flowers.

The Pionies are usually nearly all in blow by this time; the Globeflowers still remain; the Monkey Poppy and numerous other of the vernal Flora are in perfection.

Goatsucker *Caprimulgus Europaeus* arrives.

The harsh burring note of the above bird is often heard by night in the woodland fields.

The Lily of the Valley is now in full flower; it likes a loose sandy soil and a shady situation, is increased by parting the roots in autumn, which should be done about once in three years, and must be gently watered every evening in dry summer weather. When the roots of this plant be confined in a pot, it may also be increased by its red berry; but in the woods, where the roots are allowed to spread, it seldom produces the berry, as Rousseau observes.

Of the Lily of the Valley,—called also Lily Convally, and May Lily, and in some country villages *Ladder to Heaven*; in French, *le Muguet, Lis des Vallées, Muguet de Mai,* and *gros Mouguet*; in Italian, *il Mughetto, Giglio Convallio, Giglio delle Convalli,*—there are three species, the sweetscented, the grassleaved, and the spiked. The first is a native of Britain and many other parts of Europe. It flowers in May, whence it has been yclept by some folks the May Lily. See *Gerard's Herbal.*

The other species of the Lily of the Valley are natives of Japan.

> No flower amid the garden fairer grows
> Than the sweet Lily of the lowly Vale,
> The queen of flowers.
> ——————And Valley Lilies, whiter still
> Than Leda's love. *Endymion, p.* 10.

MAY 19. St. Dunstan, archbishop of Canterbury, A.D. 988.

St. Peter Celestine, pope and confessor, 1296.

St. Prudentiana, virgin.

Obs. St. Dunstan the renowned Archbishop of Canterbury was a native of Glastonbury, where it is said his bones were translated sometime after his death.

St. Peter was born in Apulia about the year 1221; from his infancy he evinced the most extraordinary piety. On the death of Nicholas IV. he was unanimously chosen Pope. After having sat in the chair four months, he abdicated the supreme dignity of the church the 13th of December, 1292.

Monkshood *Aconitum Napellus* flowers.

Florentine Iris *Iris Florentina* flowers.

Bugle *Ajuga reptans* still in full flower.

Blue Bottle *Centaurea montana* in full flower.

The Monkshood is one of the commonest of our Wolfsbanes; its long spike of blue flowers is conspicuous in our cottage gardens from now till the end of June. The plant is poisonous, and children should be cautioned against sucking or even playing with its leaves. Ovid, in allusion to the murderous hand of the stepmother, observes,

Lurida terribiles miscent aconita novercae.

Today is *Paeoniflora* in the Ephemeris, from the blowing of that tribe of plants, which begin now to be common in the gardens, and of which there are now ten or twelve species become familiar to our gardeners.

The quantity and variety of flowers which blow everywhere at this time of year, and the frequent habit among country girls of gathering nosegays and presenting them to passing travellers, reminds us of the following lines:

———Lilia plenis
Ecce ferunt nymphae calathis:
Pallentes Violas et summa papavera carpens,
Narcissum et florem jungit benè olentis anethi.
Tum casiâ, atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.

Virgil, Eclogue 2.

MAY 20. St. Bernardin of Sienna, c. a. d. 1444.
St. Ethelbert, king of East Angles, 793.
B. Yro, bishop of Chartres, 1115.

Obs. St. Bernardin, a true disciple of St. Francis, was born at Massa in 1380, of the family of the Albigeschi near Sienna, on the Feast of the Nativity of the Blessed Virgin. At seventeen years old he enrolled himself in the confraternity of our Lady in the hospital of Scala. Afterwards he took the order of St. Francis at Colombiere. He became notorious for the eloquence of his preaching. He died on the 20th of May, 1444, and his body is kept in a crystal shrine, inclosed in another of silver, in the church of his order, that of the Observantine Friars of St. Francis, at Agiula.

Horse Chesnut *Aeschylus Hippocastanum* full fl.
Yellow Azalea *Azalea Pontica* in full flower.
Red Azalea *Azalea nudiflora* in full flower.

Horse Chesnut Trees, which begin to blow as early as May 7, are now in full flower, and when planted in long rows have a very grand appearance in blossom.

Daisies are now still in their fullest flower, Dandelions in seed, and the Crowfoots and Buttercups adorn the fields and meadows with their golden yellow. Of all plants of spring the Daisy has ever been perhaps the most general favourite. An old poet says,

Of all the floures that grow in the mead,
I love the best that floweret white and red
Which maidens callen Daisie, that adorn
Like Eyes of Day the green smooth summer's lawn;
Embleme of childish innocence, I see
Again my youth and playmates all in thee.
As merry lasses dancing on the green
Tread down thy flower, which erst shall not be seen,
But, trampled, wither to the Autumn's sun,
And wane away when their short race is run,
So my young life, by fleeting hours oppress'd,
And worn by those that it hath most caress'd,
Will close anon, when I no more shall be
Noticed or thought upon, swete floure, than thee.
O martyr'd virgine who has born thy name,
Margaret, receive my vow, protect my fame,
And, as the mede of faithfulness and love,
Waft my worn spirit to the realms above.

Par. Chau.

MAY 21. St. Felix of Cantalicio, A.D. 1587.

St. Godric, hermit.

St. Hospitius, recluse.

Obs. St. Felix was born at Cantalicio near to Citta Ducale in the Ecclesiastical States in 1513. He was remarkable, as Butler relates, for a happy turn of mind and a natural disposition to draw sentiments of devotion from the beautiful and sublime phenomena of nature:

Nubila ros, imbres, nix, venti, fulmina granda,
Et rapidi fremitus, et murmura magna minarum.

During his last sickness it is related of him that he was comforted by a vision of the Blessed Virgin, accompanied with a large company of angels. He was beatified by Pope Urban VIII. in 1625, and the Bull of his canonization was published by Pope Benedict XIII. in 1724. His reliques remain in the church of his order at Rome.

Peregrine Piony *Paeonia peregrina* flowers.

Ragged Robin *Lychnis Flos Cuculi* flowers.

Pheasant's Eyes *Adonis Flos Adonis* flowers.

Purple Star of Jerusalem *Tragopogon porrifolius* fl.

The Ragged Robin is also called Meadow Lychnis, Flower of St. Felix, and Cuckoo Flower: it begins now to be common, and continues to adorn the lowlands till it is mowed down in the undistinguished heap of meadow hay at Midsummer, along with Buttercups and other plants of the late vernal season.

The Purple Goatsbeard or Star of Jerusalem is introduced now into our gardens, and is become common; it grows wild about Purfleet and in some of the marshes of the Medway near Hartfield in Sussex. This as well as the Yellow Star of Jerusalem closing its flowers at noon has been called *Go to Bed at Noon*, and also Flora's Clock. They are as regular as a clock, and are mentioned as such in the following verses:

Retired Leisure's Delight.

To sit and smoke between two rows of Limes,
Along the wall of some neat old Dutch town,
In noontide heat, and hear the jingling chimes
From Stadhause Steeple; then to lay one down
Upon a Primrose bank, where Violet flowers
Smell sweetly, and the mead 's in bloomy prime,
Till Flora's clock the Goatsbeard mark the hours,
And, closing, says, Arise! 'tis dinner time;
Then dine and drink and smoke three hours away,
And roam 'midst Tulips till the close of day.

Cattle are usually sent to the pastures before this time; and the juices of the young springing Grass contribute to render the milk of the Cows more abundant and of a finer quality.

MAY 22. St. Yvo, confessor, A.D. 1353.
St. Basiliscus, martyr, 312.
SS. Castus and Aemilius, martyrs, 250.
St. Bobo, confessor, 985.
St. Conall, abbot in Ireland.

Obs. St. Yvo Helori was born in 1253 near Treguier in Britany, and lived to the age of one hundred years. He is considered patron of the University of Nantes.

St. Bobo was native of Provence, where his name is held in great veneration.

Broom *Spartium scoparium* full flower.
Yellow Star of Jerusalem *Tragopogon pratensis* fl.
White Lychnis *Lychnis alba* flowers.

The Yellow Star of Jerusalem or Goatsbeard grows in moist meadows, and after blowing for about a month with a yellow flower exhibits its seeds in the globular form like the Dandelion, but its globe of volatile seeds is twice the size of the blowers of the Dandelion.

The white field Lychnis was at first esteemed a variety of the Cuckoo Flower, but it seems wrongly, for it has, besides many characteristics, a later time of flowering, and is only found in certain soils; it prefers chalk. After all, what is a variety, and what is a species? One word signifying only *an appearance* and the other *a difference* of appearance. The doctrine of distinctive species has never been clearly made out and defined.

Yellow Bachelor's Buttons or double varieties of *Ranunculus acris* now flower in our gardens; and all the Crowfoots get common in the fields.

The full flowering of the Broom recorded today reminds one of the lines of Burns:

O the Broom, the bonny bonny Broom,
The Broom of the Cowden Knows;
For sune so soft, so sweet a bloom,
Elsewhere there never grows.

Burns lauds it too in one of his songs, written to an Irish air, which was a great favourite with him, called the Humours of Glen:

Their groves of sweet Myrtle let foreign lands reckon,
Where bright beaming summers exalt the perfume;
Far dearer to me yon lone glen o' green breckan,
Wi' the burn stealing under the lang yellow Broom.

Far dearer to me are yon humble broom bowers,
Where the Bluebell and Gowan lurk lowly unseen;
For there lightly tripping among the sweet flowers,
A listening the Linnet, oft wanders my Jean.

'Twas that delightful season, when the Broom
Fullflowered, and visible on every steep,
Along the copses runs in veins of gold.
Wordsworth's Poems, 8vo. vol. ii. p. 265.

Thomson speaks of it as a favourite food of kine:

Yellow and bright, as bullion unalloyed,
Her blossoms. *Cowper's Task.*

Broom is said to make a pleasant shade for a lounger in the summer, seeming to embody the sunshine, while it intercepts its heat.

MAY 23. St. Julia, virgin and martyr, A.D. 439.
St. Desiderius, bishop of Langres, 7th cent.
St. Desiderius, bishop of Vienne, 7th cent.

Obs. St. Julia was a noble virgin at Carthage, who when that city was sacked by Genseric in 439 was sold for a slave. She persevered in her religion with the most exemplary courage, and died a martyr in Corsica for refusing to join in the idolatrous sacrifice of a bull in the time of the governor Felix. In 763 Desiderius king of the Lombards removed her reliques to Brescia, where her memory is celebrated with great devotion.

Lilac *Syringa vulgaris* in fullest flower.

The Lilac of which we have already spoken is now in its fullest bloom, and from this circumstance has been called the Flower of St. Julia. Syringa, its Latin name, comes from Syrinx the nymph. The prevailing colour of its flower gives a name to one of the most pleasing shades of purple that we possess, a sort of dilated blueish pink, distinguished from the reddish pink of the garden Rose. We have mentioned this elegant shrub under the 16th of the month, together with its companion in the shrubbery the Laburnum.

The Lilac grows wild and revels in profusion in Persia and some other eastern countries. In the Florilegium we find:—"St. Julia when she became a slave was like the Lilac confined to our garden, showing forthe the floure of her virtues, and shedding the odoure of her sanctity around her equally in confinement as at liberty. Like that plant, she had the whiteness of purity, which softened into the penitential purple, and ended in the sanguine stain of martyrdom. But the green leaves of her hopes shaded her flower to the last, and it fell to bloom again in the spring of an everlasting summer."—*Florilegium Asp.* v. 23.

When the Lilac blossom has attained its full beauty, it begins to fade gradually, until it becomes at last of a red colour. Thus Cowper:

> The Lilac, various in array, now white,
> Now sanguine, and her beauteous head now set
> With purple spikes pyramidal, as if
> Studious of ornament, yet unresolved
> Which hues she most approved, she chose them all.

Thomson observes:

> ——"Shrubs there are
> Of bolder growth, that at the call of spring
> Burst forth in blossom'd fragrance; Lilacs, robed
> In snowwhite innocence or purple pride.
>
> *Thomson.*

MAY 24. St. Vincent of Lerins, conf. A.D. 450.
SS. Donatian and Rogatian, martyrs, 287.
St. John of Prado, martyr.

Obs. St. Vincent was of Gaulish extraction. He lived sometime with dignity in the world, but, considering the dangers he was exposed to, resolved to take shelter in the harbour of religion; he retired to the monastery of Lerins in 434. He wrote a book against the heretics. His humility was parallel to his great learning. St. Vincent died in the reigns of Theodosius II. and Valentinian III. before the close of the year 450.

Monkey Poppy *Papaver orientale* flowers.
Great Levant Poppy *Papaver bracteatum* flowers.
Wall Hawkweed *Hieracium murorum* full flower.
Mouseear *Hieracium Pilosella* full flower.
Smooth Catsear *Hypochaeris glabra* flowers.
Rough Scandix *Scandix Anthriscus* flowers.
Mayweed *Matricaria Camomilla* flowers.

Both the Monkey Poppy and the Great Levant or Bracteate Poppy are oriental plants, and flower in April in the Levant. Of the Monkey Poppy some individual plants always flower above a fortnight later than the rest, and the offsets from these continue to do the same, being a permanent variety of the plant distinguished by flowering among the solstitial plants instead of being a vernal flower. The Wall Hawkweed, which blows about the 18th of May, is now in full flower. The Rough Scandix is chiefly found in the outskirts of old towns, and is distinguished from other umbelliferous plants by the lively green colour of its leaves.

Both species of Goatsbeard are now in full flower.

This is the birthday of the celebrated Linnaeus, and for many years the Linnaean Society of London have been in the habit of meeting at an anniversary dinner.

Moles do much damage at this time of year, as do Mice in the gardens.

MAY 25. St. Urban, pr. and martyr, A.D. 223.
St. Mary of Pazzi, virgin, 1607.
St. Aldhem, b., found. of Malmesbury Abbey.
St. Gregory VII. pope and confessor, 1085.
SS. Maximus and Vinerand, martyrs, 6th cent.
St. Dumhade of Ireland, abbot, 717.

Obs. St. Urban succeeded St. Calixtus in the year 223, and sat seven years. He is styled a martyr in the Sacramentary of St. Gregory, in the Martyrology of St. Jerom, and in the Greek Liturgy.

St. Mary Magdalen of Pazzi was born at Blondelmonti in 1566. From her infancy her love for God and fervency in prayer were most extraordinary. She entered the order of the Carmelites in 1582; in 1604 she was chosen subprioress. After having edified the community twenty four years and three months, she expired on the 25th of May, 1607, being forty one years, one month, and twenty four days old.

Common Avens *Geum Urbanum* flowers.
Common Columbine *Aquilegia vulgaris* fullest fl.
Sowthistle *Sonchus oleraceus* flowers.
Red Pompoon Lily *Lilium Pomponium rubrum* fl.
Yellow Day Lily *Hemerocallis flava* flowers.

The Common Avens or Herba Benedicta is common under our hedges now and during all the rest of the summer. The German Iris is still in full flower. In the open border the Petticoat Flower *Narcissus bulbocodium* is still in flower. Pionies and Globeflowers are in full beauty.

Goatsucker *Caprimulgus Europaeus* heard.

This bird is also called Nightjar, from its peculiar noise at night.

In many parts of Germany it is customary to drag the image of St. Urban to the river, if on the day of his feast it happens to be foul weather.

Aubanus tells us, that upon St. Urban's Day all the vintners and masters of vineyards set a table either in the marketsteed or in some other open and public place, and covering it with fine napery, and strawing upon it greene leaves and sweete flowers, do place upon the table the image of that holy bishop, and then, if the day be cleare and faire, they crown the image with great store of wine; but if the weather prove rugged and rainie, they cast filth, mire, and puddle water upon it: persuading themselves that, if that day be faire and calme, their grapes, which then begin to flourish, will prove good that year; but if it be stormie and tempestuous, they shall have a bad vintage.

If St. Urban's Day be fair, the Germans count on a good vintage; but, if stormy, the reverse is said to be indicated. The image of this Saint used to be set up in the market places, and crowned with flowers *ad levandum omen*.

MAY 26. St. Augustine, apostle of England, A.D. 604.

St. Philip Neri, confessor, 1595.

St. Eleutherius, pope and martyr.

St. Quadratus, bishop and confessor.

St. Oduvald, abbot and confessor.

Obs. The Saxons, English, and Jutes, Pagan Germans, who in this island began in 454 to expel the old Britons, had reigned here about one hundred and fifty years when God was pleased to open their eyes to the light of the gospel. St. Augustine was deputed by St. Gregory the Great to be their apostle. He landed on the east side of Kent in 596: he converted Ethelbert, the powerful King of Kent, and many of his subjects. St. Augustine, after many years labour, was translated to glory; the year nor time of his death is not expressed by any historian, nor in his epitaph, which seems composed before the custom of counting dates. See account of St. Augustine in Gough's edition of Camden's Britannia. We must observe that the St. Augustine celebrated today was not the great St. Augustine celebrated on the 28th of August, see that day.

St. Philip Neri was a native of Florence, and founded the Congregation of the Oratory in 1551. He died in 1595. From the holy fathers of this order of the Oratory began that species of sacred music which we call the *Oratorio*. Like the chant introduced by St. Gregory, it became at length the common music of Europe.

Rhododendron *Rhododendron Ponticum* fullest fl.

Yellow Azalea *Azalea Pontica* full flower.

Germander Speedwell *Veronica Chamaedris* full fl.

Stinking Groundsel *Senecio squalidus* flowers.

Officinal Borage *Borago officinalis* full flower.

Spearwort *Ranunculus Flammula* flowers.

The fruit trees are beginning now to go out of blossom apace, but the Flora in general presents the richest appearance.

"In many places great havoc is made in spring among Sparrows and other small birds by the farmer, and rewards are sometimes offered for their destruction. How ignorant are the generality of mankind of their own good! This order of birds, the Sparrows, includes no fewer than forty different kinds of birds which do not eat a single grain of corn, but which, in the course of the spring and summer, devour millions of insects that would otherwise prove infinitely more injurious to the farmer than all the Sparrows that haunt his fields, were they ten times more numerous than they are; and even with respect to House Sparrows, which are certainly in some measure injurious to the crops, were the farmer seriously to reflect that Nature has not formed any race of beings whatever without giving to them an important destination, he would not probably be so anxious for their destruction. It has been satisfactorily ascertained that a single pair of common Sparrows, while their young ones are in the nest, destroy on an average above three thousand Caterpillars every week! At this rate, if all the species of small birds were to be extirpated, what would then become of the crops?"

MAY 27. St. Bede, c. father of the ch. A.D. 735.
St. John, pope and martyr, 526.
St. Julius, martyr, 302.

Obs. St. Bede is said to have been a prodigy of learning and piety, and is said also to have surpassed St. Gregory in eloquence. Wordsworth has written a well known Sonnet on St. Bede.

St. John was by birth a Tuscan. He distinguished himself from his youth in the Roman clergy: he was archdeacon when, after the death of Hormisdas in 523, he was chosen pope. Whilst St. John was at Ravenna in Italy, Theodoric caused him to be apprehended, and with his colleagues he was cast into a dark and loathsome dungeon, where he expired on the 27th of May, having sat two years and ten months.

Buttercups *Ranunculus aeris* flowers.

The double variety of the above plant, called Yellow Bachelor's Buttons or Flower of St. Bede, blow a week earlier than the wild plant, which begins now to cover our moist meads and marsh land with its yellow cups. In some of the fields about London this is the commonest of all the Crowfoots.

The following is Mr. Wordsworth's Sonnet on the Saint recorded today:

Methinks that to some vacant hermitage
My feet would rather turn; to some dry nook
Scooped out of living rock, and near a brook
Hurled down a mountain cove from stage to stage,
Yet tempering, for my sight, its bustling rage
In the soft heaven of a translucent pool;
Thence creeping under forest arches cool,
Fit haunt of shapes whose glorious equipage
Perchance would throng my dreams. A beechen bowl,
A Maple dish, my furniture should be;
Crisp yellow leaves my bed; the hooting Owl
My nightwatch: nor should e'er the crested Fowl
From thorp or vill his matins sound for me,
Tired of the world and all its industry.
But what if one, through grove or flowery mead,
Indulging thus at will the creeping feet
Of a voluptuous indolence, should meet
The hovering shade of venerable Bede,
The saint, the scholar, from a circle freed
Of toil stupendous, in a hallowed seat
Of learning, where he heard the billows beat
On a wild coast,—rough monitors to feed
Perpetual industry,—sublime recluse!
The recreant soul, that dares to shun the debt
Imposed on human kind, must first forget
Thy diligence, thy unrelaxing use
Of a long life, and, in the hour of death,
The last dear service of thy passing breath!

MAY 28. St. Germanus, b. and conf. A.D. 576.
St. Caraumus, martyr.

Obs. St. Germanus was born at Autim about the year 469. He was ordained priest by St. Agrippinus bishop of Autim. In 554 he was exalted to the episcopal chair of Paris. By his zeal the remains of idolatry were extirpated in France in the third council of Paris in 557. He had the principal share in drawing up the canons. The Saint continued his labours for the conversion of sinners till he was called to receive the reward of them on the 28th of May, 576, being eighty years old.

Lurid Iris *Iris lurida* flowers.
Stinking Iris *Iris foetidissima* flowers.
Shady Saxifrage *Saxifraga umbrosa* flowers.
Smallest Piony *Paeonia humilis* full flower.
Thrift *Statice Armeria* flowers.
Hybrid Goatsbeard *Tragopogon cupreum* flowers.
Indian Rose *Rosa Indica* flowers.

The Lurid Iris is now common in our gardens, and is one of the least ornamental of the sort.

We have already spoken of the Purple Goatsbeard. The Coppercoloured or Hybrid Goatsbeard appears to be a hybrid or else an accidental variety of it, which from time to time appears occasionally among the others in our gardens, the florets of the rays are of a more reddish or coppercoloured purple, and the inside of the flower is yellowish: it flowered in our garden in Sussex in 1824, 1825, and 1826, but is by no means common.

Lines on Spring, by Kleist.

Who thus, O Tulip! thy gaypainted breast
In all the colours of the Sun has drest?
Well could I call thee, in thy gaudy pride,
The Queen of Flowers; but blooming by thy side
Her thousand leaves that beams of love adorn,
Her throne surrounded by protecting thorn,
And smell eternal, form a juster claim,
Which gives the heavenborn Rose the lofty name,
Who having slept throughout the wintry storm,
Now through the opening buds displays her smiling form.
Between the leaves the silver Whitethorn shows
Its dewy blossoms, pure as mountain snows.
Here the blue Hyacinth's nectareous cell
To my charmed senses gives its cooling smell.
In lowly beds the purple Violets bloom,
And liberal shower around their rich perfume.
See, how the Peacock stalks yon beds beside,
Where rayed in sparkling dust and velvet pride,
Like brilliant stars, arranged in splendid row,
The proud Auriculas their lustre show:
The jealous bird now shows his swelling breast,
His manycoloured neck and lofty crest;
Then all at once his dazzling tail displays,
On whose broad circle thousand rainbows blaze.
The wanton Butterflies, with fickle wing
Flutter round every flower that decks the spring;
Then on their painted pinions eager haste,
The luscious Cherry's crimson blood to taste.

MAY 29. St. Maximinus, bishop and c. A.D. 349.

St. Cyril, martyr.

St. Conon and his son, martyrs.

SS. Sisinnius, Martyrius, and Alexander, mm.

Obs. St. Maximinus was born at Poictiers. He was admitted to holy orders in 332. This Saint was one of the most illustrious defenders of the Catholic faith in the council of Sardica in 347. He is said to have died in Poiton in 349.

Blue Bottle *Centaurea montana* fullest flowers.

Buff Bottle *Centaurea ochroleuca* begins to flower.

Great Iris *Iris Sambucina* flowers.

Chinese Rose *Rosa Sinensis* flowers.

Roses now begin to blow, that is to say the Chinese or Scentless Rose, the Yellow Austrian Rose, and some others of the earlier Roses.

Oakapples, the nidus of a species of insect infesting particularly the Oak, are now found, and wont to be gilded and worn in the hats of ultra royal Englishmen. The custom of wearing Oakapples and boughs today is going rapidly out of fashion: it used to be called Oakapple Day. This custom is in commemoration of the concealment of Charles II. in a certain Oak, after the battle of Worcester. To this tree, not far from Boscobel House, the king and his companion Colonel Careless resorted, when they thought it no longer safe to remain in the house; climbing up by the henroost ladder, and the family giving them victuals on a nuthook.

"Not far from Boscobel House," says Dr. Stukeley, in his Itinerarium Curiosum, fol. Lond. 1724, Iter. iii. p. 57, "just by a horse-track passing through the wood, stood the Royal Oak, into which the king and his companion Colonel Carlos climbed by means of the henroost ladder, when they judged it no longer safe to stay in the house; the family reaching them victuals with the nuthook. The tree is now enclosed in with a brick wall, the inside whereof is covered with lawrel, of which we may say, as Ovid did of that before the Augustine palace, 'mediamque tuebere quercum.' Close by its side grows a young thriving plant from one of its acorns. Over the door of the enclosure I took this inscription in marble:—'Felicissimam arborem quam in asylum potentissimi Regis Caroli II. Deus O. M. per quem reges regnant hic crescere voluit, tam in perpetuam rei tantae memoriam, quam specimen firmae in reges fidei, muro cinctam posteris commendant Basilius et Jana Fitzherbert.—Quercus amica Jovi.'"

MAY 30. St. Felix, pope and martyr, A.D. 274.

St. Walstan, confessor, 1016.

St. Ferdinand III. king of Castile, c. 1252.

St. Maguil, recluse in 685.

Obs. St. Felix was a Roman by birth, and succeeded St. Dyonisius in the government of the church in 269. The persecution of Aurelian breaking out, St. Felix obtained the glory of martyrdom. He governed the church five years, and passed to a glorious eternity in 274.

Lesser Spearwort *Ranunculus Flammula* full flower.
Early Corn Poppy *Papaver Argemone* full flower.
Creeping Crowfoot *Ranunculus repens* full flower.
Monkshood *Aconitum Napellus* full flower.
Great Larkspur *Delphinium Ajacis* flowers.
Barbary *Berberis vulgaris* full flower.
Grassleaved Day Lily *Hemerocallis graminea* fl.
Sword Lily *Gladiolus communis* flowers.
Corn Flag *Gladiolus segetum* flowers.
Indian Pink *Dianthus Chinensis* flowers.
Honeysuckle *Lonicera caprifolium* flowers.
Woodbine *Lonicera periclimenum* flowers.

When the Great Larkspur and the Monkshood grow together, they may be distinguished at any distance by the much brighter blue of the Larkspur.

Honeysuckles now begin to ornament the hedges in abundance, and to cover our grottoes, summer houses, porticoes, and other rustic buildings, with their well known and delightful flowers.

The common English Honeysuckle is called Woodbinde or *Woodbine:*

> So doth the Woodbine the sweet Honeysuckle
> Gently entwist.

> And tho' that were chapèlets on their hede
> Of fresh Wodebind be such as never were
> To love untrue in word, in thought, ne dede,
> But ay stedfast, ne for plesaunce ne fere,
> Tho' that they shudde their hertis all to tere,
> Wou'd never flit, but evir were stedfast
> Till that ther livis there assunder brast.
>
> *Chaucer.*

MAY 31. St. Petronilla, virgin, in 1st cent.
SS. Cantius, Cantianus, and Cantianilla, martyrs.

Obs. We have no particular account of the actions of St. Petronilla, but how eminent her sanctity was we may judge from the lustre by which it was illustrated among apostles, prophets, and martyrs. She flourished at Rome, and was buried on the way to Ardea. She is commemorated in the true Martyrology of Bede. In those which bear the name of St. Jerom, she is said to have been a daughter of St. Peter himself, and it is affirmed that the word Petronilla is a feminine diminutive of Peter.

Yellow Turkscap Lily *Lilium Pomponium flavum* fl.
Trumpet Honeysuckle *Lonicera sempervivens* fl.

The Yellow Pompoon Lily or Turkscap regularly flowers with us in Sussex every year on this day; at least it has done so for many years past. It is soon succeeded by the Orange Lily, which flowers next month.

With the close of May, the Pear, the Plum, the Cherry, and other early trees, go quite out of bloom, and late Apples alone remain in blossom.

Wallflowers are now nearly gone, and the greatest part of the early vernal Flora passes away. The meadows, however, continue gilded with Crowfoot till it is cut down in the long Grass, or succeeded by Clover toward Midsummer.

From Atherstone's Last Days of Herculaneum.

Soft tints of sweet May morn, when Day's bright god
Looks smiling from behind delicious mists;
Throwing his slant rays on the glistening Grass,
Where 'gainst the rich deep green the Cowslip hangs
His elegant bells of purest gold; the pale
Sweet perfumed Primrose lifts its face to heaven,
Like the full artless gaze of infancy;
The little raycrowned Daisy peeps beneath,
When the tall neighbour Grass, heavy with dew,
Bows down its head beneath the freshening breeze;
Where oft in long dark lines the waving trees
Throw their soft shadows on the sunny fields;
Where, in the musicbreathing hedge, the thorn
And pearly white May Blossom, full of sweets,
Hang out the virgin flag of Spring, entwined
With dripping Honeysuckles, whose sweet breath
Sinks to the heart,—recalling, with a sigh,
Dim recollected feelings of the days
Of youth and early love.

JUNE 1. St. Justin, martyr, A.D. 167.
St. Pamphilus, 309.
St. Ceprais, abbot, 430.
St. Peter of Pisa, 1435.
St. Wistan of Mercia, 849.
St. Nicomede ?

Obs. St. Justin the martyr, who died A.D. 167, is the Saint recorded today in all the Roman Calendars and Breviaries, nevertheless for some unknown reason Nicomede is registered in the English Calendars today.

St. Peter of Pisa founded the order of the Hermits of St. Jerom.

Yellow Rose *Rosa lutea* flowers.
Yellow Flag *Iris Pseudacorus* flowers.
Particoloured Iris *Iris versicolor* flowers.
Wall Poppy *Papaver dubium* flowers.
Corn Poppy *Papaver Rhaeas* flowers.
Yellow Garlick *Allium flavum* full flower.

All trees are now in leaf, and indeed most of them in full leaf; the Oak, being nearly the latest, is sometimes only in young leaf.

The Yellow Iris or Flag begins to flower by the sides of ditches and pools of water. Our ponds produce it in abundance, and it continues to flower till the end of July or later.

Everything now wears a solstitial appearance; there is no perfectly dark night, but only a long twilight, and the Midsummer flowers begin to take the place of the vernal. The flowering of the Elder is also a remarkable indication of the approaching solstice, as well as the Corn Poppies and other solstitial plants beginning to ornament the fields. The Blue Cornflower in parts of France is now in blow, and is called *Bluèe*; it comes into season before the *Cochlicoe* or Anemone goes out, and both meet together in the Parisian Bowpots.

In this month we may expect nearly the whole of that beautiful genus Iris to blow.

JUNE 2. St. Pothinus, bishop, &c. martyrs of Lyons, A.D. 177.

SS. Marcellinus and Peter, martyrs, 304.

St. Erasmus, bishop and martyr, 303.

Obs. The holy bishop Pothinus was about ninety years old when he was dragged before the tribunal of the heathens. Having refused to adore their idols, he was cruelly treated, and thrown into prison scarcely alive, where he expired after two days' confinement. Other holy martyrs had the same happiness about the year 177.

St. Erasmus is sometimes called Elm, as well as St. Peter Gonzales, and some confusion may arise from this circumstance. Corrupted or short names should always, if possible, be avoided.

Pimpernel *Anagallis arvensis* flowers.

Blue Pimpernel *Anagallis coerulea* flowers.

Love in a Mist *Nigella Damascena* flowers.

Spanish Devil in a Bush *Nigella Hispanica* flowers.

Maiden Pink *Dianthus deltoides* flowers.

Common Pink *Dianthus hortensis* flowers.

Umbelled Flamewort *Phlox divaricata.*

Rough Dandelion *Apargia hispida* flowers.

Cornflower *Centaurea cyanus* flowers.

Hedge Nettle *Stachys palustris* flowers.

When the Pimpernel is seen in the morning with its little red flowers widely extended, we may generally expect a fine day; on the contrary, when the petals are closed, rain will soon follow. This is the same plant apparently which Lord Bacon calls *Wincopipe*, and which has also been styled the *Poor Man's Weatherglass*; it is the *Anagallis arvensis* of Linnaeus, and is found in our stubble fields, and in gardens, flowering in June, and continuing all the summer. Mr. President J. E. Smith makes the Blue Pimpernel a distinct species. We have our doubts of this however.

JUNE 3. St. Clotilda, queen of France, A.D. 545.

St. Cecilius, confessor, 211.

St. Coemgen of Ireland, 1618.

St. Lifard, abbot, 6th cent.

St. Genesius, bishop and conf. 662.

Obs. St. Clotilda is also called Clotildis, and was queen of France.

St. Cecilius was a man of the world, a person of wit and abilities, but his own idol, and a great lover of pleasure and applause; hence his chief religion seems to have been to serve himself, notwithstanding this we find Cecilius at length, by the power of Divine grace, made a glorious convert, an eminent Saint, and in all probability he was the converter of the great St. Cyprian. St. Cecilius is named in the Martyrology.

Rose de Meaux *Rosa provincialis* flowers.

Fraxinella *Dictamnus albus* flowers.

Yellow Hesperis *Hesperis tristis* flowers.

The Rose de Meaux is a very small Rose, which blows with a deep pink flower in our garden about this time; there are some varieties of it.

Aquila rises acronycally in EbN.

The Cuckoo now changes his note. The Cuckoo begins early in the season with the interval of a minor third; the bird then proceeds to a major third, next to a fourth, then a fifth, after which his voice breaks out without attaining a minor sixth. For many particulars relative to this bird, see *Phil. Tr.* vol. lxxviii. pp. 219, 237.

Heywood, in his Epigram "Of Use," 1587, alludes to this remarkable circumstance of the Cuckoo's change of note:

> An Aprill, the Koocoo can sing her song by rote,
> In June, of tune she cannot sing a note:
> At first, koocoo, koocoo, sing still can she do;
> At last, kooke, kooke, kooke, six kookes to one koo.

The tall blue spikes of flowers of the Wolfsbane and Larkspurs are now common in cottage and other gardens, and are called Blue Rockets.

JUNE 4. St. Quirinus, bishop and mart. A.D. 304.
St. Optatus, bishop, 4th cent.
St. Walter, abbot, 13th cent.
St. Walter of Fontinelle, 1150.
St. Petroc, abbot, 6th cent.
St. Breaca, virgin of Ireland.
St. Burian of Ireland.
St. Nenoc, virgin, 467.

Obs. St. Quirinus was Bishop of Siseia. St. Jerom makes honourable mention of this Saint in his Chronicle upon the year 309. Prudentius calls him an eminent martyr. Fortunatus ranks him among the most illustrious martyrs of the church. He suffered on the 4th of June, 303 or 304.

Indian Pink *Dianthus Chinensis* full flower.
Yellow Rattle *Rhinanthus Crista Galli* flowers.
White Orchis *Orchis bifolia* flowers.
Spotted Orchis *Orchis maculata* flowers.
Common Sophora *Sophora australis* flowers.
Spiked Bustard Rampions *Phyteuma spicatum* flowers.

The Yellow Rattle now flowers, and accompanies the Haytime in all meadows; it goes out early in July.

The *Phyteuma spicatum* has long been suspected to be a native of Sussex, having been found, where it still grows in abundance, between Maresfield and Mayfield, in Sussex, particularly near Hadlow Down. But we think, after a patient examination of the subject, that it originated in an accidental escape of this plant from neighbouring gardens, as it was cultivated in the oldest gardens in the county nearly four hundred years ago.

On the Month of June.

Now genial suns and gentle breezes reign,
And Summer's fairest splendours deck the plain;
Exulting Flora views her newborn Rose,
And all the ground with shortlived beauty glows.

June, says Aikin, is really in this climate what the poets represent May to be, the most lovely month in the year. Summer is commenced, and warm weather thoroughly established; yet the heats rarely rise to excess, or interrupt the enjoyment of those pleasures which the scenes of nature at this time afford. The trees are in their fullest dress, and a profusion of the gayest flowers is every where scattered around, which put on all their beauty just before they are cut down by the scythe, or withered by the heat.

JUNE 5. St. Boniface, bishop and mart. A.D. 755.
St. Dorotheus of Tyre, martyr.
St. Dorotheus, abbot, 4th cent.
Other Saints of this name.
St. Illidius, bishop and confessor, 4th cent.

Obs. St. Winfred, afterwards called Boniface, was born at Crediton or Kirton in Devonshire about the year 680. From his infancy he evinced great sentiments of piety, and a strong desire of preaching the gospel to the infidels and encouraging the faithful. Having thus spent his life, he suffered martyrdom in the seventy fifth year of his age, on the 5th of June, in the year of Christ 755. With him were martyred fifty two companions.

Threeleaved Rose *Rosa Sinica* flowers.
Spiderwort *Tradescantia Virginica* flowers.
Red Rose *Rosa Gallica* flowers.
Scotch Rose *Rosa striata* flowers.
Cabbage Rose *Rosa centifolia* flowers.
Guelder Rose *Viburnum Opulus* fullest flower.

The first appearance of Roses in the garden is a delightful indication of the approach of the Summer solstice. The wild Roses soon follow, and continue till the beginning of July.

This day is marked in the Ephemeris of Nature by the word Tonsura, indicating the approach of Sheepshearing Time. The season for Sheepshearing commences as soon as the warm weather is so far settled that the Sheep may without danger be deprived of great part of their clothing. The following tokens are laid down by Dyer in his Fleece to mark out the proper time:

If verdant Elder spreads
Her silver Flowers, if humble Daisies yield
To yellow Crowfoot and luxuriant Grass,
Gay Shearing Time approaches.

Of the Guelder Rose or Snowball Tree, now in the fullest flower. Cowper says:

——————tall,
And throwing up into the darkest gloom
Of neighbouring Cypress, or more sable Yew,
Her silver globes, light as the foamy surf
That the wind severs from the broken wave.

JUNE 6. St. Norbert, bishop and conf. A.D. 1134.
St. Philip the Deacon, 58.
St. Gudwall, bishop and conf. 6th cent.
St. Claude, abp. 696.

Obs. St. Norbert was born at Santen in the duchy of Cleves in 1080. In 1132 he was chosen Bishop of Magdaburg; when the Saint was the only person not pleased with the nomination. After fulfilling the duties of his bishopric with the utmost zeal and piety, St. Norbert fell ill, and, after four months' tedious sickness, died the death of the just on the 6th of June, in the fifty third year of his age, of our redemption 1134. He was canonized by Gregory XIII. in 1582.

St. Norbert's Pink *Dianthus deltoides* full flower.
Dog Rose *Rosa canina* flowers.
Downy Rose *Rosa tomentosa* flowers.
White Rose *Rosa alba* flowers.
Musk Rose *Rosa moschata* flowers.
Moss Rose *Rosa muscosa* flowers.
Variegated Iris *Iris variegata* full flower.
Particoloured Iris *Iris versicolor* full flower.

With St. Barnaby Tide nearly all the Roses, wild as well as cultivated, begin to flower, and continue till the end of the solstitial season, and some of these last through part of the aestival till St. Magdalen, between which time and Lammas Tide the whole of this beautiful tribe are decayed, and give place to the late aestival plants. As Primroses and Violets decorate the banks in spring, so Roses adorn the hedges at Midsummer, and during June and the early part of July constitute one of their principal ornaments. In our gardens, too, the Roses begin now to blow, and florists have greatly encreased their number by the cultivation of varieties. The large pink Cabbage Rose, perhaps the commonest of all, is already in blow, as is the Red Rose, the Scotch Rose, the White Rose, and in very early years the Moss Rose. The Musk Rose also begins to appear, but, the average days of their flowering being somewhat later, they will be found in their proper places.

The Rose has always been a favourite flower, though its companion the Pink is called Dianthus or Flos Jovis, as if by excellence. A spurious legend of St. Cecilia relates that she received a miraculous crown of Roses. We shall say more of the Rose by and bye, and shall conclude today with the following beautiful verses of Tasso:

Deh mira, egli cantò spuntar la Rosa
Dal verde suo modesta e verginella,
Che mezzo aperta ancora e mezzo ascosa,
Quanto si mostra men, tanto è più bella.
Ecco poi nudo il sen già baldanzosa
Dispiega: ecco poi langue, e non par quella
Quella non par, che desiata avanti
Fu da mille donzelle e mille amanti.
Così trapassa al trapassar d'un giorno
Della vita mortale il fiore, e 'l verde.

Gerusal. Liberata.

JUNE 7. St. Paul, b. of Constantinople, A.D. 350.
St. Robert, abbot, 1159.
St. Colman, b. of Dromore in Ireland, 610.
SS. Godeschale, &c. martyrs.
St. Meriadec, bishop, 1302.

Obs. St. Paul was a native of Thessalonica, but deacon of the church of Constantinople in 340, when the Bishop of Alexandria, lying on his death bed, recommended him for his successor. He was elected, but unjustly deposed by an assembly of Arian prelates in 340. His martyrdom took place at Accusus, a small town on the confines of Capadocia and Armenia. After being left six days without food, he was strangled about the year 350.

Pinks *Disanthus hortensis* full flower.
Red Centaury *Chironia centaurium* flowers.
Black Horehound *Ballota nigra* flowers.
Our Lady's Seal *Tamus communis* full flower.
Common Bryony *Bryonia dioica* full flower.
Hop *Humulus Lupulus* flowers.
Spurious Fleur de Lis *Iris spuria* flowers.
Elderscented Iris *Iris sambucina* flowers.
Siberian Iris *Iris Siberica* flowers.
Brown Iris *Iris squalens* flowers.

Our Ladies Seal, also called Black Bryony, is in flower till August, when it bears large berries. This plant is mentioned by Lord Bacon in his *Sylva Sylvarum*. It was formerly a medicinal herb, and known in the shops by the name of *Sigillum Beatae Verginis*.

Nearly all of that beautiful tribe the Irides flower in the solstitial season, and begin now to come forth daily. Fifty one species are already known to our gardeners. A rich moist soil suits the greater part of them.

Pluche, in *La Spectacle de la Nature*, gives the following conjectural origin of the Fleur de Lis:—"The upper part of one leaf of the Lily, when fully expanded, and the two contiguous leaves beheld in profile, have," he observes, "a faint likeness to the top of the Flower de Luce; so that the original Flower de Luce, which often appears on the crowns and sceptres in the monuments of the first and second race of kings, was most probably a composition of these three leaves. Lewis the Seventh, engaged in the second crusade, distinguished himself, as was customary in those times, by a particular blazon, and took this figure for his coat of arms; and, as the common people generally contracted the name of Lewis into Luce, it is natural," says the Abbe, "to imagine that this flower was by corruption distinguished in process of time by the name of Flower de Luce." But some antiquaries are of opinion that the original arms of the Franks were three toads; which, becoming odious, were gradually changed, so as to have no positive resemblance of any natural object, and named Fleur de Lys.

JUNE 8. St. Medard, bishop in the 6th age.
St. Gildard, bishop in 511.
St. Maximinus, bishop 1st cent.
St. William, archbishop of York, 1154.
St. Clou, bishop and confessor, 696.
St. Syra, virgin of Ireland, 7th cent.

Obs. St. Medard was born at Salency in Picardy about the year 457. He took holy orders at thirty three years old, and was consecrated bishop by Remigus, who had baptized the King Clovis in 496. Having acquitted himself of the duties of his pastoral charge with the utmost zeal and piety, St. Medard after a short illness rested from his labours, in a very advanced age, in the sixth century, according to Le Cointe in 545, according to Pagi in 561.

The Missal used in England has the Collect today for St. William of York.

Moneywort *Lysimachia nummularia* flowers.
Monkeyflower *Mimulus luteus* flowers.
Striated Marica *Marica striata* flowers.
Sweet Williams *Dianthus barbatus* fl. rarō.
Sword Lily *Gladiolus communis* full flower.
Great Sword Lily *Gladiolus Byzantinus* full flower.
Portugal Iris *Iris Lusitanica* defl.

It seems that the common name of Sweet Williams, or rather Sweet St. Williams, originated in the circumstance of the plants flowering first on the Festival of St. William of York. It is in full flower on the day of another St. William, June 25. This plant should be raised often from seed, in order to produce new varieties. The different varieties of this plant have obtained very different names. The whiter sort are called Painted Lady; the more crimson, Sops in Wine. The names of this plant in many languages are confounded with those which more properly belong to the Pink. It is only a few rare flowers which now appear on this plant, the general flowering being from about the 18th of this month to Lammas Tide.

We have already enumerated many Irides now in flower; the Portugal species noticed today is a very handsome plant.

Shakspeare appears to consider the Iris as a Lily only by courtesy:

——Lilies of all kinds,
The Flower de Luce being one.

G. Fletcher gives a pretty picture of this flower:

The Flowers de Luce, and the round sparks of dew
That hung upon their azure leaves, did shew
Like twinkling stars, that sparkle in the evening blue.

Drayton expressly distinguishes the Flower de Luce from the Lily:

The Lily, and the Fleur de Lis,
For colour much contenting;
For that I them do only prize,
They are but poor in scenting.

JUNE 9. SS. PRIMUS and FELICIANUS, martyrs, A.D. 386.

St. Columba, abbot in Ireland, 597.

St. Pelagia, virgin and martyr in 311.

St. Vincent, martyr, 3d cent.

St. Prichard, bp. of Andria, 5th cent.

Obs. SS. Primus and Felicianus were brothers. Every torment as well as artifice was made use of to oblige them to sacrifice to the false gods, but, being strengthened, says Butler, by the grace of God, they constantly professed the faith of Jesus Christ, and were beheaded on the 9th of June. Their relicks were removed to Rome by Pope Theodorus about the year 645.

The Connaissance des Temps records St. Vincent as the principal Saint today.

Barbery *Berberis vulgaris* fullest flower.
Common Rose *Rosa centifolia* full flower.
Spiked Speedwell *Veronica spicata* full flower.
Corn Flag *Gladiolus imbricatus* flowers.
Gladwyn *Iris Xyris* flowers.
Virginian Flag *Iris Virginica* flowers.
Bastard Flag *Marica striata* flowers.

The Piony now begins to fade and to scatter its crimson petals on the ground. The Globeflower is quite out, and the generality of Monkey Poppies declining or faded.

The Peony, or more properly Piony, derives its name from Paeon, an eminent physician of antiquity: it is also a name given both to Apollo and to Esculapius. The French call it La Pivoine, Pione; in the village dialect, Herbe de Mallet, Flor de Mallet. Italian, Rosa de' Monti.

The immense crimson flower of the double red Peony is scarcely more magnificent than its luxuriant foliage. They may be increased by parting the roots, observing to preserve a bud on the crown of each offset, and not to divide them very small: they should be planted three inches deep. It is a hardy plant, and will grow in any soil or situation. They should be kept moderately moist.

There is a variety of the *Paeonia albiflora* which is now in full flower.

The voice of the Cuckoo is by this time manifestly much changed, and is less frequently heard than during the last month.

JUNE 10. St. Margaret, queen of Scotland, A.D. 1093.

SS. Getulius, &c. martyrs, 2d cent.

St. Landry, bishop and confessor, 650.

B. Henry of Treviso, 1315.

Obs. St. Margaret was little niece to St. Edward the Confessor and granddaughter to Edward Ironside. She was married to Malcolm and crowned Queen of Scotland in 1070, being twenty four years of age. Her reign was marked with the greatest charity and benevolence to all her subjects, and after a life of resignation and piety, she was loosed from the bonds of her mortal body on the 16th of November, 1093, in the forty seventh year of her age. She was canonized by Pope Innocent IV. in 1251.

Yellow Flag *Iris Pseudacorus* full flower.
Rogation Flower *Polygala vulgaris* full flowers.
Rough Dandelion *Apargia hispida* full flower.
Downy Dandelion *Thrincia hirta* flowers.
Bellied Iris *Iris ventricosa* flowers.
Shortleaved Xyris *Xyris brevifolia* flowers.
Snakeshead *Iris tuberosa* defl.

The Polygala is called Rogation Flower from its being often used in the nosegays carried in the village processions on Rogation Days, which are the Monday, Tuesday, and Wednesday before Holy Thursday, called Ascension Day, that is, in the week immediately preceding Whitsun Day.

In many light and chalky soils where Saintfoin is grown the fields begin now to look red with it. Corn Poppies begin now to be very numerous, whole fields in suitable soils are sometimes quite red with it, so that the lines in the old Floral song,

> And Poppies a sanguine mantle spread
> For the blood of the Dragon St. Margaret shed,

seem to relate to the Saint of that name recorded today, whereas the celebrated picture of St. Margaret and the Dragon by Raphael alludes unquestionably to St. Margaret v. m. recorded on the 20th of July.

The Yellow Iris is now in full blow, and is a beautiful plant formerly in much esteem. The poets seem not to have been acquainted with the Persian Iris or Fleur de Lis de Ste. Genevieve *Iris Persica*, which has so fine a perfume.

Spenser, who properly distinguishes the Flower de Luce from a Lily, though acknowledging the connexion between them, has the following lines:

> The Lily, lady of the flowering field,
> The Flower de Luce, her lovely paramour,
> Bid thee to them thy fruitless labours yield,
> And soon leave off this toilsome weary stour.
> Lo! lo! how brave she decks her bounteous bower
> With silken curtains and gold coverlets,
> Therein to shroud her sumptuous balamour;
> Yet neither spins, nor card, ne cares, nor frets,
> But to her mother Nature all her cares she lets.

Madame Smith gives a lively picture of the Yellow Water Iris:

> Amid its waving swords, in flaming gold
> The Iris towers, and her high place doth hold.

JUNE 11. St. Barnabas, apostle, 1st cent.
St. Tochumra, virgin in Ireland.
St. Tochumra, another Saint of this name.

Obs. St. Barnabas, though not of the number of the twelve chosen by Christ, is nevertheless styled an apostle by the primitive fathers and by St. Luke himself. After a life spent in preaching the gospel, St. Barnabas suffered many torments, and was stoned to death. The remains of St. Barnabas were found near the city of Salamis, with a copy of the gospel of St. Matthew in Hebrew laid on him.—*Butler.*

St. Barnaby's Day was antiently a great feast among the English people. The almost nightless day of the solstitial season, already begun, was and is still sung in the following old popular distich:

Barnaby bright, Barnaby bright,
The longest day and the shortest night.

This was literally the longest day according to the old style a century and more ago, and now there is very little difference in its length, being so near to the summer solstice. This day is *Solstitialis* in the Ephemeris of Nature. Great bonfires used to be lighted this evening, as well as on that of St. John the Baptist. Garlands of Roses, of Lavander, of Rosemary, and of Woodroof, used also to be worn and used to decorate the churches on St. Barnabas' Day, as we find by many old entries and church books, and they were often paid for by the parish.

Midsummer Daisy *Chrysanthemum Leucanthemum* fl.
Woodroof *Asperula odorata* flowers.

We find particular mention made of Woodroof as worn on this and on some other festivals. We find entries of money paid for it on St. Barnabas as early as the reign of Edward IV.

On Woodroof, Gerard has the following note:—"Woodroofe *Asperula* hath many square stalkes full of joynts, and at every knot or joynt seven or eight long narrow leaves, set round about like a star or the rowell of a spurre. The flowres grow at the top of the stems, of a white colour and of a very sweet smell, as is the rest of the herbe, which, being made up into garlands or bundles, and hanging up in houses in the heat of summer, doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein."—"Woodrooffe is named of divers in Latine *Asperula odorata*, and of most men *Aspergula odorata*; of others, *Cordialis* and *Stellaria*; in English, Woodrooffe, Woodrowe, and Woodrowell. It is reported to be put into wine to make a man merry, and to be good for the heart and liver."—*Gerard's Herball*, p. 1124.

JUNE 12. St. John of Sahagun, hermit, A.D. 1479.
SS. Basilides, Quirinus, Nabor, and Nazarius, mm.
St. Eskil, bishop and martyr.
St. Onuphrius, hermit.
St. Ternan, bishop and confessor.

Obs. St. John was a native of Sahagun in Spain. He took the religious habit of the hermits of St. Austin in Salamanca in 1463: he made his solemn vows on the 28th of August in 1464. In 1471 the Saint was chosen prior of his convent. St. John, being visited with his last sickness, foretold his death, and happily slept in the Lord, on the 11th of June, 1479.

That St. John recorded today should have foretold his death is not recorded as any thing very extraordinary, and we may mention that in modern times we have had numberless instances of persons who have foretold the day and even the hour of their death for months beforehand. Such facts are on record, and need no comment. But for numerous similar facts we can vouch.

White Dog Rose *Rosa arvensis* full flower.
Forster's Thistle *Cnicus heterophyllus* β flowers.
Common Pyracanth *Mespilus Pyracanthus* flowers.
Peachleaved Bellflower *Campanula persicifolia* fl.

Of the Peachleaved Bellflower our gardens contain three or four varieties, one of which is white, the rest deep blue; the bells are more expanded than in the generality of Campanulas. This is a very elegant species, and will grow in almost any soil.

The garden affords us a rich supply of vegetables usually at this time; among numerous others, the produce of the kitchen garden, in this month, we may observe

> The martial Pea,
> In column square arranged, line after line
> Successive; the gay Bean, her hindmost ranks
> Stript of their blossoms; the thick scattered bed
> Of soporific Lettuce; the green hill
> Covered with Cucumbers.

Peas which are first cropt in May continue all summer, but are at no time more numerous than now. They are among the most wholesome of all our garden vegetables.

JUNE 13. St. Antony of Padua, conf. A.D. 1231.
St. Damkanade, virgin in Ireland.

Obs. St. Antony was born at Lisbon in 1195; he received his surname from Padua, which city is possessed of the treasure of his relicks. He was received in the little Franciscan convent in 1221. After a laborious and penitential life, he retired to a solitary place called Campietro, but, finding himself ill, he desired to be brought back to Padua. He stopped in the suburbs, where having received the rites of the church, he gave up his happy soul to him who had created it on the 13th of June, 1231, being only thirty six years old.

We have somewhere seen a picture of St. Anthony of Padua preaching to the beasts and birds of the field. It is still the custom at Rome to have the blessing pronounced on animals.

Garden Ranunculus *Ranunculus Asiaticus* flowers.
Mountain Ash *Sorbus aucuparia* flowers.
Larkspur *Delphinium consolida* flowers.
Portugal Squil *Scilla Peruviana* flowers.
Trumpet Flower *Bignonia capreolata* flowers.
Corn Poppy *Papaver Rhaeus* full flower.

The Latin name was given to the Larkspur from an idea that the buds had some resemblance to a Dolphin. The French call it Pied d'Alouette, l'Eperon de Chevalier, la Consoude Royale, l'Herbe Sainte Othilie. The Italians, Speronella, Sperone di Cavaliere, Consolida Reale, Fior Regio. English, Larkspur, Larksclaws, Larksheel, Larkstoe, on account of the spurshaped nectary at the back of the flower.

The wild Larkspur grows naturally in many parts of Europe; it varies in colour. From the flowers, when blue, a good ink has been made, with the addition of a little alum.

All the Larkspurs are hardy, and may be easily raised from seed; but, as the perennial kinds do not flower the first year, it is better to procure young plants of them from the nursery. The annual kinds, by sowing in succession in September, October, March, and April, may be had in blossom from the beginning of June to the end of September: one seed in a pot of at least eight inches. They do not well bear transplanting.

Linnaeus and some others thought that the Larkspur is the Hyacinth of the poets, but this opinion is considered as unfounded.

JUNE 14. St. Basil the Great, b. and c. A.D. 379.

SS. Rufinus and Valerius, martyrs, 3d age.

St. Methodius, patriarch of Constantinople, 846.

St. Docmael, confessor, 6th cent.

St. Nennus of Ireland, abbot, 654.

St. Psalmodius of Ireland, hermit, 630.

Obs. St. Basil the Great was born in the year 329 at Caesarea, the metropolis of Capadocia. In 370 he was made bishop of that city, and for eight years fulfilled that see with the most exemplary zeal and piety. In 378 St. Basil fell sick; the whole city was in the utmost grief, but his time was come, and after recommending his soul to God he departed this life on the 1st of January, 379, being fifty one years old.

Sweet Basil *Oscimum Basilicum* flowers.

Smallbulbed Iris *Iris Xiphium* flowers.

Greatbulbed Iris *Iris Xiphioides* flowers.

Lurid Iris *Iris lurida* in full flower.

Nightsmelling Rocket *Hesperis tristis* flowers.

The Iris Xiphioides has a very neatlooking reddish or duncoloured root; it flowers with a deep blue flower, and makes a handsome appearance. A rich and rather moist soil suits it.

Hesperis is from the Greek, and signifies evening; the flowers are so called because they smell sweetest at that time. The other names are Rocket, Dame's Violets, Damask Violets, Queen's Gillowflowers, Rogue's Gilliflowers, Winter Gilliflowers, and Close Sciences. In French, la Julienne, la Juliana, la Cassolette, la Giroflée Musquée, la Giroflée des Dames, la Violette des Dames, la Juliane de Nuit. In Italian, Esperide, Giuliana, Viola Matronale, Bella Giulia.

The species called the Nightsmelling Rocket is much cultivated for the evening fragrance of the flowers, which induces the ladies in Germany to keep it in pots in their apartments, whence it obtained the name of Dame's Violets. See June 19.

Fields of Saintfoin have now a fine purple effect when viewed at a distance; this crop succeeds but on light and chalky soils.

JUNE 15. SS. Vitus, Crescentia, and Modestus, martyrs, 4th century.

St. Laudelin, abbot.

B. Bernard, confessor.

St. Vauge of Ireland, hermit.

St. Gregory, bishop and confessor.

Obs. SS. Vitus, Crescentia, and Modestus, are mentioned with distinction in the antient Martyrologies: they met with the crown of martyrdom at Lucania in Italy, under the persecution of Dioclesian. From St. Vitus is derived the *Chorea S. Viti* or St. Vitus' Dance in medicine, said to have once prevailed extensively, and to have been cured by prayer to this Saint. But we can find no good authority for this, nor any derivation of the name, to be relied on as being accurate.

Sensitive Plant *Mimosa sensitiva* flowers.

Viper's Buglos *Echium vulgare* flowers.

Red Rose *Rosa Gallica* full flower.

Common Rose *Rosa centifolia* full flower.

Water Dropwort *Oenanthe crocata* flowers.

Garden Poppy *Papaver somniferum* flowers.

Officinal Poppy *Papaver somniferum album* flowers.

A bed of fullblown Poppies, whose large flowers are surcharged with rain, reminds us of the following similies:

Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit.
Purpureus veluti cùm flos succisus aratro
Languescit moriens; lassove Papavera collo
Demisêre caput, pluviâ cùm fortè gravantur.

Virgil, Book IX.

Or as Ariosto has it:

Come Purpurea fior languendo more,
Che l' vomere al passar tagliato lassa,
O come carco di superchio umore
Il Papaver nell' orto il capo abbassa;
Così, quì della faccia ogni colore
Cadendo, Dardinel di vita passa;
Passa di vita, e fa passar con lui
L'ardire, e la virtù di tutti i sui.

Ariosto, Canto 18, Stanza 153.

Virgil copied from Homer a similar idea:

As fullblown Poppies, overcharged with rain,
Decline the head, and drooping kiss the plain;
So sinks the youth,—his beauteous head, depress'd
Beneath his helmet, drops upon his breast.

Pope's Homer, Book VIII.

Early Madock Cherries are now ripe on south walls.

JUNE 16. SS. Julitta and Quiricus, mm. A.D.304.
St. John Francis Regis, confessor.
SS. Ferreolus and Ferrutius, martyrs.
St. Aurelian, bishop and confessor.

Obs. St. Julitta and her son Quiricus, who was an infant of only three years old, suffered martyrdom about the year 305 at Silencia, Alexander being then governor. Two maids, having privately buried the remains of the two martyrs, are also named in the Roman Martyrology on the 16th of June.

Moss Province Rose *Rosa muscosa* full flower.
Lesser Garden Bindweed *Convolvulus tricolor* fl.
Venus' Lookingglass *Campanula Speculum* flowers.
Canterbury Bells *Campanula Medium* flowers.

The Canterbury Bells are well known purplish blue or pale flowers in our gardens; they were formerly called *Our Lady's Gloves*, Coventry Bells, and in French, la Cloche, la Clochette, les Gands de Notre Dame. This plant is a native of Europe and Japan. At Paris these plants are called Mariettes.

Venus' Lookingglass is an annual, and may be made to flower from now to the end of summer. Millar mentions seventy eight kinds of Campanula, of which it will be sufficient to specify only some of the most desirable. Venus' Lookingglass has a brilliant purple flower, but sometimes white. This plant takes its name from the glossiness of the seeds. It is also called Corn Gilliflower and Corn Pink; in French, Miroir de Venus, but at Paris, la Doucette; in Italian, Specchio di Venere. It is a native of the south of Europe. Plants sown in the autumn will flower in May, a month earlier than those sown in the spring. The seeds may be sown about an inch asunder; the earth should be kept moist, and the plant should remain in the open air.

The *Campanula Pyramidalis* hereafter to be noticed is a species of Campanula which is trained to conceal fireplaces in the summer, and has a very pretty effect when so used. It is the *Pyramidale des Jardins* of the French. The roots send out three or four strong upright stalks, which grow nearly four feet high, and are garnished with smooth oblong leaves, and an abundance of large blue flowers.

The names Campanula and Cloches are evidently suggested by the bellshaped flowers of this plant, which both in their form and manner of distribution remind one of the rows of bells forming the carillons of some of the Scottish and Flemish steeples.

JUNE 17. SS. NICANDER and MARCIAN, martyrs, about 303.
St. Botulph, abbot, 655.
St. Avitus, abbot, 530.
St. Molingus, bishop in Ireland, 697.
St. Prior, hermit, 4th cent.

Obs. SS. Nicander and Marcian, as appears from the circumstances of their acts, suffered under Dioclesian after every effort was tried in vain to make them sacrifice to the idols; the executioner having bound their eyes, struck off their heads on the 17th of June.

Nasturtiums *Tropoeolum majus* fl. raro.
Monkey Flower *Mimulus luteus* full flower.
Field Mallow *Malva Sylvestris* fl. raro.
Field Bindweed *Convolvulus arvensis* flowers.
White Orchis *Orchis bifolia* full flower.

Nasturtiums or the Great Indian Cress begin now to strew its brilliant orange flowers among its bright green leaves: it continues all midsummer and till near Lammas Tide to blow plentifully and scantily all the rest of the summer. Some plants spring up and show flowers at Michaelmas.

Field Mallow as well as Field Bindweed begin to show their purple flowers by the highways, hedges, and in the fields, and so continue to the end of the aestival season.

The White Orchis is found in the long grass under the shade of trees in damp places.

The word Mallow, in Latin Malva or Malicae, is said to come from a Hebrew Word. The French call it Mauve.

A species of Mallow was used among the Romans as an esculent vegetable. Horace mentions it as one of his ordinary dishes. A tree of the Mallow kind furnishes food to the Egyptians and the Chinese. A kind of paste, called by the French name of *Páte de Mauve*, was prepared from the root, which is thought to be efficacious in allaying the irritation produced by violent coughing.

The Mallow was formerly planted, with some other flowers, the Asphodel in particular, around the graves of departed friends. It was probably this circumstance which led to the reflections, in the epitaph on Bion, by Moschus, of which the following is a parody:—

> Raise, raise the dirge, Muses of Sicily.
> Alas! when Mallows in the garden die,
> Green parsley, or the crisp luxuriant dill,
> They live again, and flower another year;
> But we, how great soe'er, or strong, or wise,
> When once we die, sleep in the senseless earth
> A long, an endless, unawakeable sleep.—*Foliage.*

Green Maybug *Scaribaeus solstitialis* appears.

JUNE 18. SS. Marcus and Marcellianus, martyrs, in 286.
St. Marina, virgin, 8th cent.
St. Amand, bishop, of Bordeaux.
St. Elizabeth, virgin and abbess, in 1165.

Obs. Marcus and Marcellianus were twin brothers of an illustrious family in Rome: remaining firm in their religion, they were condemned by Fabian to be bound to two pillars, with their feet nailed to the same; in this posture they were stabbed with lances. All the ancient Martyrologies mark their festival on the 18th of June. St. Elizabeth was abbess of Leonange in Germany. She is reported by Butler to have been favoured with many heavenly visions.

Horned Poppy *Chelidonium glaucum* flowers.
Sweet Williams *Dianthus barbatus* flowers.
Candytuft *Iberis umbellata* flowers.
Frogbit Hydrochaeris *Morsus Ranae* in ponds fl.
Spiked Rampions *Phyteuma spicatum* full flower.
Flos Jovis *Agrostemma Flos Jovis* flowers.
Purple Bachelor's Buttons *Agrostemma Coronaria* fl.

On an average this is the day on which the Sweet Williams begin to blow, and continues during the rest of the summer to contrast its varying purple crimson and white flowers with the bright scarlet flowers of the Scarlet Lychnis in the solstitial border. Spenser continually compares this flower with Pinks by the name of Sops In Wine. Drayton also uses this name for them:—

> Sweet Williams, Campions, Sops In Wine,
> One by another neatly.

The word Dianthus signifies Jove's Flower; but in English the name is generally confined to the Pink, commonly so called; which gave occasion to Cowley to make a remark upon the distinction:—

> Sweet Williams small has form and aspect bright,
> Like that sweet flower that yields great Jove delight;
> Had he majestic bulk, he'd now be styled
> Jove's Flower; and, if my skill is not beguiled,
> He was Jove's Flower when Jove was but a child.
> Take him with many flowers in one conferr'd,
> He's worthy Jove, e'en now he has a beard.
> *Cowley on Plants, Book IV.*

The Bearded Pink, or Sweet William, is called in French Oeillet de Poete; Italian, garafano, gherosano, garofolo; and is a native of Germany. Gerarde mentions it as being in his time highly esteemed "to deck up gardens, the bosoms of the beautiful, garlands, and crowns for pleasure." The narrowleaved kinds are called Sweet Johns; the broadleaved unspotted kinds are by some named Tolmeiners and London Tufts; and the small speckled kind London Pride.

JUNE 19. St. Juliana Falconieri, v. A.D. 1340.

SS. Gervasius and Protasius, martyrs.

St. Boniface, apostle of Russia, 1009.

St. Die, bishop, 680.

St. Ambrose calls the two saints Gervasius and Protasius the Protomartyrs of Milan; they seem to have suffered in the first persecution under Nero, or at least under Domitian. They are said to have been the sons of SS. Vitalis and Valeria, twin brothers, and both beheaded for the faith.

Minerva in Avertino.—Julian Cal.

La Julienne de Nuit *Hesperis tritris* fl.

Large Wolfsbane *Aconitum Anthora* fl.

Yellow Wolfsbane *Aconitum Lycoctonum* fl.

Foxglove *Digitalis Purpurea* fl.

Many of the vernal flowers are gone, and most of them going out of flower. The Irides are still in perfection. Roses and Pinks also plentiful, the former often declining, but Carnations are beginning to flower, though they are not plentiful till towards St. Swithin's Tide. Buttercups and other Crowfoots begin to be lost in the long grass, to fade and to be hewn down in the meadow. Hay often began to be cut about London at this time.

Water Lilies are still in perfection, and are a great ornament to ponds. We often see them in the water which surrounds old castles and monasteries. Moore says

> Those Virgin Lilies, all the night
> Bathing their beauties in the lake,
> That they may rise more fresh and bright
> When their beloved Sun's awake.
>
> *Lalla Rookh.*

> And now the sharp keel of his little boat
> Comes up with a ripple, and with easy float,
> And glides into a bed of Water Lilies:
> Broadleaved are they, and their white canopies
> Are upward turn'd to catch the heaven's dew.
> Near to a little island's point they grew,
> Where Calidore might have the goodliest view
> Of this sweet spot of earth.
>
> *Keats.*

The Japanese set a high value upon the Water Lily, because of its purity not being sullied by contact with the muddy pool.

JUNE 20. St. Silverius, pope and martyr, A. D. 538.
St. Gobain of Ireland, martyr, 656.
St. Idaberga, virgin.
St. Bain, bishop of Teronanne, 711.

Obs. Silverius was the son of Pope Hormisdas, who had been engaged in wedlock before he entered the ministry. After a vacancy of forty-seven days, Silverius was chosen pope, and ordained on the 8th of June in 536. For refusing to acknowledge an heretical bishop, Thodore the empress caused him to be deposed and banished to the Island of Palmaria, where he died in a short time of hard usage, on the 20th of June, 538.—In Flanders *Ste. Florence?*

Doubtful Poppy *Papaver dubium* fullest fl.
Purple Loosestrife *Lythrum salicaria* fl.
Scarlet Lychnis *Lychnis Chalcedonica* fl.
Jerusalem Sage *Phlomis lunarifolia* full fl.
Marvel of Peru *Mirabilis Jalapa* fl.

The Scarlet Lychnis has also many names, as indeed have most of the species. It is called Scarlet Lightning, Flower of Constantinople, Flower of Bristow, Campion of Constantinople, and Nonesuch. The French call it Croix de Jerusalem, Croix de Maltha, Fleur de Constantinople; the Italians, Croce di Cavalieri; the Spaniards, Cruces de Jerusalem; and the Portuguese, Cruz de Malta.

The Wild Lychnis, also called Wild Campion, of which Lychnis Dioica, the doubleflowered varieties, both red and white, are known in gardens by the name of Bachelor's Buttons, are very ornamental, continue long in flower, and blow at the same time with the Meadow Lychnis.

The Scarlet Lychnis is increased by cuttings, by seeds, and by parting the roots, and the double sort by cuttings, which, however, are very uncertain, and frequently fail.

The Marvel of Peru, though first brought to us from that place, is also a native of Africa, China, the East and West Indies. The colours vary from white to red, purple, yellow, red and yellow, purple and yellow, purple and white; sometimes all these colours are seen in the same plant, which, being very full of blossom has a handsome appearance. It flowers now and through July, August, September, and, in mild seasons, till Lutes Tide. In warm weather the flowers do not open till the evening; but when the weather is cool, or the sun obscured, they will open in the daytime; its hours of rest being exactly the reverse of most plants.

The Forked Marvel of Peru is a native of Mexico; it is very similar to the former species, but the flowers are smaller, and do not vary in their colour, which is a reddish purple. It is common in the islands of the West Indies, where it is called *Four o'Clock Flower*, from the flowers opening at that time of the day.

A pious virgin's Posy of Prayers should be as a Marvel of Peru Plant, made up of different colours, and wearing different complexions, according to the several wants of every hour in the day and every season of the year.—*Florilegium.*

JUNE 21. St. Aloysius, confessor, A.D. 1591.
St. Ralph, bishop and confessor, 866.
St. Meen, abbot, 617.
St. Aaron, abbot, 6th cent.
St. Eusebius, bishop and martyr, 379.
St. Leufredus, abbot, 738.

Obs. St. Aloysius, otherwise called Louis Gonzaga, was born on the 9th of March, 1568. He was brought up with the most tender care and piety. In 1581 he went with his father to Spain, and returned to Italy two years after, determined to enter into the Society of Jesus. He was some time before his father gave his consent, but at last having obtained it, he entered his noviciate at St. Andrews at Rome, on the 25th of November, not being completely eighteen years old. Having caught an epidemical distemper which swept off multitudes at Rome, St. Alvysius expired, repeating the holy name of Jesus, between the 20th and 21st day of June in 1591, being twenty three years, three months, and eleven days old.

Viper Buglos *Echium vulgare* full fl.
Jasmin *Jasminum officinale* fl.
Swiss Bellflower *Campanula azurea* fl.
Clustered Bellflower *Campanula glomerata* fl.
Darkflowered Bellflower *Campanula pulla* fl.
Rampions *Phyteuma orbiculare* fl.

The Great Viper Buglos, *Echium vulgare*, which flowers about this time, when growing among the long grass, is sometimes found from four to five feet high. The general aspect of the meadows at this time is delightful; in some the grass is cut, and the enlivening period of haymaking is begun; in others the grass still stands, adorned by the later of the Yellow Crowfoots. Some fields are purple with Saint Foin, and all are rich in various grasses. The wheat advances tall, the corn looks green and lively. The sportsman is anxious to save all the Partridge nests, which are exposed by the cutting them out in the grass, and the young birds are often brought up in the farm yard.

This is the Summer solstice, and it used to be celebrated as a rustic festival. The weather is now warm, and the long twilight instead of night is a very agreeable circumstance of this season.

On the Jasmine, from Lalla Rookh.

'Twas midnight—through the lattice, wreathed
With Woodbine, many a perfume breathed
From plants that wake when others sleep,
From timid Jasmine buds that keep
Their odour to themselves all day,
But when the sunlight dies away
Let the delicious secret out
To every breeze that roams about.

JUNE 22. St. Paulinus of Nola, bishop, A.D. 431.
St. Alban, protomartyr, of Britain, in 303.

Obs. St Paulinus was born at Bourdeaux in 358. He was distinguished for his profound learning and eminent piety. In the year 394 he received holy orders at Barcelona, and hastened to Nola, the place of his retirement. About the end of the year 409, he was chosen to fill the episcopal chair. In 410, Nola being besieged, he was taken prisoner. In the year 431, at the moment St. Paulinus gave up his soul to God, all who were in his chamber felt a sudden trembling, as by some shock of an earthquake. He was buried in the church he had built in honour of St. Felix. He testified to the genuine doctrine of the Real Presence in the following lines :—

In cruce fixa caro, est qua pascor, de cruce sanguis
Ille fluit vitam quo bibo, corda lavo.

St. Alban was the first Christian martyr in Britain, A.D. 303.

Canterbury Bells *Campanula Medium* full flower.
Orange Lily *Lilium bulbiferum* full flower.
White Lily *Lilium candidum* fl. raro.
Lovage *Ligusticum levisticum* fl.

Canterbury Bells, called by various other names already recited, are also styled *Bells of St. Paulinus*, because he is the reputed inventor of bells, of peals of which the flowers of the Campanulas remind us. Bells soon after the time of St. Paulinus certainly became to be used in churches and abbeys, and clocks, and consequently clock bells, came into general use in the monasteries of Europe in the eleventh century. See some curious particulars in *Perennial Calendar*, p. 603. Some antient lines on Bells run thus :—

En ego Campana, nunquam denuntio vana,
Laudo Deum verum, plebem voco, congrego clerum,
Defunctos plango, vivos vico, fulmina frango,
Vox mea, vox vitæ, voco vos ad sacra venite.
Sanctos collaudo, tonitrua fugo, funera claudo,
Funera plango, fulgura frango, Sabbatha pango:
Excito lentos, dissipo ventos, paco cruentos.

As wind blowing into reeds suggested flutes, so the sound of earthen and metallic vessels might suggest bells.

Small bells, called in Latin Tintinnabula, are mentioned by very early Roman writers, as Ovid, Tibullus, Martial, Statius, Manlius, and the Greek authors. The terms Aeramentum, Crotalum, Signum, and Petalum, were given them by Josephus, Suetonius, Dion, Strabo, and Polybius. But all these seem to allude to small bells. We know nothing of the antiquity of the large bells which hang on the gates of the Chinese cities ; but in Europe we cannot place the date of large bells further back than the second or third age of Christianity. Paulinus certainly introduced them into use in the cathedrals, churches, and monasteries of Europe about the end of the fourth century. They hence received the name of Nolae and of Campana. Pope Sabinian appointed the canonical hours to be indicated by the tolling of bells. And they began from this time to be used in all the churches, abbeys, and religious houses.

JUNE 23. St. Etheldrida, virgin and abbess, A.D. 679.

St. Mary of Oignies, 1213.

Vigil of St. John the Baptist.

Obs. St. Etheldrida was third daughter of Annasor Anna, the holy king of the East Angles, and St. Thereswyda. In compliance with the desire of her friends she married Tonbercht, but they lived together in perpetual continency. After the death of her husband, the holy virgin and widow received the veil in the monastery of Caldingham, beyond Berwick, in 672. She returned to the Isle of Ely, which her husband had settled upon her for her dowry, and there founded a double monastery upon her own estate after a lingering illness. She breathed out her pure soul on the 23d of June, 679.

Our Lady's Slipper *Cypripedium calceolus* fl.

Sweet Pea *Lathyrus odoratus* fl.

Bustard Poppy *Papaver hybridum* fl.

Sage *Salvia officinalis* fl.

Lavatera *Lavatera trimestris* fl.

Threeleaved Snapdragon *Antirrhinum triphyllum* fl.

Great Snapdragon *Antirrhinum purpureum* fl.

Sage called Salvia from its saving and salubrious qualities, is antisceptic and soothing to the stomach when taken in infusion. An old proverb says:

Cur moriatur homo cui Salvia crescit in horto?
Contra vim mortis non est medicamen in hortis!
Salvia salvatrix, naturae conciliatrix,
Salvia cum rutâ faciat tibi pocula tuta.

Very similar lines relating to Rue *Ruta graveolens* are recorded among the remains of our ancient botany, and the medicine practised by the religious orders. Ancient monkish lines say of Rue:

Nobilis et Ruta quia lumina reddit acuta;
Auxilio Rutae vir lippe videbis acute;
Cruda comesta recens oculos caligine purgat;
Ruta viris minuit, Venerem mulieribus addit;
Ruta facit castum, dat lumen, et ingerit astum;
Cocta facit Ruta et de pollicibus loca tuta.

The Threeleaved Snapdragon has a flower of a purple yellow and white colour, and is a biennial at most. The second sort we have enumerated has a deep lake flower, and is a hardy perennial.

Gloworms, called in German Johanniswurmchen from the saint whose vigil is celebrated tonight, are now commonly seen in fine warm weather by the roadsides on the grass, &c.

JUNE 24. Nativity of St. John the Baptist.

Martyrs of Rome under Nero, A. D. 64.

St. Bartholomew the Less.

Obs. St. Austin observes that the church usually celebrates the festivals of saints on the day of their death, but that the feast of St. John the Baptist is excepted from this rule, because this saint was sanctified in his mother's womb. St. Bernard and many eminent divines make no doubt that he was born free from original sin, remission of which was imparted to him by the presence of our blessed Redeemer in the visit made by the blessed virgin to St. Elizabeth. St. John was inspired by the Holy Ghost to retire into the wilderness. He remained in the desert even when he began to preach penance, lest the purity of his heart should be sullied if he had any commerce with men.—*Butler.*

Common St. John's Wort *Hypericum pulchrum* fl.

Scarlet Lychnis *Lychnis Chalcedonica* full fl.

Meadow Sweet *Spiraea ulmaria* fl.

The Scarlet Lychnis *Lychnis Chalcedonica* now begins to flower, and its brilliant scarlet adorns the gardens till the end of July or beginning of August, when the plant sheds its seeds, and the arm of it dies in September; but, being a perennial, it grows again each succeeding year. This beautiful plant grows wild in Russia, Siberia, and other northern parts of Europe, and consequently bears the severity of winter remarkably well. It forms agreeable clusters in the borders at this time of year, alternating with beds of Pinks, Sweet Williams, and Orange Lilies. Its brilliant scarlet is contrasted agreeably to the deep crimson of the China Rose. The blowing of the Scarlet Lychnis is one of the sure signs of the approaching summer solstice. This plant has been called *Candelabrum Ingens* S. Johannis, and also *Lucerna.*

By this time the Red Corn Poppy *Papaver Rhaeas* is become numerous, where the Corn fields seem quite scarlet with it: in many places too they have been then called the Red Mantle of Ceres. This plant is probably the original *Cereale Papaver* of the ancients, transferred by Virgil to his description of the large Officinal Poppy.

Now is the beginning of Hay harvest for the southern and middle parts of the kingdom. This is one of the busiest and most agreeable of rural occupations; both sexes and all ages are engaged in it.

Currants now begin to ripen, and in some of the warmer parts of the Continent are now quite ripe: hence they have been called Johannisberen, or Berries of St. John. With us in England they are beginning to be ripe about ten days hence, which corresponds nearly to St. John's Day in the old style.

Cherries and Strawberries of all sorts begin to be common.

JUNE 25. St. Prosper of Aquitain, conf. A.D. 463.
St. Maximus, bishop and confessor, 465.
St. William of Monte Vergine, 1142.
St. Aldebert, confessor, 740.
St. Moloc, bishop, 7th cent.
SS. Agoard and Aglibert, martyrs, 400.

Obs. The birth of St. Prosper is usually placed in the year 403. His works shew that in his youth he had happily applied himself to the studies of grammar and all the branches of both polite and sacred learning. In the year 440, St. Leo the Great being chosen pope, invited Prosper to Rome, made him his secretary, and employed him in the most important affairs of the church. St. Prosper was still living in 463. His name occurs in the Roman martyrology on this day.

Sweet Williams *Dianthus barbatus* full fl.
Rose of Jericho *Anastatica hierochantica* fl.

The sort of Sweet Williams called the Painted Lady is the most esteemed. The maritime plants which flower now are the Sea Barley *Hordeum maritimum*, Sulphur Wort *Peucedanum officinale*, and Loose Sedge *Carex distans*, in salt marshes; the Sea Plantain *Plantago maritima*, among rocks on the sea coast; and Slenderleaved Buffonia *Buffonia tenuifolia*, and the Tassel Pondweed *Ruppia maritima*, in salt water ditches. To these may be added, the Common Alkanet *Anchusa officinalis*, the Narrowleaved Pepperwort *Lepidum ruderale*, and the Roman Nettle *Urtica pilulifera*, in sea wastes; the Black Saltwort *Glaux maritima*, on muddy shores; the Sea Chickweed *Arenaria peploides*, and the Common Sea Rocket *Bunias cakile*, on sandy shores; and the Perfoliate Cabbage *Brassica orientalis*, among maritime rocks.

In the Ephemeris this day is called Foenisecium.

The Nightingale now leaves us.

To the Nightingale.

Sweet poet of the woods, a long adieu!
Farewell, soft minstrel of the early year!
Ah! 'twill be long ere thou shalt sing anew,
And pour thy music on the night's dull ear.
Whether on Spring thy wandering flights await,
Or whether silent in our groves you dwell,
The pensive muse shall own thee for her mate,
And still protect the song she loves so well.
With cautious step the lovelorn maid shall glide
Through the lone brake that shades thy mossy nest,
And shepherd girls from eyes profane shall hide
The gentle bird who sings of pity best:
For still thy voice shall soft affections move,
And still be dear to sorrow and to love!

JUNE 26. St. John and Paul, martyrs, A.D. 362.
St. Maxentius, abbot, 515.
St. Vigilius, bishop and martyr, 400.
St. Babolen, abbot.
St. Anthelm, bishop, 1178.
B. Raingarda, widow, 1135.

Obs. These saints were both officers in the army under Julian the Apostate, and received the crown of martyrdom probably in 362, under Apronianus, prefect of Rome, a great enemy of the Christians. These saints glorified God by a double victory: they despised the honours of the world, and triumphed over its threats and torments.

Damask Rose *Rosa Damascena* full fl.
Blue Sowthistle *Sonchus coernleus* fl.
Forster's Blue Sowthistle *Sonchus Forsteri* fl.
Garden Hawkseyes *Crepis barbata* fl.

The Blue Sowthistle, introduced by the late T. F. Forster, esq. is larger than the common blue sort, rising to seven feet high or even higher. Its smell is very fragile, and we often find recorded in our Journal of Flora *Sonchi cærnlei frangitur canut vento.*

The Hay harvest is already begun, and near London far advanced. Perhaps one of the most cheerful sounds which we hear in the morning at this time of year is the whetting of the mower's scythe.

Milton, in l'Allegro, beautifully expresses Haytime and its frolics:—

> And the milkmaid singing blythe,
> And the mower wets his scythe.

And again in the same poem:—

> Or, if the earlier season lead
> To the tanned Haycock in the mead,
> Sometimes with secure delight
> The upland hamlets will invite,
> When the merry bells ring round,
> And the jocund rebecks sound
> To many a youth, and many a maid,
> Dancing in the chequered shade;
> And old and young come forth to play
> On a sunshine holliday.

JUNE 27. St. Ladislas, king and conf. A.D. 1095.

St. John of Montier, 6th cent.

Obs. St. Ladislas the First was son of Bela king of Hungary, and born in 1041. He was compelled, much against his inclination, to ascend the throne in 1080. Chastity, meekness, gravity, charity, and piety, were from his infancy the distinguishing parts of his character. He was preparing to command as general in chief the great expedition of the Christians against the Saracens for the recovery of the Holy Land, when God called him to himself on the 30th of July, 1095.

Perforated St. John's Wort *Hypericum perforatum* fl.

Melun Crepis *Crepis edulis* fl.

Honeysuckle *Lonicera periclymenum* fullest fl.

Milton, says Martyn, seems to have mistaken the Honeysuckle when he gives it the name of Eglantine, and distinguishes it from Sweetbriar, since the Sweetbriar is itself the Eglantine :—

> Through the Sweetbriar, or the Vine,
> Or the twisted Eglantine.

Shakspeare justly distinguishes the two :—

> I know a bank whereon the wild Thyme blows,
> Where Oxlip, and the nodding Violet grows ;
> O'ercanopied with luscious woodbine,
> With sweet Musk Roses, and with Eglantine.

Milton, in Comus, speaks of it by its own name :—

> I sat me down to watch upon a bank
> With ivy canopied, and interwove,
> And flaunting Honeysuckle.

And by the name of Woodbine in his Paradise Lost :—

> Let us Divide our labours, thou where choice
> Leads thee, or where most needs, whether to wind
> The Woodbine round this arbour, or direct
> The clasping ivy where to climb.

The Crepis noticed today were introduced by us from Melun in France in 1822. It grows in various parts of that country, and is eaten as salad : it increases very fast by seeds.

JUNE 28. St. Irenaeus, bishop of Lyons, A.D. 202.
St. Leo II. Pope, 683.
SS. Plutarch, &c. martyrs, 202.
SS. Potamiana and Basilides, martyrs.
Vigil of SS. Peter and Paul.

Obs. St. Irenaeus was born about the year 120. His parents, who were Christians, placed him under the care of St. Polycarpe, bishop of Smyrna. He was chosen in 177 to succeed St. Pothinus, bishop of Lyons. By his preaching he converted in a short time almost that whole country to the faith, as St. Gregory of Tours testifies. St. Irenaeus was martyred, and with him were butchered almost all the Christians of the city of Lyons, in 202, the beginning of the persecution under Severus.

Blue Cornflower *Centaurea cyanus* fl.
Rose Campion *Agrostemma githago* fl.
Corn Poppies *Papaver Rhaeas* abundant.
Corn Marigold *Crysanthemum segetum* fl.

From now till nearly Lammas Tide the blue of the Cornflower, the pink of the Rose Campion, the yellow of the Corn Marigold, and the red of the Poppy, contribute much to adorn the Cornfields of Europe, not to speak of Kidlock, Corn, Sowthistle, and other plants which inhabit the Wheatfields.

Davidson tells us, in a note to his translation, that it was the custom to offer Poppies to the dead, especially to those whose manes they designed to appease.

Spenser gives it the epithets "dull" and "deadsleeping:"

Dull Poppy and drinkquickening Setuale.

Speaking of the plants in the Garden of Mammon, he says:

There mournful Cypress grew in greatest store,
And trees of bitter gall, and heben sad,
Deadsleeping Poppy and black Hellebore,
Cold Coloquintida,———

——not Poppy, nor Mandragora,
Nor all the drowsy syrups of the world,
Shall ever medicine thee to that sweet sleep
Which thou owedst yesterday.—*Shakspeare.*

Here Henbane, Poppy, Hemlock here,
Procuring deadly sleeping.—*Drayton.*

+JUNE 29. SS. PETER AND PAUL, apostles. St. Emma.

Obs. The festival of St. Peter and St. Paul is a holiday of obligation in the church. At Rome the dome of St. Peter's church is beautifully illuminated, as it is also on some other great festivals. These illuminations and fireworks at Rome have been well described by a modern writer: "At Ave Maria," she observes, "we drove to the piazza of St. Peter's. The lighting of the lanternoni, or large paper lanterns, each of which looks like a globe of ethereal fire, had been going on for an hour, and, by the time we arrived there, was nearly completed. As we passed the Ponte San Angelo, the appearance of this magnificent church, glowing in its own brightness—the millions of lights reflected in the calm waters of the Tiber, and mingling with the last golden glow of evening, so as to make the whole building seem covered with burnished gold, had a most striking and magical effect.

St. Peter the Apostle, son of Jonas and brother of St. Andrew, was the first consecrated bishop of the Catholic church in the cathedral of Rome. From him, by a succession of ordinations, all the regular clergy have proceeded.—See *Butler's Lives*, and the *Apostolical Tree*, by the Rev. J. Milner, in his *End of Religious Controversy*.

Yellow Rattle *Rhinanthus Crista Galli* fullest fl.
Jacob's Ladder *Polemonium Coeruleum* full fl.
White Jessamine *Jasmin odoratum* full fl.
Officinal Poppy *Papaver somniferum* full fl.

The yellow floure called the Yellow Cock's Combe which floureth now in the fields is a sign of St. Peter's Day, whereon it is always in fine floure, in order to admonish us of the denyal of our Lord by S. Peter, that if even he the Prince of the Apostles did fall through feare, and denied his Lord, so are we fallible creatures the more liable to yield to a similar tentatioun.—*Florilegium* vi. 29.

Of the Jasmine Milton feigns the bower of our first parents to be partly composed:—

> Thus talking, hand in hand alone they pass'd
> On to their blissful bower: it was a place
> Chosen by the sovereign Planter, when he framed
> All things to man's delightful use; the roof
> Of thickest covert was inwoven shade,
> Laurel and Myrtle, and what higher grew
> Of firm and fragrant leaf; on either side
> Acanthus, and each odorous bushy shrub,
> Fenced up the verdant wall; each beauteous flower,
> Iris all hues, Roses, and Jessamine,
> Rear'd high their flourish'd heads between, and wrought
> Mosaic; underfoot the Violet,
> Crocus, and Hyacinth, with rich inlay
> Broider'd the ground, more colour'd than with stone
> Of costliest emblem.—*Paradise Lost.*

JUNE 30. Commemoration of St. Paul.

St. Martial, bishop of Limoges.

Obs. St. Paul was not one of the twelve, yet says Butler from his marvellous conversion, his learning, piety, and his wonderful visit to the third heaven, he is entitled to the honor of an apostle. St. Paul's writings are remarkable for depth of metaphysical acumen. He was the most learned of all the writers of the New Testament. His Epistles are conceived often in a style truly majestic and strictly philosophical. St. Paul was beheaded in the year of our Lord 66.

Midsummer Cistus *Cistus helianthemum* full fl.
Carpatian Bellflower *Campanula Carpatica* fl.
Marigold *Calendula officinalis* full fl.
Corn Marigold *Calendula arvensis* fl.

The young plants of the Marigold begin now to flower abundantly against Visitation Tide, when they are common. We have before given our opinion of the origin of the name of this flower. We may add that some authors consider the derivation of *Calendula* as uncertain: some say it is from the Calends. In English the old name for these flowers is Golds, or Rudds. Golds, or Gouldes, is a name given by the country people to a variety of yellow flowers; and the name of the Blessed Virgin Mary has been added to many plants which were anciently, for their beauty, named after Venus, of which the Marygold is one; Costmary, the Virgin Mary's Costus, is another. The French name it Souci du Jardin, Garden Marygold; in Provence they call it Gauche Fer, Left Hand Iron; perhaps from its round form, like a shield which is borne on the left arm, in contradistinction to the sword, used in the right. The Italians call it Calendula Ortense, Fiorrancio, a corruption of fiore arancio and fiore d'ogni mese, or Flower of every Month, which latter name gives countenance to the derivation of Calendula from the Calends.

Marigolds open about nine and close at about three, but we have seen them open from sunrise to near sunset. Shakespeare says in *Winter's Tale*,—

> The Marygold that goes to bed with the sun
> And with him rises weeping.

The Field Marygold is a native of most parts of Europe; it differs but little from the Garden Marygold, except in being altogether smaller.

The Garden Marygold grows naturally in the vineyards of France, the cornfields of Italy, and the orchards, fields, and gardens of Silesia. It was esteemed for its dazzling splendour long before its uses were discovered: it is a common ingredient in soups; and is said, as old Gerard expresses it, greatly to comfort the heart and the spirits.

JULY 1. St. Rumbold, bishop and martyr, A.D. 776.
SS. Julius and Aaron, martyrs.
St. Theobald, confessor, 11th cent.
St. Gal, bishop, 5th cent.
St. Calais, abbot, 542.
St. Leonorus, bishop.
St. Simeon, Salus 6th cent.
St. Thierri, abbot, 533.—*Oct. S. John B.*
St. Cybar, recluse, 581.—*Vigil. Visitat.*

Obs. St. Rumold renounced the world in his youth, and embraced a state of voluntary poverty. After having faithfully served God in his own country, he travelled into Lower Germany, to preach the faith to the idolators, and with the Apostolic blessing he went into Brabant, great part of which about Mechlin he converted. He was ordained a regionary or missionary bishop, without any fixed see. To renew his spirit before God, he frequently retired in holy solitude: in his retirement he was slain, on the 24th of June, in 775, by two sons of Belial, one of whom he had reproved for adultery.

Purple Virgin's Bower *Clematis integrifolia* fl.
Agrimony *Agrimonia Eupatoria* fl.

With July the Agrimony begins to be commonly seen stretching up its long spike of yellow flowers out of the Grass, by the sides of hedges in meadows and in other moist grounds. After the Summer Solstice the sky begins to exhibit the most beautiful phenomena, and at daybreak is often coloured as if strewed with Roses, with which flowers, now in perfection, its roseate tints seem to vie, reminding us of an idea in Mr. Wordsworth's elegant Sonnet—

To the Blessed Virgin Mary.

Mother! whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost!
Brighter than eastern skies at daybreak strewn
With fancied Roses, than the unblemished noon
Before her wane begins on Heaven's blue coast?
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend,
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene!

There are many sorts of Clematis or Virgin's Bower, and most of them come into flower about Visitation Tide, are in fullest blow at the Assumption, and fade about the 8th of September; hence their names.

JULY 2. VISITATION OF OUR LADY.

SS. Processus and Martinian, martyrs, 1st cent.
St. Otho, bishop and confessor, 12th cent.
St. Monegondes, recluse, 570.
St. Oudoceus, of Llandaff, 6th cent.

Obs. The Angel Gabriel, in the mystery of the Annunciation, informed the mother of God that her cousin Elizabeth had miraculously conceived; being inspired by the Holy Ghost with the resolution to go and congratulate the mother of the Baptist, Mary arose, saith St. Luke, and went to visit St. Elizabeth. In this journey what lessons of humility does the holy Virgin give us; she had been just saluted mother of God, yet, far from being elated with her incomprehensible dignity, she appears the more humble by it. The mother of God pays a visit to the mother of her son's servant: what a subject of confusion is this to the pride of the children of the world, who, not content with the rules of respect which the laws of subordination requires, carry their vanity to an excess of ceremoniousness contrary even to good manners and to the freedom of conversation.

Our Lady's Lily *Lilium candidum* fl.
Evening Primrose *Oenothera biennis* fl.
Scarlet Turkscap *Lilium Chalcedonicum* full fl.

The White Lily or Lily of our Lady is one of the oldest inhabitants of our gardens. Planted in batches it has a beautiful effect, especially when rows of them in the solstitial border are placed in a line. Their white flowers may be seen the whole of the long Mid-summer nights of twilight, when other flowers are indistinguishable. See July the 6th.

The festival celebrated today reminds us of the following lines, which were written in the fifteenth century by Pero Lopez de Ayala, while in prison in England, and of which we give a translation by some poet:

To the Blessed Virgin Mary.

Virgin! star of brightest ray,
Which this world of darkness guides,
Light thy pilgrim on his way,
For his soul in thee confides!

Thou art like the fragrant bough
Of the beauteous Cassia Tree;
Like the orient Myrrh art thou,
Whose sweet breath is worthy thee.
Lady! when the sufferer mourns,
'Tis to thee he bends his eye;
'Tis to thee the sinner turns,
Virgin of the cloudless sky!

Thee has Wisdom's son compared
To the towering Cedar Trees;
And thy church, which thou dost guard,
To Mount Sion's Cypresses.
Thou are like the Palm Trees green,
Which the richest fruits have given,
Thou the Lily, radiant queen!
Blooming in the smiles of heaven.

Brightest planet of the sea,
Dazzling gate in heaven's abode;
Virgin in the agony,
Mother, daughter, spouse of God.
Though the curse that Eve had brought
O'er her children threat'ning stood,
All the evil that she wrought,
Lady! thou hast turned to good.

JULY 3. St. Phocas, martyr, A.D. 303.
St. Guthagon, recluse.
St. Gunthiern, abbot, 6th cent.
St. Bertran, bishop, 6th cent.

Obs. St. Phocas dwelt near the gate of Sinope, and lived by cultivating a garden. Though his profession was obscure, he was well known over the whole of the country by the reputation of his charity and virtue. When a cruel persecution, probably that of Diocletian in 303, was suddenly raised in the church, executioners were dispatched with an order to kill Phocas on the spot wherever they should find him. They stopped at his own house without knowing it: he received them with his usual hospitality, and, after preparing himself, he discovered to them that he was the man whom they were in search of; after recovering from their surprise, they struck off his head.

Hedge Bindweed *Convolvulus sepium* fl.
Field Mallow *Malva Sylvestris* full fl.
Corn Campion *Agrostemma Githago* full fl.
Musk Rose *Rosa moschata* fullest fl.
Scotch Bellflower *Campanula repunculoides* fl.

The Damask Rose, which is a Red Rose, and the Musk Rose, have both been favourites with the poets, and have been singled out as Roses of peculiar elegance. The old song of "A Bee within a Damask Rose" is well known, as is the Scottish song beginning,

Ask if yon Damask Rose is sweet
That scents the summer air,
And ask each shepherd that you meet
If sweet Susanna's fair.

Milton associates the Musk Rose with the choicest flowers which he calls for to deck the Laureat Urn of Lycidas:

And call the vales, and bid them hither cast
Their bells and flowerets of a thousand hues.
Ye valleys low, where the mild whispers use
Of shades, and wanton winds, and gushing brooks,
On whose fresh lap the swart star sparely looks,
Throw hither all your quaint enamelled eyes,
That on the green turf suck the honied showers,
And purple all the ground with vernal flowers;
Bring the rathe Primrose, that forsaken dies,
The tufted Crowtoe, and pale Jessamine,
The white Pink, and the Pansy freaked with jet;
The glowing Piony, and Violet,
The Musk Rose, and the well attired Woodbine;
With Cowslips wan that hang the pensive head,
And every flower that sad embroidery wears.
Bid Amaranthus all his beauty shed,
And Daffodillis fill their cups with tears,
To strew the laureate hearse where Lycidas lies.

JULY 4. St. Ulric, bishop and confessor, A.D. 973.
St. Odo, Abp. of Canterbury, 10th cent.
St. Siloes, anchoret, 429.
St. Bertha, widow, abbess, 8th cent.
St. Finbar, abbot in Ireland.
St. Bolcan, abbot in Ireland.
Translation of St. Martin.—Engl. Cal.

Obs. St. Ulric was born in 893, and was educated from seven years old in the Abbey of St. Gal. As he grew up, his sprightly genius, his innocence and sincere piety, charmed the good monks. His father removed him to Augburg, where he placed him under the care of Adalberon, bishop of that city. The prelate made him his chamberlain when he was only sixteen years old, afterward promoted him to the first orders, and instituted him to a canonry in his cathedral. This bishop died during a pilgrimage he made at Rome, and was succeeded by Hultin, who dying in 924 the King of Germany nominated our Saint, who fulfilled it with exemplary piety. Some time before his death he wished to retire to the Monastery of St Gal, but met with too much opposition. He died amidst the prayers of his clergy on the 4th of July, 973, being about fourscore years old, having been bishop fifty years. St. Ulrick's Day was formerly celebrated with a fish festival, see *Barnaby Googe.*

Copper Day Lily *Hemerocallis fulva* full fl.
Martagon Lily *Lilium Martagon* fl.
Elicampane *Inula Hellenium* fl.
Foxglove *Digitalis purpurea* full fl.
Rampion Bellflower *Campanula rapunculus* fl.

The Coppercoloured Day Lily is an ornamental plant, and is better fitted for a large garden than a small one; it takes up much room which at this season might be occupied by handsomer plants. A moist soil suits it best.

The Martagon Lily is also called the Purple Turkscap Lily: some have fancied this to have been the Hyacinth of Virgil and the Latin writers, others say it was the Scarlet Martagon *Lilium chalcedonicum.*

Virgil, in speaking of the Hyacinth, uses an epithet peculiarly applicable to the Martagon Lily:

——————et ferrugineos Hyacinthos. *Georgic.* 4.

And any one who is acquainted with the Martagon Lily will immediately recognise the kind of rufous ironred here described, although the flower is often of a bright crimson, and the spots nearly black.

The very different manner in which our English poets describe the colour of the Hyacinth, proves it to be a different flower: who can confound a Roman purple with sapphire?

——————Shaded Hyacinth, alway
Sapphire queen of the mid May.

Or again:

Hyacinth, with sapphire bell
Curling backward.

JULY 5. St. Peter of Luxemburg, A.D. 1387.

St. Modwena, virgin in Ireland.

St. Edana, virgin in Ireland.

Obs. St. Peter was born at Ligny, a small town in Lorrain, in 1369. In his tender age the least sallies of the passions seemed rather prevented than subdued. He made a private vow of perpetual chastity before he was seven years of age; at ten years old he was sent to Paris for his studies. In 1383 his brother the Count of St. Pol obtained for him a canonry in Our Lady's at Paris. Clement VII., who in a great schism was chosen by France for true Pope, nominated him Archdeacon of Dreux, and soon after, in 1384, Bishop of Metz. On fasting days commanded by the church he took no other sustenance than bread and water. In 1384 Clement VII. created him cardinal, under the title of St. George, and in 1386 called him to Avignon, to reside there near his person. Soon after his promotion he was seized with a sharp fever in 1387; after conversing with God in silent prayer, he gave up his innocent soul into His hands on the 2d of July, being eighteen years old. Though he had the administration of a diocese, he had not received priestly orders.

Double Yellow Rose *Rosa sulphurea* full flower.

It is now that the wild Heath displays its purple dyes, the purple succeeding the yellow Furze of spring, there being no yellow now of this sort on the waste lands except the Broom. The Heath most common is the *Erica vulgaris*.

> Erica on Caledonian hills sublime
> Spreads its dark mantle, where the Bees delight
> To seek their purest honey, flourishes,
> Sometimes with bells like Amethysts, and then
> Paler, and shaded like the maiden's cheek
> With gradual blushes; other while as white
> As rime that hangs upon the frozen spray.
> Of this old Scotia's hardy mountaineers
> Their rustic couches form; and there enjoy
> Sleep, which beneath his velvet canopy
> Luxurious Idleness implores in vain.
>
> *Mrs. C. Smith.*

In gardens the more completely solstitial plants are now in full blow, such as that brilliant ornament the Scarlet Lychnis, the Sweet Williams, all the Roses, the Canterbury Bells, the Lilies, the Day Lily, and many others; while the aestival plants begin to open, as the Indian Cress, the Musk Flower, the Evening Primrose, the Azure Bindweed, the Snapdragons, the Malleins, and a numerous class hereafter to be enumerated.

Ορνιθοστωπε.—One of the most remarkable things now is the silence of the birds, July and August being called mute months, in consequence of the cessation of their songs. The grove is all silent. The Nightingale no longer enchants us, and the Cuckoo is gone. Swallows become numerous from the accession of the young broods, and young birds in general being to be seen about.

JULY 6. St. Palladius, apostle of the Scots, A.D. 450.

St. Julian, anchoret, 4th age.

St. Sexburgh, abbess, 7th age.

St. Goar, priest, 575.—*Oct. SS. P. and P.*

St. Moninna, virgin in Ireland, 518.

Obs. Most authors agree that Palladius was Deacon of the Church of Rome. The Irish writers of the lives of St. Patrick say that he had preached in Ireland a little before St Patrick, but he was soon banished by the King of Leinster. After St. Palladius had left Ireland, he arrived among the Scots in North Britain according to St. Prosper in 431. The Scottish historians acknowledge him to be the first bishop in that country. The Saint died at Fordun about the year 450.

Garden Hawk's Eyes *Tolpis barbata* full flower.

Lesser Garden Bindweed *Convolvulus tricolor* full fl.

Common Mullein *Verbascum Thapsus* full fl.

Garden Mullein *Verbascum Blattaria* full fl.

Pyramidal Mullein *Verbascum pyramidale* full fl.

The White Lily is now in full flower, and mixes agreeably with the Solstitial Flora in general, now in perfection, of which the following lines remind us:

> ———In virgin beauty blows
> The fairest Lily languishingly sweet.

And Gawin Douglas:

> Hevinlie Lyllyis with lokkerand toppis quhyte,
> Opynnit and schew thare istis redemyte.

Dog Day's Song, a Parody from Anthologia.

The morning is hot, and the Swifts are all out,
Whirling and squeaking the garden about;
No Zephyr is fanning the still silent grove,
Where now is quite mute the soft carol of love.
Our Lady's White Lily's sweet flower is seen
Among Midsummer blooms like a virgin queen,
Outtopping the whole of the flow'rie Parterre,
Of Roses, of Pinks, and of Jassamin fair.
Now the lazygrown labourer lags at his toil,
And praises instead of well working the soil,
And placing his pots in some cool shady bower,
From the waterpot gives them the sprinkling shower.
The Cattle are gathered, in hopes to be cool,
And are slashing their tails in the midst of the pool:
While the moody old House Dog the swelter defies,
And lies basking and panting, and catching at flies,
And then, barking at nought, thinks he's wondrous wise.

JULY 7. Translation of St. Thomas a Becket.
St. Pantaenus, father of the Church, 3d cent.
St. Willibald, bishop and confessor, 8th cent.
St. Hedda, bishop and confessor, 705.
St. Edilburga, virgin.
St. Felix, bishop of Nantes, 584.
St. Benedict XI. pope, 1304.

Obs. St. Pantaenus flourished in the second age. He was a Sicilian by birth, by profession a stoic philosopher. His esteem for virtue led him into an acquaintance with the Christians, and, being charmed with their innocence and sanctity, he opened his eyes to the truth. He was established by Demetrius, who was made Bishop of Alexandria in 189, preacher of the gospel to the eastern nations. He found some seeds already sown in the Indies, and a book of the gospel of St. Matthew in Hebrew. Before the year 216 he closed a noble and excellent life by a happy death.

Henbane *Hyoscyamus niger* fl.
Marsh Groundsel *Senecio paludosus* fl.
Nasturtiums *Tropoeolum majus* full fl.
Stramonium *Datura Stramonium* fl.
Musk Mallow *Malva moschata* fl.
Traveller's Joy *Clemetis vitalba* fl.
Houseleak *Sempervivum tectorum* fl.
Chrysanthemum *Chrysanthemum coronarium* fl.
Enchanter's Nightshade *Circaea Lutetiana* fl.
Alpine Nightshade *Circaea alpina* fl.
Nil Bindweed *Convolvulus Nil* fl.
Water Betony *Scrophularia aquatica* fl.
Japan Lily *Lilium Japonicum* fl.
Yarrow *Achillaea Ptarmica* fl.
Milfoil *Achillaea millefolium* fl.
Sheep's Sorrel *Jasione montana* fl.
Orpine *Sedum Telephium* fl.

The Traveller's Joy is the Whiteflowered or Wild Virgin's Bower, and as it comes into blow about Visitation Tide, it has thence derived its name among the religious orders, who were our first botanists, and who in the sacred retirement of their abbey gardens cultivated both botany and popular medicine, before systematic botanists had rendered the former science intricate, and academical physicians had made the latter a trade instead of a perpetual act of charity.

The Solstitial Flora is now rather on the decline, and is about to give place to the aestival. The Lammas Tide flowers have in general a different character. The abundance of syngineaceous plants which flower after that time mark the late summer and autumnal Flora.

JULY 8. St. Elizabeth, queen of Portugal, A.D. 1336.
St. Procopius, martyr, 303.
SS. Kilian, Colman, and Iotnam, 688.
St. Withburge, virgin, 10th cent.
B. Theobald, abbot, 13th cent.
St. Grimbald, abbot, 903.

Obs. St. Elizabeth was the daughter of Peter III. king of Arragon. He was careful to place most virtuous persons about his daughter, who in return for his tender solicitude had no relish for any thing but what was conducive to piety and devotion. At twelve years of age she was given in marriage to Dionysius king of Portugal. She made herself beloved by all who approached her by her goodness, meekness, and humility; her liberalities also were unbounded. She gave up her happy soul to God on the 4th of July, in the year 1336, of her age sixty five. A beautiful Hymn to St. Elizabeth, beginning *Domare cordis impetus Elizabeth,* is inserted in the Roman Breviary.

Evening Primrose *Oenothera biennis* full flower.
Tall Lavatera *Lavatera arborea* fl.
Slender Pimpernel *Anagallis tenella* fl.
Philadelphian Lily *Lilium Philadelphicum* fl.
Water Plantain *Alisma Plantago* fl. by water.
Marsh Thistle *Cnicus palustris* full fl.
Common Thistle *Cnicus arvensis* fl.
Deadly Nightshade *Atropa Belladonna* full fl.
Tulip Tree *Liliodendron tulipifera* fl.

Cherry Orchards ripe and in full fruit have now a pleasing effect, more than the noisy Cherryclack so often set up *in terrorem Avium.*

The lamplight student, wan and pale,
In his chamber sits at ease,
And tries to read without avail;
For every moment the light breeze
Springs up, and nestles in the trees.

And then he startles at the sound
Of the noisy Cherryclack,
That drives its flippant windsails round
With Lybs still puffing at his back,
Provoking endless clickateeclack.

The scholar tries, and tries again,
To read, but can't; then damns the Cherries,
And swears that every effort 's vain
To answer all his master's queries;
For Greek and Latin quite a jeer is,

Where every chorus, every verse,
Is interrupted; for, alack!
When he begins one to rehearse,
The thread is broke, himself thrown back,
By this perpetual clickateeclack.

Anthologia.

JULY 9. St. Ephrem, doct. of the Church, A.D.378.
Martyrs of Gorcum, 1572.
St. Everildis, virgin.

Obs. St. Ephrem was consecrated to God from his cradle, like another Samuel, but he was eighteen years old when he was baptized. Soon after, he took the religious habit, and put himself under the direction of a holy abbot. St. Ephrem was inspired by God to leave his own country and go to Edessa, where he lived highly honoured by all ranks of men: he was ordained deacon of that church. His writings are greatly considered. Humility and penance were two virtues which our Saint eminently possessed. He died in a very advanced age about the year 378.

Bittersweet *Solanum Dalmcamara* flowers.
March Sowthistle *Sonchus palustris* fl.
Redveined Dock *Rumex sanguineus* fl.
Carnation *Dianthus carsophyllus* fl.
Larger Garden Bindweed *Convolvulus caemleus* fl.
Persicary *Polyganum orientale* fl.

It seems a doubtful point whether the Marsh Sowthistle grows in Sussex or not. We have found it in that county, but probably from escaped seeds.

The Carnation is also called Clove Pink and Clove Gilliflower, a name likewise mistakenly bestowed on the common Pinks. The cultivation of this plant and the production of its best varieties occupies much of the attention of the Florist. Nor is much less esteemed than the Tulip, the Hyacinth, and the Auricula. Of the Clove Pink, called in Italy Garofano Ortense, the varieties are endless; the larger kinds are properly called Carnations, in French Oeillet des Fleuristes; the smaller Clove Gilliflowers. Some suppose this latter name to have been corrupted from July Flower, July being its flowering time. Drayton so names it:

> The curious choice Clove Julyflower,
> Whose kinds hight the Carnation,
> For sweetness of most sovereign power
> Shall help my wreath to fashion;
> Whose sundry colours of one kind,
> First from one root derived;
> Them in their several suits I'll bind,
> My garland so contrived.
>
> *Drayton's Fifth Nymphal.*

It is more generally believed to be from the French name Girofier, which is also the name of the Clove Tree, from the similarity of the perfume. Besides the names already mentioned Gerarde gives several others, Horseflesh, Blunket, and Sops in Wine.

Modern florists have by their careful culture of these flowers increased the varieties beyond enumeration.

Swifts now fly high and wheel round in the air in lofty gyrations. Swallows and Martins are increased in numbers from the accession of the young broods.

JULY 10. SS. Felicitas and sons, mm. 2d cent.
SS. Rufina and Secunda, virgins and martyrs, 257.

Obs. The illustrious martyrdom of these Saints has been justly celebrated by the holy fathers: it happened at Rome under the Emperor Antoninus. The seven brothers were the sons of St. Felicitas, who is commemorated in the Roman Martyrology on the 23d of November, the sons on the 10th of July.

Speckled Snapdragon *Antichinum triphyllum* fl.
Flowering Rush *Butomus umbellatus* fl.
Black Mullein *Verbascum nigrum* full fl.
White Mullein *Verbascum Lychnitis* full fl.
Brandring Mullein *Verbascum virgatum* fl.
Perennial Sunflower *Helianthus multiflorus* fl.
Red Currants *Ribes rutilum* full ripe.
White Currants *Ribes album* full r.
Black Currants *Ribes nigrum* full r.
Raspberries *Rubus Idaeus* full r.
Gooseberries *Ribes grossularia* full r.

Currants, Strawberries, Gooseberries, and Raspberries of all varieties are now in full perfection, the Scarlet Strawberries alone beginning to decline. The Madock, White Heart, and Black Heart Cherries are also in season, and continue till Lammas Tide, and later by care and preservation under nets or mats.

The Flowering Rush which we have mentioned above is very common in Holland and in the marshy parts of England, where it grows along the sides of the marsh ditches, in company with the Marsh Groundsel. We saw it in abundance about Amsterdam and Haerlem in August 1822.

Bathing, sailing, fishing, and all kinds of water frolics, are now in season. The fishing at this time of year, that is to say Perch and Trout fishing, is perhaps the best of any fishing that the circle of the seasons produces.

The maritime plants which flower in July are the Club Rush *Scirpus maritimus*, Bearded Cat's Tail Grass *Phleum crinitum*, Bulbous Fox Tail Grass *Alopecurus bulbosus*, the Reflexed and Creeping Meadow Grass *Poa distans et P. maritima*, the Field Eryngo *Eryngium campestre*, Parsley Water Dropwort *Oenanthe pimpinelloides*, Smooth Seaheath *Frankenia laevis*, and the Golden Dock *Rumex maritimus*; all of which are to be found in salt marshes.

On sandy shores may be seen the Sea Matweed *Arundo arenaria*, Upright Sealime Grass *Elymus arenarius*, the Sea Lungwort *Pulmonaria maritima*, the Sea Bindweed *Convolvulus soldanella*, Saltwort *Salsola vulgaris*, Sea Holly *Eryngium maritimum*; Prickly Samphire *Echinophora spinosa*, and the Sea Lavander *Statice limonium*, are found on maritime rocks; and the Sea Pea *Pisum maritimum* on rocky shores.

JULY 11. St. James of Nisibis, bp. A.D. 350.
St. Hidulphus, bishop, 707.
St. Pius I. pope and martyr, 157.
St. Drostan, abbot in Scotland, 809.

Obs. This eminent Saint was a native of Nisibis in Mesopotamia. He became soon apprised of the dangers of the world, and chose the highest mountains for his abode. He was favoured with the gifts of prophecy and miracles in an uncommon measure. He converted many idolators and wrought several miracles in Persia. His personal merit caused him to be promoted to the see of Nisibis, but here he still followed the same course of life he had inured himself to on the mountains. St. James of Nisibis died in the reign of Constantius, whose death happened in 361.

Yellow Lupin *Lupinus flavus* in full fl.
Catesby's Lily *Lilium Catesbei* fl.
Nightshade *Solanum nigrum* fl.
Stalkless Thistle *Cnicus acaulis* full fl.
Field Thistle *Cnicus arvensis* full fl.
Alpine Leopardsbane *Arnica montana* fl.
Harvest Bells *Campanula rotundifolia* fl.
Our Lady's Bedstraw *Galium Mollugo* fl.
Upright Lady's Bedstraw *Galium erectum* fl.

Both the White Japan and the Common White Lily still flower. still—

> Queen of the garden, in white mantle drest,
> The Lovely Lily waves her curling crest.

Catesby's Lily was named in honour of Mr. Catesby, who first found it in South Carolina. It is one of the smallest of the Lilies cultivated in this country; the whole plant, when in bloom, being little more than a foot high. The flower is variously shaded with red, orange, and broom.

The Purple Martagon and the Scarlet Martagon are also in full flower; the Orange Lily beginning to go off, though it lasts longer than some, coming earlier into flower, and often lasting in blow till the White Lily, that flowers much later, is also ready to decay.

The *Arnica montana* is a powerful medicinal plant, see *Med. Bot.* The Harvest Bells are the little Campanulas whose blue flowers begin now to ornament banks, fields, and waste places, and not unfrequently old towers, walls, and ruined buildings. They continue to be seen till Allhallow Tide.

JULY 12. St. John Gualbert, abbot, A.D. 1073.
SS. Nabor and Felix, martyrs, 304.

Obs. St. John Gualbert was born at Florence, and although in his youth carefully instructed in the Christian doctrine, he imbibed a relish for the vanities and follies of the world. At length, touched by divine grace, he went to the monastery of St. Minias, and, casing himself on the generosity of the holy abbot, begged to be admitted. Some time after he built a small monastery, according to the primitive austere rules of St. Bennet. Pope Alexander II. in 1070 approved this new order, and St. John was chosen the first abbot. He died happily on the 12th of July, in 1073, being seventy four years old.

Great Snapdragon *Antirrhinum purpureum* full fl.
Red Eyebright *Euphrasia odontites* fl.
Officinal Eyebright *Euphrasia officinalis* full fl.
Alpine Toadflax *Linaria alpina* fl.
Darkflowered Toadflax *Linaria tristis* fl.
Calfsnout *Antirrhinum Orontium* fl.
Italian Snapdragon *Antirrhinum Asarina* fl.
Alpine Painted Cup *Bartisia alpina* fl.
Sweet Marjorum *Origanum Marjoriana* fl.
Red Hemp Nettle *Galeopsis Ladanum* fl.
Herb of the Wind *Phlomis Herba Venti* fl.
Candlestick Sage *Phlomis Lychnitis* full fl.
Coventry Bells *Campanula Trachelium* fl.
Broadleaved Bellflower *Campanula latifolia* full fl.
Siberian Bellflower *Campanula grandifolia* fl.
Peachleaved Bellflower *Campanula Persicifolia* full fl.
Muskflower *Scabiosa atropurpurea* full fl.
Honeywort *Cerinthe major* fl.
Nasturtiums *Tropoeolum majus* in fullest fl.

Almost all the Campanulas may now be seen in flower: it is truly said that all the Croci may be seen in some part of March, all the Narcissi in April, all the Pionies in May, the Irises in June, the Campanulas in July, the Marigolds in August, and the Asters in September; while October, November, December, and January, produce Fungi and Mosses, and February opens the floral year with the Snowdrop. The proverb is true which says,

Every month hath its flower,
Every flower hath its hour.

JULY 13. St. Eugenius, bishop, &c. conf. A.D. 505.
St. Anacletus, pope and martyr, 107.
St. Turiaf, bishop, 749.

Obs. The episcopal see of Carthage had remained vacant twenty four years, when in 481 Humeric permitted the Catholics on certain conditions to choose one who should fill it. Eugenius, a citizen of Carthage, eminent for his zeal, learning, piety, and prudence, was nominated. After many persecutions, St. Eugenius was banished into the uninhabited desert country in the province of Tripolis. He returned to Carthage, and was a second time banished into Languedoc. He died in his exile in a monastery which he built and governed at Viance, in the year 505, on the 13th of July.

Blue Lupin *Lupinus caemleus* full fl.
Rose of Paradise *Agrostemma Coeli Rosa* fl.
Blushing Crinum *Crinum erubescens* fl.
Canadian Lily *Lilium Canadense* fl.
Dahurian Lily *Lilium Dahuricum* fl.
Pyraenean Lily *Lilium Pyreniacum* fl.
Tiger Lily *Lilium tigrinum* fl.
Lancashire Asphodel *Narthecium ossifragum* full fl.

Blue Lupins have usually more flowers, but the Common Yellow Lupin is often preferred for its sweet scent. The flowers of this Lupin are of very short duration, especially if the season be warm; therefore to have a succession of them the seed should be sown at several times, for they will continue to flower until checked by frost, and those which blow in the autumn will last longer than the earlier ones. Lupins may be sown from the beginning of February to the end of June; they may be sown six or seven in a pot of as many inches diameter. Towards the end of June they will sometimes begin to flower. It is safer to keep such as are sown in February in the house, until the frosts be securely over; but this precaution will not be necessary if the season be mild. They should be watered in the spring, and when the weather becomes warm they may, when there is no rain, be watered every evening. About sunset the leaves will droop as if dying, in the same manner as those of the Balsam.

The White Lupin is eaten in Italy, and whole fields of it are grown, of which Virgil speaks:

———*tristisque Lupini*
Sustuleris fragiles calamos sylvamque sonantem.
Virg. Geor.

JULY 14. St. Bonaventure, cardinal, A.D. 1274.
St. Camillus de Lellis, 1614.
St. Idus, bishop in Leinster.

Obs. St. Bonaventure was born at Bagnarea in the year 1221. From his infancy he entered a religious course. In 1243 he entered the order of St. Francis. He was extremely learned and pious, and received the doctor's cap in 1256; he was chosen general of his order the same year, and also nominated Bishop of York by Pope Clement IV. who was succeeded in 1272 by Gregory X. St. Bonaventure accompanied this Pope to Lyons, where he conferred with the deputies of the Greeks, who were charmed with his sweetness. He was there taken ill, and received extreme unction from the Pope himself. He expired on the 14th of July, in the year 1274, of his age the fifty third.

Red Lupin *Lupinus perennis* fl.
Throatwort *Trachelium coeruleum* fl.
Spatulate Iris *Iris spatula* fl.

The Stratulate Iris is almost the only one which comes into blow in July, the rest are all earlier.

As tomorrow is the Festival of St. Swithin, when if it rain the old farmers and gardeners of our island will expect rain for forty days, we shall say something on this subject, in order to satisfy our readers that, without any extraordinary share of superstition, they may ascribe some truth to this, as well as to many other trite and antient sayings, founded on long actual observation of Nature. There are some natural reasons why if showery weather set in at this time it will be of long continuance. And we have ourselves noticed the fact repeatedly, and it was remarkably the case in 1823, that rainy and showery weather often ceases about the expiration of forty days from the 15th of July. A showery disposition in the air has certain tokens, of which the frequency of the rainbow is one. All showers, however favourable their position with respect to the sun, do not produce equally marked and beautiful Rainbows. The following or similar lines on the Rainbow we have often seen quoted, without reference to any author.

O arch of promise, seen in liquid skies!
With glittering band of many coloured raies
In harmonie all blending. How mine eyes
Love to observe thee. As these showerie daies,
Changing and manyweathered, sometimes smile
And flash short sunshine through black clouds awhile,
Then deepening dark again, they fall in raine.
So is it pleasant now to pause and view
Thy brilliant sign in clouds of waterie hue,
And know the storm will not return again.
Such peace, Faith, Hope, and Charitie unfold
To the chaste virgin at her evening beads,
Who in the Crosse's hallowed sign beholds
A pledge of rest to which short penance leads.

JULY 15. St. Swithin, bp. of Winchester, A.D. 862.

St. Henry II. emperor, 1024.

St. Plechelm, bishop and confessor, 714.

Obs. St. Henry, surnamed the Pious and Tame, was born in 972. Soon after his ascension to the throne he resigned the duke-dom of Bavaria to his brother in law Henry. In 1014 he was crowned emperor in Rome by Pope Benedict VIII. He marched against several idolatrous nations, and was always victorious. Though he lived in the world so as to be perfectly disengaged from it in heart and affection, he retired to the Abbey of Vanne at Verdun sometime before his death, which happened at the castle of Grone near Halberstadt in 1024.

The Festival of today is called the Translation of St. Swithin's relics.

Small Cape Marigold *Calendula pluvialis* flowers.

Cudweed *Gnaphalium Germanicum* fl.

Dryflower *Xeranthenum annum* fl.

Ragweed *Senecio Jacobaea* fl.

Marsh Groundsel *Senecio aquaticus* full fl.

Creeprooting Groundsel *Senecio Saracenicus* fl.

Mountain Groundsel *Senecio Doronicum* fl.

Sunflower *Helianthus annuus* fl.

St. Swithin's Day is usually said to be indicative of the coming weather for forty days, as we have yesterday observed.

Blount tells us that St. Swithin, the holy Bishop of Winchester about the year 860, was called the weeping St. Swithin, for that about his Feast *Praesepe* and *Aselli*, rainy constellations, arise cosmically, and commonly cause rain.

Gay, in his Trivia, mentions:

> How if on Swithin's Feast the welkin lours,
> And ev'ry penthouse streams with hasty show'rs,
> Twice twenty days shall clouds their fleeces drain,
> And wash the pavements with incessant rain.

The following is said to be the origin of the old adage, "If it rain on St. Swithin's Day there will be rain more or less for forty five succeeding days." In the year 865, St. Swithin bishop of Winchester, to which rank he was raised by King Ethelwolfe the Dane, dying, was canonized by the then Pope. He was singular for his desire to be buried in the open churchyard, and not in the chancel of the minster, which request was complied with; but the monks, on his being canonized, thinking it disgraceful for the Saint to lie in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design; and, instead, they erected a chapel over his grave, at which many miracles are said to have been wrought.

JULY 16. St. Eustathius, patriarch of Antioch, A.D. 338.

St. Elier, hermit and martyr.

Our Lady of Mount Carmel.—Engl. Cal.

Obs. St. Eustathius was a native of Sida in Pamphylia. He was learned, eloquent, and eminently endowed with all virtue. He was made Bishop of Beraea in Syria, and in 324 was called to fill the vacant see of Antioch. The Arians tried every means to remove him: they accused him of Sabellianism, and hastened to inform the Emperor Constantine, who, being prepossessed by the slanders of two Arian bishops, ordered Eustathius to repair to Constantinople, and thence sent him into banishment. He died thirty years before St. Miletius was advanced to the see of Antioch in 360.

It may be a curious subject of research to the antiquary why *Our Lady of Mount Carmel* was inserted in the Calendar today. In the Missal translated for the use of the British laity we find an office today as follows:—"O God, who hast honoured the order of the Carmelites with the singular title of the Blessed Virgin Mary mother of God, mercifully grant that we who solemnize this her commemoration may by the aid of her prayers arrive at eternal happiness." The reader will find in the Florilegium various beautiful odes and hymns to the Virgin, under this day. The following is one from the *Cantiques Spirituels.*

Je met ma confiance
Vierge en votre secours,
Servez moi de defense,
Prenez soin de mes jours,
Et quand ma dernière heure
Viendra fixer mon sort,
Obtenez que je meure
De la plus sainte mort.

It is well known that the Carmelites deduce their origin from the conversion of the Elian hermits on Mount Carmel.

Greater Convolvulus *Ipomaea coerulea* fl.
Upright Virgin's Bower *Clematis Flammula* fl.

Four Lily stalks did their white honours wed,
To make a coronal, and round him grew
All tendrils green, of every bloom and hue,
Together intertwined, and trammel'd fresh:
The vine of glossy sprout; the Ivy mesh,
Shading its Ethiop berries; and Woodbine
Of velvet leaves, and bugle blooms divine;
Convolvulus in streaked vases flush;
The Creeper, mellowing for an autumn blush;
And Virgin's Bower, trailing airily,
With others of the sisterhood. *Endymion*, p. 70.

JULY 17. St. Marcellina, virgin, A.D. 397.
St. Alexius, confessor in 5th cent.
SS. Spiratus, &c. martyrs.
St. Ennodius, bishop, 521.
St. Leo IV. pope, 855.
St. Turninus of Ireland, 8th cent.
St. Osmund of Salisbury.—Engl. Cal.

Obs. St. Marcellina was the eldest sister of St. Ambrose. She was a lady of exemplary piety, and addicted to the severest mortifications of herself, particularly fasting, so much so that her brother advised her to moderate her austerities. See St. Ambrose de Virgin, lib. iii. 1.

St. Alexius is a perfect model of the most generous contempt of the world. The day before his intended marriage he left his country in disguise, and resided in a hut, embracing extreme poverty; after some time, being discovered to be a stranger of distinction, he returned home as a poor pilgrim, and lived unknown in his father's house, bearing the ill treatment of the servants with the greatest patience: a little before he died he discovered himself by a letter to his parents. His body was found in 1216 at Rome on the Aventin Hill.

Sweet Pea *Lathyrus odoratus* still full fl.
Betony *Betonica officinalis* fl.
Lavender *Lavandula spica* fl.
Northern Wolfsbane *Aconitum septrionale* fl.
Sulphur Larkspur *Delphinium ochroleucum* fl.
Silverweed *Potentilla argentea* full fl.
Creeping Cinquefoil *Potentilla repens* fl.
Forster's Sedum *Sedum Forsterianum* full fl.
Field Sowthistle *Sonchus arvensis* full fl.
Alpine Apargia *Apargia Taraxaci* fl.
Forster's Hawkweed *Hieracium Forsteri* fl.
Villous Hawkweed *Hieracium villosum* fl.

Numberless syngenecious plants, forming the nineteenth class of Linnaeus, begin now to blow in great quantities; they constitute the prevailing Flora of the late summer and autumn, as liliaceous plants did of the spring and early summer. The syngenecious plants are apt to be despised as not possessing the variety and beauty which belongs to other orders. We have always devoted much attention to them, and have found a pleasure in disclosing their intricate peculiarities.

JULY 18. St. Symphorosa and her seven sons, martyrs, A.D. 120.
St. Philastrius, bishop, 384.
St. Arnoul, bishop, 640.
St. Arnoul, martyr, 534.
St. Frederic, bp. and martyr, 838.
St. Odulph, confessor.
St. Bruno, bishop of Segni, 1125.

Obs. St. Symphorosa was widow of St. Getulius, who had been crowned with martyrdom with his brother Amantius. Refusing to sacrifice to the idols, she was cruelly tormented and put to death by orders of the Emperor Adrian, who the next day sent for her seven sons, and on their refusing to obey his orders they were also executed.

Chrysanthemum *Chrysanthemum coronarium* full fl.
Sunflower *Helianthus annuus* fl.
Cardiac Mint *Mentha gentilis* fl.
Horse Mint *Mentha villosa* fl.
Spear Mint *Mentha viridis* fl.
Marsh Mint *Mentha palustris* fl.
Bergamot Mint *Mentha odorata* fl.
Curled Mint *Mentha crispa* fl.
Cat Mint *Nepeta cataria* fl.
Wood Sage *Teucrium Scorodonia* fl.

The various Mints above described now flower; they are all of them more or less useful as potherbs, but the Spear Mint and the Bergamot have generally been preferred; the Curled Mint, however, though less in use, is the most powerfully odorific, and may be used with advantage. Mint of all sorts, Sweet Basil, Sweet Marjorum, Thyme, Balm, Lovage, Rue, Sage, Chevril, and Tanzy, should be kept in all good olatory gardens. They may all be cultivated with very little care, and amply repay the cultivation, being both agreeable and wholesome.

Ground Ivy, Penny Royal, Goosegrass, and many other wild herbs which grow under our hedges, formed once the chief medicines of Europe. Most of them are salubrious, and their power over eruptive complaints is well known. Numberless are the cures still made of constitutional diseases by means of these simple medicines by country female practitioners, who have received the traditional knowledge of their virtues from the monks and friars of antient times.

JULY 19. St. Vincent of Paul, conf. A.D. 1660.
St. Arsenius, anchoret of Sietè, 449.
St. Symmachus, pope, 514.
St. Macrina, virgin, 379.

Obs. St. Vincent of Paul was a native of Poni ; from his infancy he shewed a seriousness and affection for holy prayer far beyond his age. At Toulouse in 1598 he was promoted to the holy orders of subdeacon and deacon, and of priesthood in 1600. St. Vincent was tried by severe crosses, but by his resignation he enjoyed a sweet repose in his own heart under all accidents. St. Vincent founded several confraternities. He procured and directed the foundation of several great hospitals as in Paris, that of foundlings, or those children who for want of such provision are exposed to the utmost distress, or to the barbarity of unnatural parents. He was also a most zealous preacher of the gospel. Having received the last sacraments he calmly expired on his chair on the 27th of September, 1660, being fourscore and five years old.

Golden Hawkweed *Hieracium aurantiacum* full fl.
Manyflowered Hawkweed *Hieracium subaudum* fl.
Umbelled Hawkweed *Hieracium umbellatum* fl.
Autumnal Dandelion *Apargia autumnalis* fl.
Smooth Hawkweed *Hieracium laevigatum* fl.
Toothed Hawkweed *Hieracium denticulatum* fl.
Greatflowered Hawkweed *Hieracium grandiflorum* fl.
Honeywort *Hieracium cerinthoides* fl.
Fleshcoloured Hawkweed *Hieracium incarnatum* fl.
Blue Catananche *Catananche coerulea* fl.
Wild Succory *Cichorium Intybus* fl.
Bardock *Arctium Lappa* fl.
Hoary Ximenesy *Ximenesia enclioides* fl.
Superfluous Dahlia *Dahlia superflua* fl.
Barrenraged Dahlia *Dahlia frustranea* fl.
Redstalked Sunflower *Helianthus atrorubens* fl.
Hairy Rudbeckia *Rudbeckia hirta* fl.

The above and numerous other syngenecious plants come into blow at this time, and continue for a shorter or longer time; many of them flowering all the rest of the summer and early autumn.

Dahlias now begin to flower ; they make a splendid figure through August and September. But their presence in gardens is a modern feature, being of late introduction : innumerable varieties of them have been raised, and fresh ones are yearly added to the catalogue.

JULY 20. St. Margaret, virgin, martyr, A.D.
St. Jerom Aemilianus, c.
St. Joseph Basabas, confessor.
SS. Justa and Rufina, martyrs, 304.
St. Cestas, confessor, 1242.
St. Aurelius, abp. 423.
St. Ulmar, abbot, 410.

Obs. St. Joseph was one of the seventy two disciples of our Lord, and was put in competition with St. Matthias to succeed the traitor Judas.

St. Margaret was born at Antioch, and was the daughter of a Pagan priest. She is one of the tutelar saints of Cremona, and Vida wrote two hymns to her. Olibius, president of the East under the Romans, wished to marry her; but, finding that Margaret was a Christian, he postponed his intended nuptials until he could prevail on her to renounce her religion. St. Margaret, however, was inflexible, and was first tortured, and then beheaded, in the last general persecution at Antioch in Pisidia.

St. Margaret's Day used to be celebrated with much festivity and several very curious rites. From the Star Newspaper of June 12, 1820, we insert the following sonnet to this saint, written on viewing Raphael's picture of her:

To St. Margaret.

Hail, Saint! whose form the pencil yet pourtrays,
Calling our minds to hallowed times of old,
When pastors grave, to guard their wandering fold,
From prowling Wolf that on meek virtue preys,
Gathered their flocks on holie ground to graze,
By fountains pure, where sacred waters rolled.
And when at eve the vespers bell had tolled,
Around their hopes the pen of faith did raise,
Inspire me to exhort our faultering race;
To strive with him thou, martyred virgin, trod.
Then chere thou with thy form and tranquil face,
Christ's sheep awaiting his directing nod,
Who whylome held on earth the heavenlie mace,
And brought them back to their appeased God.

See Mr. Milman's celebrated Poem on the Martyrdom of St. Margaret.

The picture of St. Margaret by Raphael, above alluded to, was imitated by Dufresnoy, in a picture now preserved in the Gallery of the Louvre at Paris. In the Gentleman's Magazine for 1823 is a letter on the subject of this and of the several other saints who bear the same name, together with some critical inquiries into the origin of the emblem of the vanquished Dragon which makes a part of every picture of St. Margaret.

Dragon's Head *Dracocephalum Virginianum* fl.
China Aster *Aster Chinensis* fl.
African Marigold *Tagetes erecta* fl.

It is only in early years that the China Aster and the French Marigold flower at this time and their early blowing depends also on the early sowing of the seeds, and raising the young plants under a glass. It is not before Lammas Tide that these plants become common. They continue to flower all the autumn, till cut off by the frost.

JULY 21. St. Praxedes, virgin.
St. Zotius, bishop and martyr, 204.
St. Barhadvesciabas, martyr, 354.
St. Victor of Marseilles.
St. Arbogastus, bishop, 678.

Obs. St. Paraxides was daughter of Pudens, a Roman senator. All her great riches she employed in relieving the poor and the necessities of the church. She lived in the assiduous exercise of prayer, watching, and fasting. She peacefully gave up her soul to her Creator, and was buried near her sister on the Salarian road.

Apricot *Prunus Armeniaca* in fruit.
Philadelphian Lily *Lilium Philadelphicum* full fl.
Corn Scabious *Scabiosa arvensis* fl.
Meadow Sage *Salvia pratensis* fl.
Soapwort *Saponaria officinalis* fl.
*Common Toadflax *Antirrhinum Linaria* fl.
Spurious Toadflax β *Antirrhinum Peloria* fl.
Holyhock *Althaea rosea* fl.
Tree Mallow *Lavatera arborea* fl.
Rose Lupin *Lupinus pilosus* fl.
St. Andrew's Cross *Ascyrum Crux Andreae* fl.
Common Golden Rod *Solidago Virgaurea* fl.
Tall Golden Rod *Solidago procera* fl.

The plants of the later summer and early autumn now begin to blow, and to succeed gradually those of Midsummer. As Lammas Tide approaches the later gradually fade and go into seed; while China Asters, various sorts of Golden Rod, Sunflowers, Coscopses, Marigolds, and other lateblowing syngenecious plants, by degrees take their place. Some of the Wolfsbanes still blow. Poppies remain more or less all the summer and autumn, and our gardens are decorated with innumerable exotic curiosities, but the fields have lost their golden yellow and bright blue, and burnt or shorn Grass is seen in the meadows.

* Some make this *Linaria vulgaris*, but we prefer the original generic name. We have used both indifferently.

JULY 22. St. Mary Magdalen.

St. Vandrille, abbot, 666.

St. Joseph of Palestine, 356.

St. Meneve, abbot, 720.

St. Dabius of Ireland.

Obs. The illustrious penitent Mary Magdalen, mentioned by St. Luke, was by her perfect conversion an encouraging example and model of penitence to all succeeding ages. She was the first that saw Jesus after his rising from the dead. This distinguishing favour was the recompense of her contrition and ardent love for Christ. Her relics were discovered in Provence in the thirteenth century.—*Butler.*

African Lily *Agapanthus umbellatus* full fl.

The African Lily is a beautiful blue umbelled liliaceous flower, having long contorted roots, and blowing in July. It requires the shelter of the greenhouse in winter.

Mountain Ash *Sorbus Aucuparia* fruct.

The large round orange berries of the Mountain Ash now begin to ripen; they continue through August to be very ornamental, hanging in clusters among the elegant boughs of the tree. Towards September they fall off.

St. Mary Magdalen's Feast is still held as a day of devotion in the church. The following is an antient Hymn composed to be sung at the Divine Office at Matins:—

Pater superni luminis
Te Magdalena respicit
Flammasque amoris excitat
Geluque solvit pectoris,
Pedes beatos unguere
Astare non times cruci
Cui Christus ipse pendere
Est visus deplorantibus.
Sepulchro haeres anxia
Truces nec horres milites,
Pellens timorem charitas
Conculces omnes daemonas
O Charitatis Angela
Nos intercessu jam tuo
Adjuvas, nostra crimina
Nunc fletu et poenitentia
Ut nos solvamus sobrii.
Deo Patri, &c.

JULY 23. St. Apollinaris, bishop of Ravenna, and martyr.

St. Liborius, bishop and confessor, 397.

Obs. St. Apollinaris was the first Bishop of Ravenna. He sat twenty years, and was crowned with martyrdom in the reign of Vespasian. God preserved him a long time to his church, and did not suffer the persecutors to take away his life, so he seems to have only been a martyr by the torments he endured for Christ, which he survived at least some days.—*Vitae Sanct.*

Muskflower *Scabiosa atropurpurea* full fl.
Lizard Orchis *Satyrion hircinum* fl.
Spreading Bellflower *Campanula patula* full fl.
Princes' Feather *Amaranthus hypochondriacus* fl.
Canadian Lily *Lilium Canadense* full fl.
Monadelphous Lily *Lilium monadelphum* full fl.
Dahurian Lily *Lilium Dahuricum* defl.
Georgian Nolina *Nolina Georgiana* fl.
Monk's Rhubarb *Rumex alpinus* fl.
Brownflowered Uvularia *Uvularia Chinensis* fl.
Siberian Garlick *Allium Sibericum.*
Oneflowered Wintergreen *Pyrola uniflora* fl.
Powdery Andromeda *Andromeda pulverulenta* fl.

The Lizard Orchis is found at this time of year near to Dartford in Kent, and in a few other places, but is a scarce plant in England.

The Spreading Bellflower is also scarce: it has been found in Surrey, not far from Cobham.

Many of the Lilies remain in flower; the Scarlet Lychnis, the Sweet Williams, Poppies, and other solstitial plants, remain in full blow, and if the summer happen to be a dry one, they will require water. Commonly the aestival showers attributed to St. Swithin at this season of the year irrigate the earth sufficiently often, without any artificial watering.

Fishing is still in season, particularly for Trout, Pearch, Bleak, Dace, Roach, Gudgeons, and Chub.

JULY 24. St. Lewine, virgin and martyr.
St. Lupus, bishop and confessor, 478.
St. Francis Solano, confessor, 1610.
SS. Romanus and David, martyrs.
St. Christina, virgin and martyr.
SS. Wulfhad and Ruffin, martyrs, 670.
St. Dulan, bishop in Ireland.
St. Kinga, virgin, 1292.
St Alexius.—Engl. Cal.

Obs. St. Lewine was a British virgin, who suffered martyrdom by the Saxons before their conversion to Christianity. Her reliques were at first kept at Sleaford in Sussex, but were afterwards conveyed to Flanders.

St. Lupus, called in French St. Leu, was born of a noble family at Saul. After six years spent in holy wedlock with Pimeniola, they parted by mutual consent, and made a mutual vow of perpetual continence. Lupus lived a year in the famous Abbey of Lerins. Upon the death of St. Ursus in 426, he was chosen Bishop of Troyes. His resistance was to no purpose. Troyes being threatened by Attila, who called himself the scourge of God, Lupus went to meet him at the head of his clergy, and asked him who he was? "I am, said Attila, the scourge of God." "Let us respect whatever comes from God, replied the bishop; but if you are the scourge with which heaven chastises us, remember you are to do nothing but what that Almighty hand, which governs and moves you, permits." Attila, struck with these words, spared the city. St. Lupus governed his church fifty two years, and died in 479.

Tree Lupin *Lupinus arboreus* full fl.
Clammy Catchfly *Silene viscosa* fl.
Fourleaved Catchfly *Silene stellata* full fl.
Spanish Catchfly *Silene Otites* fl.

The Catchfly, called in French Le Cornillet *Attrape Mouche* is covered with a glutinous moisture, from which flies, happening to light upon it, cannot disengage themselves. This circumstance has obtained for it the name of Catchfly, to which Gerarde adds the name of Limewort. If the seeds are sown in the autumn, separately, in pots about six inches in diameter, and in a dry soil, they will grow without further attention. They will bear the open air; and, unless in very dry weather, will not need watering. These directions will serve for nearly all the kinds, of which there are many. There are however two exceptions, the darkflowered and the waveleaved species, which require a stove.

As the Catchfly is covered with an unctuous swetemete, which draws the unwary insects into its blossoms, who cannot get away therefrom, but die there: so doth an evil and abandoned woman tempt the unwary into her society by the glosing courtesy of her exterior; but when they bee once there they die a spiritual death, unable to disentangle themselves. *Florilegium.*—This reminds one of Horace's "*Fultus nimium lubricus, aspici.*"

JULY 25. St. James the Great, apostle, A.D. 43.
St. Christopher, martyr, 304.
SS. Thea, Valentine, Paul, martyrs, 308.
St. Cuculus, martyr.
St. Nissen, abbot in Ireland.

Jurinalia.—Julian Cal.

Obs. St. James was the brother of St. John the Evangelist, and by birth a Galilean, by profession a fisherman. How St. James was employed in preaching and promoting the gospel after Christ's ascension we have no account. He was apprehended and beheaded at Jerusalem by orders of Agrippa, a little before Easter, in the year 43, about fourteen years after the death of Christ.

The productions of the sea about this time of year give rise to the idle and often injurious habit of eating Oysters. They come now first into the markets, which gave Churchill the poet occasion to say of this month,

July to whom, the Dog Star in her train,
St. James gives Oysters and St. Swithin Rain.

Fulgid Rudbeckia *Rudbeckia fulgida* fl.
St. James' Cross *Amaryllis formosissima* fl.
Hĕrb Christopher *Actaea spicata* fl.
Cardinal Flower *Lobelia fulgens* fl.

The Cardinal Flower is a very handsome plant, the scarlet species in particular; the blue however is not wanting in beauty. These plants do not flower the first year; yet, as the offsets produced from the roots do not flower so strongly as seedling plants, it is better to sow them: this should be done in the autumn. They may at first be sown several together; the pots in which they are sown should stand abroad in mild weather, but under cover in frost or heavy rain. In spring the plants will appear; they may then remain abroad altogether, and must be kept always rather moist. When big enough to remove, they may be replanted separately into small pots, or, if preferred, may be so sown at first. They should be placed where they may have the morning sun, and there remain till autumn; they must then be taken into the house, and be placed near to an open window in mild weather. If in the course of the summer the roots should fill the pots, the plants must be removed into larger ones. The following spring they must be potted in fresh earth, and again placed abroad. They will flower in August, and, if not exposed to the midday sun, will continue long in beauty. The roots will last two or three years. They are likewise increased by their offsets, and by cuttings of the stalks, like rockets, but there is no other way so good as sowing them.

Herb Christopher is said to have been named from St. Christopher celebrated today.

JULY 26. St. Anne, mother of our Lady.
St. Germanus, bishop and confessor, 448.

Obs. The Hebrew word Anne signifies Gracious. St. Joachim and St. Anne, the parents of the Blessed Virgin, are justly honoured in the church, and their virtue is highly extolled by St. John Damascen. The body of St. Anne was brought from Palestine to Constantinople in 710, whence some portion of her relics have been dispersed in the West.

Field Chamomile *Matricaria Chamomilla* full fl.
Yellow Zoegea *Zoegea leptaurea* full fl.
White Sphenogyne *Sphenogyne anthemoides* fl.
Our Ladies Traces *Spiranthes spiralis* fl.
Marsh Malaxis *Malaxis paludosa* fl.
Horned Pondweed *Zanichellia palustris* fl.
Jove's Beard *Sempervivum tectorum* full fl.

The *Malaxis paludosa* has been found on Ashdown Forest near Hartfield in Sussex, we believe by the late Scottish botanist Mr. Dickson, of Croydon in Surry; and by the late Mr. T. F. Forster.

The Field Chamomile is in the Floral Directory called Flower of St. Anne. It seems that the word Matricaria is derived of *mater*, mother, and *cara*, beloved, and was so called, as some will allow, because of the name of St Anne's Flower, the Blessed Virgin being infinitely dear to her mother. Others derive it from much older authority, in the times of the antient Romans; it is evidently, however, compounded of *matri* and *cara*.

Celandines or Horned Poppies still flower.

Houseleaks or Joubarbes are plants that appear like a collection of large, glossy, green roses, of a heavy leathery appearance. Some persons admire them; others despise them as clumsy weeds. Linnaeus informs us that in Smoland Houseleek is a preservative to the roofs of houses. The Common Houseleek may easily be made to cover the roof of a building, whether tile, thatch, or wood, by sticking the offsets upon it with a little earth.

The species vary in the colour of their flowers and time of flowering, but they are most commonly red or yellow, appearing from June to August. The juice of the Houseleek, either alone or mixed with cream, affords immediate relief in burns and other external inflammations, and is considered an excellent remedy for the heat and roughness of the skin sometimes attendant upon the changes of the seasons.

JULY 27. St. Pantaleon, martyr, A.D. 303.

SS. Maximian, Malches, Martinian, Dionysius, John, Serapion, and Constantine martyrs, 250.

St. Congall, abbot in Ireland.

St. Luican, confessor in Ireland.

Obs. St. Pantaleon was a physician to the Emperor Galerius Maximianus, and a Christian; but, often hearing the false maxims of the world applauded, was unhappily seduced into apostacy, but he expiated his crime by martyrdom; after suffering many torments, he was beheaded with other saints in 303.

Purple Loosestrife *Lithrum salicaria* fullest fl.

Love lies Bleeding *Amaranthus caudatus* fl.

The weather is now usually very warm, and the fisherman seeks the shade of some old tree overhanging a purling stream, or gets beneath the cool arch of some massy stone bridge, to pursue his favourite sport. The Dutch are very fond of fishing, and the stillness of it suits their quiet dispositions.

Summer fishing being now in perfection, we may briefly enumerate the sorts of fishes now commonly in season. The Trout *Salmo fario* is now abundantly caught in shallow gravelly streams, or those which have a rugged rocky bed: this fish may be seen playing in the clearest water among the stones and rocks. The Pearch *Perca fluviatilis* must be sought for in somewhat deeper places, and is sometimes caught in floatfishing with globules of paste made of new bread and sugar. The same bait will catch the Roach *Cyprinus rutilus*, distinguishable by his red gills, if we fish rather below midwater, and is frequently found in abundance in the deep holes of some streams which are not very clear: we have caught Roach in abundance in the streams of the Medway near Withyam in this month. In similar situations may be found the Dace *Cyprinus lentiscus*, known by its more silvery whiteness, but it is more shy of biting. The Chub *Cyprinus Jeses* is found in deep holes in rivers, and will take a large bait of paste. That beautiful fish the Bleak is also caught now in the streams, and, like the Roach, plays about below midwater at the posts of bridges and in the sides of the stream near the reeds, occasionally rising playfully to the surface: a southerly wind and sprinkling of rain greatly increases the disposition in the above fish to bite. We may enumerate lastly the Gudgeon *Cyprinus Gobio*; also the Miller's Thumb and Stickleback. In ponds, the Carp *Cyprinus Carpio* and the Tench *Cyprinus Tinca* are now easily taken; as are Eels in ponds and ditches.

JULY 28. SS. Nizarius and Celsus, martyrs, about the year 68.
St. Victor, pope and martyr, 201.
St. Innocent I. pope, 417.
St. Sampson, bishop, 564.

Neptunalia.—Julian Cal.

Obs. St. Nizarius was son of a heathen, but his mother was a zealous Christian; Nizarius embraced her faith with great ardour, and preached the gospel in many places with a fervour and disinterestedness becoming a disciple of the Apostles. He was beheaded at Milan with Celsus, a youth whom he had carried with him to assist him in his travels. Their bodies were discovered by St. Ambrose in 395.

Mountain Groundsel *Senecio montanus* full fl.

This plant is apt to be troublesome in gardens from its increase.

The weather at this time of year is often particularly subject to thunderstorms. In 1822 they were particularly violent all the way from Switzerland to the north of England, in France, Holland, and Germany; and on this day in that year one of the most destructive tempests fell at Lausanne that was ever remembered.

The Neptunalia were celebrated today in antient Rome, and it seems probable that Horace alludes to this day in the following Ode, Carm. lib. ii. Od. 29:—

Festo quid potius die
Neptuni faciam? prome reconditum,
Lyde strenua, Caecubum:
Munitaeque adhibe vim sapientiae,
Inclinare meridiem
Sentis: ac, veluti stet volucris dies,
Parcis deripere horreo
Cessantem Bibuli consulis amphoram.
Nos cantabimus invicem
Neptunum et virides Nereidum comas:
Tu curva recines lyra
Latonam, et celeris spicula Cynthiae:
Summo carmine, quae Cnidon
Fulgentesque tenet Cycladas, et Paphon
Junctis visit oloribus,
Dicetur; merita Nox quoque naenia.

About this time parties used to be formed to sail to certain parts of the Thames bank, where white bait were caught, and to eat them in white wine.

JULY 29. St. Martha, virgin.

SS. Simplicius, Faustinus, and Beatrice, martyrs.

St. Felix, pope and martyr.

St. William, bishop and confessor.

St. Olaus, king and martyr.

St. Olaus, king and martyr.

Obs. St. Martha seems to have been one of those holy women, says Butler, who attended Christ during his passion, and stood below his cross. After his ascension she came to Marseilles, and ended her life in Provence, where her body was found at Tarascon, soon after the discovery of St. Mary Magdalen.

Red Chironia *Chironia Centaureum* full fl.

Sea Pancratium *Pancratium maritimum* fl.

Hairy Rudbeckia *Rudbeckia hirta vera* fl.

The Red Chironia or Centaury has a small pink flower, found plentifully under the hedges in the south of England all summer.

Many species of the beautiful genus Amaryllis now flower, but they require shelter at night, and indeed at all times of day during the early spring and winter months. Many Pancratiums, and other plants of this tribe, also blow now.

The summer fruits are now in perfection. Currants, Cherries, and the later Strawberries, are still plentiful. Apricots and the earlier Peaches are come in; and the Green Chisel Pear, the Jargonelle, and the Cuisse Madamme are ripe.

Flies about this time of year begin to encrease in number, and to become very troublesome in our houses, where they often swarm. They continue all the month of August and early part of September, during which periods they are particularly annoying before rain. There are several sorts of Flies which inhabit our gardens, and who do not make their appearance in the house, that come forth and prevail at different periods during the aestival season. The economy of these insects is but little known.

Starlings, now congregated in numbers, fly about the fields uttering a loud noise.

JULY 30. St. Julitta, A.D. 303.

SS. Abdon and Sumen, martyrs, 250.

Obs. St. Julitta was a rich lady of Cappadosia, who died a martyr in 303.

The other martyrs recorded today were Persians, but, coming to Rome, courageously confessed the faith of Christ in the persecution of Decius in 250. They were cruelly tormented, but the more their bodies were torn and mangled the more were their souls adorned and beautified with divine grace. They suffered at Rome, and their bodies were deposited in the house of a subdeacon called Gurinus. In the reign of Constantine the Great their relics were removed into the ancient burying place of Pontian.

White Mullein *Verbascum Lychnitis* full fl.
Scarlet Lightning *Lychnis Chalcedonica* defl.
Sweet Williams *Dianthus barbatus* defl.

The Pinks are now quite gone, all but the Carnations, and the Roses almost faded; indeed the solstitial Flora is now decidedly on the decline, and the aestival coming on apace. Many plants are in seed. Poppy heads are cut at this time, and gathered into sheaves to dry.

The harvest often begins with Wheat and Rye, which are not unfrequently carried by this time.

Swifts begin now to fly very high in the air, and with shriller cries than in the early part of the year. Swallows and Martins congregate, and small birds of many sorts resort to the fields in flocks. Starlings are seen together in very great flocks, and by their peculiar flight and harsh note are easily distinguished from the rest of our small birds. Pliny says of them, *In orbe volant, omnibus in medium agmen tendentibus.*

There begins now to be a very perceptible night, and we also observe, to use a common phrase, that the days begin to draw in of an evening.

JULY 31. St. Ignatius of Layola, c. A.D. 1556.
St. John Colombini, 1367.
St. Helen of Sweden, martyr, 1160.

Obs. St. Ignatius was born in 1491. He was generous even towards enemies, but addicted to gallantry and full of the maxims of worldly honour and pleasures. At length, convinced of the vanity of his pursuits, he prostrated himself before an image of the Blessed Virgin Mary, and under her patronage consecrated himself to the service of his Redeemer. He left his home, and repaired to Montserrat, where, after making a general confession to an experienced monk, he made a vow of perpetual chastity. St. Ignatius was the founder of the Society of Jesus. Pope Paul II. approved of it under that title by a bull dated the 27th of September, 1540. In 1546 the Jesuits first opened their schools in Europe. Ignatius often met with violent persecution, but overcame them by meekness and patience. He gave up his happy soul into the hands of his Creator on the last day of July, in the year 1556, the sixty fifth of his age.

The history of the Society of Jesus, and of the numberless men eminent for learning, piety, and active benevolence, who have belonged to that order, could not be abridged so as to afford the reader of this little work even the knowledge of their names. Suffice it to say that there never existed on the face of the earth a larger body of persons of any order whatever who have exhibited such activity and zeal in the cause of the Christian religion. They are a living example of practical Christianity as well as of prodigious learning. Our best works have been edited by them, the most important discoveries in foreign parts of the world made by them, and civilization has been wider extended by them than by any other body of men. It is to be lamented that interference in politics has, though without justice, been charged on some of their zealous members: taking them and their works as a whole, they are a wonderful example of the religion, virtue, patience, humility, perseverance, and perpetual benevolence of which human nature, frail and corrupt as it is, may be made capable by the excellent discipline and rules of their order. See *Butler's Lives of the Saints*, under today.

Great Mullein *Verbuscum vigatum* full fl.
Autumnal Helenium *Helenium Autumnale* fl.

The early Red Plum, the Apricot, early Peaches, and Pears, are beginning now to be plentiful.

AUG. 1. St. Peter ad Vincula.

SS. Faith, Hope, and Charity, virgins and martyrs.

SS. the seven brothers, Machabees, &c. mm.

St. Ethelwold, bishop and confessor, 984.

St. Pellegrini, hermit, 643.

Lammas Day.

Obs. The chains and prisons of the saints, says Butler, were the subject of their greatest joie and glory. God honoured them in the Prince of the Apostles with wonderful miracles. St. Peter was guarded by sixteen soldiers, and fastened to the ground by two chains: in the middle of the night an angel appeared to him, and bade him instantly arise; following his guide, he passed through the guards; when in the street, the angel vanished suddenly. This deliverance is a proof how God restrains the wicked when he pleases, and how he always watches over his faithful servants.

We extract the following account from Brande's Popular Antiquities:

On Lammas Day, or the Gule of August.—Dr. Pettingal, in the 2d volume of the Archaeologia, p. 67, derives "Gule" from the Celtic or British "Wyl," or "Gwyl," signifying a festival or holiday, and explains "Gule of August" to mean no more than the holiday of St. Peter ad Vincula in August, when the people of England paid their Peter pence.

This is confirmed by Blount, who tells us that Lammas Day, the 1st of August, otherwise called the Gule or Yule of August, may be a corruption of the British words "Gwyl Awst," signifying the Feast of August. He adds, indeed, "or it may come from *Vincula*, chains, that day being called in Latin *Festum Sancti Petri ad Vincula*."

Stramonium *Datura Stramonium* full fl.

French Marigold *Tagetes patula* fl.

The French Marigold is more spreading and has a smaller flower than the African Marigold before noticed. The leaves have a similar and perhaps still stronger smell, which approaches something to that of the Crown Imperial, but is still very different; to some persons it is unpleasant.

AUG. 2. St. Alfrida, virgin, A.D. 834.
St. Stephen, pope and martyr, 257.

Obs. St. Alfrida is otherwise, and perhaps more properly, called Etheldrida.

St. Stephen was chosen Pope on the 3d of May, 253, and sat four years, two months, and twenty one days. The persecution of Valerian was raised in 257, and in it St. Stephen was beheaded, whilst he was sitting in his pontifical chair, which was buried with his body, and is still shewn as stained with his blood. The relics were translated to Pisa in 1682. His head is kept with great respect at Cologne.

Tigerflowered Lily *Lilium Tigrinum* full fl.

Onecoloured Lily *Lilium concolor* fl.

Ximenesy *Ximenesia enclioides* full fl.

Great Golden Rod *Solidago gigantea* fl.

Welch Golden Rod *Solidago Cambrica* full fl.

Hoary Henbane *Inula Oculus Christi* full fl.

Mountain Arnick *Arnica montana* defl.

Shining Marigold *Tagetes lucida* fl.

Red Zinnia *Zinnia multiflora* fl.

Elegant Zinnia *Zinnia elegans* fl.

Threecoloured Goldflower *Chrysanthemum carinatum* fl.

Scentless Feverfew *Pyrethrum inodorum* full fl.

Small Sunflower *Helianthus Indicus* fl.

Purple Rudbeckia *Rudbeckia purpurea* fl.

St. Alfrida's Lily, otherwise called Tiger Lily or Tigerflowered Lily, was introduced into this country from China in 1804. But, though it be of such recent introduction, it is become as common in the gardens of the south of England as the Orange Lily or the Turkscaps. Like the former it is bulbiferous, and therefore very prolific, the bulbs of this species being easily raised; they require only to be left unmolested in good ground, and they will vegetate in the border and encrease very fast. The flowers of this species are not orange like the *L. bulbiferum*, nor red like *L. chalcedonicum*, but are of a sort of salmon colour curiously spotted.

AUG. 3. INVENTION of St. Stephen's relics.

St. Nicodemus.

St. Gamaliel, 415.

St. Walthen, abbot, 1160.

Obs. The church this day celebrates the finding of the relics of St. Stephen under the ruins of an old temple called Carphagansala near Jerusalem, by Lucian a priest, who was warned to look for them by an extraordinary vision in the year 415, a full account whereof is to be found in *Butler's Lives of the Saints*, 8vo. London 1815, vol. viii. p. 39. Some consider St. Nicolemus as being the greatest festival today. Lydia of Thyatira is by some martyrologists commemorated today.

Holyhock *Althaea rosea* full fl.

Many are the varieties of the Hollyhock, those tall ornaments of our gardens, in the latter part of the summer and early autumn. This plant is sometimes called the Garden Mallow; in French, Rose d'outre Mer, sometimes corrupted into la Rose Trèniere or la Rose Tremiere, le Mauve Rose, la Passe Rose; Italian, Alcea Rosea, Rosa Cinese. The Double Chinese Hollyhock is a very handsome plant, and continues in beauty during July, August, and September. The seeds may be sown early in April, half an inch deep. When the plants have put out six or eight leaves, they should be transplanted; and, if put in pots, they will require them pretty large, at least a foot in diameter. Until they are well rooted, they must be watered daily; afterwards, three times a week will suffice. They should be housed in winter, admitting fresh air in mild weather; and while in the house should have only water enough to keep the earth from parching. They will last two or three years. These plants ought to be supported with stakes, to prevent the wind from breaking the stems. Hollyhocks may also be raised from cuttings of the young stalks, taken in summer, about six inches in length; they should be inserted half their depth, and if a glass be placed over them it will facilitate their rooting; plants so raised will flower early in the following summer. The Hollyhock is used in some parts of France as we use Hawthorn and Privet, to divide gardens and vineyards. The flowers are said to furnish a large portion of honey-juice to Bees:

> And from the nectaries of Hollyhocks
> The humble Bee, e'en till he faints, will sip.
>
> *H. Smith.*

AUG. 4. St. Dominic, found. O. S. D. A.D. 1221.
St. Luanus, abbot of Ireland, 622.

Obs. St. Dominic was born in 1170 at Calaruega in Old Castile. He was the founder of the illustrious Order of Friar Preachers, commonly called Black Friars, or Dominicans. The first object of which institution was the conversion of the Manichean heretics and the Albigenses. The Order of St. Dominic became afterwards one of the most renowned of the four mendicant orders. Black Friars in London is so called from being the quarter of the city appropriated to these Dominicans; White Friars belonged to the Franciscans; Austin Friars to the hermits of St. Augustin; and Crutched Friars to the Carmelites. The Grey Friars were the reformed or barefooted Carmelites; but there were others which had the name of Grey and of White Friars and Monks; and it is not always easy to distinguish the orders by the nicknames antiently attached to them. The memorable institution of the Inquisition originated in the time of the foundation of the Dominicans, but the abuses of that institution have been falsely ascribed to the holy and benevolent St. Dominic: they were in fact the offspring of a misconducted government, and had nothing to do with the original design of the Inquisition.

Harvest Bells *Campanula rotundifolia* full fl.
Passion Flower *Passiflora coerulea* full fl.
Whorled Coreopsis *Coreopsis verticillata* fl.
Angelical Coreopsis *Coreopsis chrysantha* full fl.
Golden Sunflower *Coreopsis aurea* fl.
Annual Coreopsis *Coreopsis tinctoria* fl.
Fulged Rudbeckia *Radbeckia fulgida* full fl.
Purple Rudbeckia *Radbeckia purpurea* fl.
Tansy *Tanacetum vulgare* fl.
Sweet Sultan *Centaurea moschata* fullest fl.
Yellow Sultan *Centaurea suaveolens* fullest fl.
Jagged Silphia *Silphium laciniatum* full fl.
Yellow Gentian *Gentiana lutea* full fl.

The Harvest Bells or St. Dominick's Bells are in the Ephemeris dedicated to the saint of today. They flower all the autumn, and till quite winter in some places. The Purple Rudbeckia must be distinguished from a new species closely resembling it, but with a longer stalk and paler flowers: the Whorled Coreopsis is a tall plant with yellow starlike flowers; the Purple Rudbeckia is a tall plant with deep crimson flowers, and is almost the only common syngenecious plant with flowers of that colour that now blows.

Thistles of every sort are common now, and some even begin to show their seeds, which however are usually unprolific.

In addition to the flower recorded today in the Floral Directory, we find, "The Novices of St. Dominic, like those little blue flowers called his Bells which shake in the wind, do tremble when blown on by the flattering breath which assails them from every point of the compass, but yet do hold fast like them when once they have taken root in the walls of a convent." This plant is very tenacious of its situation, and we often see them quivering in the wind while growing from the lofty walls and turrets of old monastic buildings and castles in ruins.

The nest of the Harvest Mouse *Mus messorius* may now be found attached about midway to the straws of some vegetables in our corn fields; they are very fond of fixing it to those of Beans or Peas, with which it sways backwards and forwards when they are agitated by the wind; it is the only English Mouse that elevates its nest above the ground: they are sometimes found in the shape of a Pear, with a long neck, at others round, the size of an Orange.

Travelling through the sandy plains of Alsace, early in August 1822, we observed millions of Field Mice crossing the road, and apparently running to and fro into their nests by the roadside. In the same place we also saw many Storks flying about, and we saw them again in Holland.

AUG. 5. Our Lady *ad Nives.*
St. Oswald, king and martyr.
St. Afra, &c. martyrs, 304.
St. Memmius, bishop, 290.

Obs. The Church of St. Mary Major is one of the three great patriarchal churches at Rome, and it was called St Mary's ad Nives from a tradition that our Blessed Lady marked the spot where the church was to be built by a miraculous fall of snow in summer time. It is also called St. Mary's ad Presepe, from the holy crib or manger wherein Christ was born being preserved in it, containing a little silver image of our Lord. The whole is kept in a case of massy silver, and is exposed to view on Christmas Day. This holy relic excited the pious devotions of St. Jerom and of St. Paula, when it was yet at Bethlehem. In the same Church of St. Mary ad Nives is the famous picture of our Lady said to be painted by St. Luke. The Votive Mass is said today.

Egyptian Water Lily *Nelumbo Nilotica* fl.
Sea Bindweed *Convolvulus soldanella* fl.
Bellflowered Bindweed *Ipomoea campanulata* fl.
Jalap *Ipomoea Jalapa* fl.
Broadleaved Bellflower *Campanula latifolia* fl.
Calathian Violet *Gentiana Pneumonanthe* fl.
Alpine Gentian *Gentiana nivalis* fl.
Field Gentian *Gentiana campestris* fl.

The Egyptian Water Lily will blow in a greenhouse in a vessel of water.

The several species of Bindweed, Bellflowers, and Gentian, that we have described today constitute some of the most elegant of the late aestival Flora.

Early Peaches, Nectarines, Apricots, and Plums, are now ripe. The Green Gages and Orleans Plum are certainly the best of all.

Currants begin now to fail, except those preserved on walls or railings, or those which are matted up for keeping. Strawberries also, with the exception of the Alpine and Wood Strawberries, are gone; and Gooseberries are nearly over. The loss of solstitial fruits however is amply repaired by the presence of the aestival; for now, as Mr. Bidlake the poet observes,

The mealy Plum
Hangs purpling, or displays an amber hue;
The luscious Fig, the tempting Pear, the Vine,
Perchance, that in the noontide eye of light
Basks glad in rich festoons. The downy Peach
Blushing like youthful cheeks; the Nectarine full
Of lavish juice.

De fructu edendo.
Fructibus aestivis qui pascitur ille valescit
Nec minus ex animis ingenioque valet.

AUG. 6. TRANSFIGURATION of our Lord.
St. Xystus II. pope and martyr, 3d cent.
SS. Justus and Pastor, martyrs.

Obs. The church today records the change which our Lord exhibited on the top of Mount Tabor to his disciples SS. Peter, John, and James, in attestation of the change to a more purified and unearthly state, which it is unnecessary for us to undergo before we can obtain the kingdom of heaven. His face was changed, and shone bright as the sun, and his garments became white as snow. As a little birdlime on the feathers, says the sacred historian, holds down the strongest pinions, and prevents the bird from rising to the sky; so the least earthly dust clogs the wings of the soul, and retards its ascent into heaven. We ought therefore to endeavour to free ourselves gradually by penance, austerity, and vigilance from the least earthly attachments, that in the practice of faith, hope, and charity, we may at length fit our souls for a more glorified body, and may unfurl the wings of expectation at the hour when the ties of our terrestrial bondage shall be cut asunder.—When we see the grey clouds suddenly covered with purple and gilded with light at the rising of the sun, we ought to meditate on the sudden transfiguration of our Lord, and the illumination which the soul receives by the unction of divine love.—*Flor. Div. Asp.*

St. Xystus was otherwise by transposition of letters called Sixtus, and was the second Pope of that name. He suffered martyrdom in the reign of Valerian.

Meadow Saffron *Colchicum autumnale* fl. rarō.
Narrow Haresear *Bupleurum odontites* full fl.
Eryngo *Eryngium Campestre* full fl.
Sea Holy *Eryngium maritimum* full fl.
Shrubby Saltwort *Salsola fruticosa* fl.
Belladonna Star Lily *Amaryllis Belladonna* full fl.
Green Narcissus *Narcissus viridiflorus* fl.
Greatheaded Garlic *Allium ampelopratum* fl.
Floating Pondweed *Potamogeton fluitans* fl.
Broadleaved Pondweed *Potamogeton natans* full fl.

One of the characteristic features in this time of year is the green covering which ponds and ditches get from the encrease of the various species of Pondweed and Duckweed. In some places this becomes quite as green as Grass with it. Ducks are said to keep the ponds clear from it, which is in some measure true.

The Star Lily recorded today requires nightly shelter if the weather be cold. The most beautiful of the tribe is St. James's Cross *Amaryllis Jacobaea* or *formorissima*, which is in full blow on St. James's Day, July 25. Most of the species require a greenhouse, and many a hothouse. One of the most superb is the *Amaryllis Vittata*.

AUG. 7. St. Cajetan, confessor, A D. 1547.
SS. Donatus and Hilarinus, martyrs. 361.

Obs. St. Cajetan was born in the year 1480. He was recommended from his birth to the patronage of the Blessed Virgin, and through his eminent virtues was from his infancy surnamed the Saint. He associated himself to the confraternity of the love of God, and afterwards entered the Order of the Theatins, of which he was made general for three years in 1530. The principal ends of this order were to preach to the people, assist the sick, oppose errors in faith, and reestablish regularity and disinterestedness among the clergy. His life was an example of piety and zeal, and he calmly expired on the 7th of August, 1547. Under the life of St. Cajetan, in Butler's Lives, will be found an account of the Congregations of Regular Clerks.

Princes' Feather *Amaranthus hypochondriacus* full fl.
Crosswort Gentian *Gentiana cruciata* defl.
Tiger Lily *Lilium Tigrinum* full fl.
Great Toadflax *Linaria vulgaris* fl. common.
Lesser Persicary *Polygonum minus* fl.
Small Waterwort *Elatine Hydropiper* fl.

The Amaranth is recommended, among other flowers, as a food for Bees:

——————Il timo e l' Amaranto
Dei trapiantare ancora, e quell' altr' erbe
Che danno a questa greggia amabil cibo.
L' Api del Rucellai.

Moore speaks of them as being used for the hair:

Amaranths such as crown the maids
That wander through Zamara's shades.

From a passage in Don Quixote, one may suppose that Amaranths were sometimes worn by the Spanish ladies in the time of Cervantes. But these passages do not sufficiently mark out the species: the Princes' Feather is distinguished by its very dark red leaves, the Love lies Bleeding having light green leaves and a trailing flower, and the other species being modifications of the two above.

The Tiger Lily now in full flower might at a distance be mistaken for the Turkscap Lilies. Though of so recent introduction, it is becoming common even in the cottage gardens of Sussex; its bulbs being very easy of growth, the plant is extremely prolific: its pale salmon coloured flowers are not so beautiful as those of the Orange Lily, now gone out of blow.

On gravelly soils Elms now begin to shew yellow in the leaves, and Limes not only yellow but begin to fall.

The poisonous berries of the Deadly Nightshade appear, and children should be cautioned against eating them; indeed the greatest part of black berries are more or less poisonous.

The Great Toadflax or Snapdragon, with its permanent variety the Peloria, is now commonly seen in our hedges, like a tall strawcoloured spike of flowers, mixed with a deep yellow in the inside.

Vipers now bring forth their young; they are distinguished by being viviparous from Snakes, who deposit their eggs in dunghills or in the ground, and the young ones are often hatched about this time.

AUG. 8. SS. CYRIACUS, Largus, Smaragdus, &c. martyrs, A.D. 303.
St. Hormisdas, martyr.

Obs. St. Cyriacus was a holy deacon at Rome, under the Popes Marcellinus and Marcellus. In the persecution of Dioclesian, in 303, he was crowned with glorious martyrdom in that city; with him suffered also Largus and Smaragdus, and twenty others. Their bodies were first buried, and soon after translated on the Ostian road on this 8th day of August.

Love Lies Bleeding *Amaranthus caudatus* full fl.
Yellow Amaranth *Amaranthus flavus* fl.
Green Amaranth *Amaranthus viridis* fl.
Procumbent Amaranth *Amaranthus prostratus* full fl.
Redleaved Amaranth *Amaranthus cruentatus* full fl.
Blite Amaranth *Amaranthus Blitum* fl.

Of Amaranths there are two kinds most commonly cultivated. They are all beautiful plants, and they remind us of Milton's use of the Amaranth, when speaking of the multitude of Angels assembled before the Deity:

——To the ground
With solemn adoration down they cast
Their crowns inwove with Amaranth and gold;
Immortal Amaranth, a flower which once
In Paradise, fast by the tree of life,
Began to bloom, but soon for man's offence
To heaven removed, where first it grew, there grows
And flowers aloft, shading the fount of life,
And where the river of bliss through midst of heaven
Rolls o'er Elysian flowers her amber stream;
With these, that never fade, the spirits elect
Bind their resplendent locks enwreathed with beams;
Now in loose garlands thick thrown off the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial Roses, smiled.

The following occurs in Shelley's Rosalind and Helen:

Whose sad inhabitants each year would come,
With willing steps climbing that rugged height,
And hang long locks of hair, and garlands bound
With Amaranth flowers, which, in the clime's despite,
Filled the froze air with unaccustomed light.
Such flowers as in the wintry memory bloom
Of one friend left adorned that frozen tomb.

There are many species of Amaranths not enumerated above which now flower. The old fashioned Threecoloured Amaranth *Amaranthus tricolor* is still in flower, as is the Globe Amaranth. Amaranths are rather ornamental plants than otherwise; their dark red pyramidal or trailing flowers contrast very agreeably with the prevailing yellow flowers of the autumnal syngenecious plants.

We have known Hazelnuts and Filberts gathered today in early seasons.

AUG. 9. St. Romanus, martyr.

St. Nathy, priest in Ireland, 530.

St. Fedlemid, bishop in Ireland, 6th cent.

Obs. St. Romanus was a soldier in Rome at the time of the martyrdom of St. Lawrence; seeing the constancy with which the holy martyr suffered his torments, he embraced the faith, and was beheaded the day before the martyrdom of St. Lawrence.

Virginian Tobacco *Nicotiana Tabacum* full fl.
Common Tobacco *Nicotiana rusticum* fl.
Largeleaved Tobacco *Nicotiana macrophylla* fl.
Wild Ragweed *Senecio Jacobaea* full fl.
Common Cockscomb *Celosia cristata* full fl.
Drooping Cockscomb *Celosia cornua* fl.
Calfsnout *Antirrhinum orontium* fl.
Great Snapdragon *Antirrhinum majus* fl.
Dark Toadflax *Linaria tristis* full fl.
Purple Toadflax *Linaria purpurea* full fl.
Villous Toadflax *Linaria villosa* fl.
Alpine Toadflax *Linaria alpina* full fl.
White Toadflax *Linaria chalepensis* fl.
Southernwood *Artemesia Abrotanum* fl.
Cadweed *Graphalium stoechas* full fl.
Annual Dryflower *Xeranthemum annuum* full fl.
Sea Starwort *Aster Tripolium* fl.
Common Fleabane *Inula dysenterica* fl.
Golden Samphire *Inula crithmifolia* fl.
Small Fleabane *Inula pulicaria* fl.

The Celosias are hothouse plants, but will bear being brought into our rooms and balconies at this time of year as ornaments.

Great numbers of that curious genus Stapelia now flower, but mostly require nightly shelter in the conservatory.

In our gardens several species of that troublesome genus the Goosefoot now flower, and they should be carefully rooted up before they cast their seeds. The Allseed *Chenopodium polyspermum* is one of the most troublesome, and is now in seed.

Lavender is still in full flower, and the cutting it to scent linen ought to be no longer delayed.

AUG. 10. St. Lawrence, martyr, A.D. 258.

St. Deusdedit, confessor.

St. Blaan of Ireland, bishop, 446.

Obs. There are few martyrs in the church whose names are so famous as that of the glorious St. Lawrence. The prefect of Rome caused him to be laid on a gridiron, and live coals almost extinguished to be thrown under it. The martyr felt not the torments of the persecutor, and said to him, "Let my body be now turned; one side is broiled enough." When by the prefect's orders this was done, he said, "It is dressed enough; you may eat." Having prayed fervently for the conversion of Rome, the saint finished his prayer, lifting up his eyes towards heaven, and gave up the ghost.

Common Balsam *Impatiens Balsamina* fl.
Climbing Amaranth *Amaranthus scandens* fl.
Small Tageses *Tageses minuta* fl.
Slender Tageses *Tageses tenaifolia* fl.
Yellow Zinnia *Zinnia pauciflora* fl.

Balsams have been called Alehouse Plants, and stigmatised as vulgar, merely because they have frequently been the common ornament of the doors of inns and hotels, and of country alehouses, in this season of the year.

Today in the Ephemeris of Nature is called Stellibunda, from the frequency of falling stars. For those small fiery meteors are particularly common about this time of year, and frequently leave long trains of light behind them: this is usually a sign of wind, which Virgil makes mention of in his Georgics, and Aratus in his Diosemea:

Καὶ διὰ νυκτα μελαιναν ὅτ' ἄστερες αἴσσωσι
Ταρφέα τοί δ' ὄπιθεν ρυμοι ὑπολευκαινωνται
Δειδελθαι κείνοις αυτην οδον ἐρχομένοισ
Πνευματος, &c. *Arat. Dios.* 107.

Saepe etiam stellas vento impendente videbis
Praecipites coelo labi noctisque per umbram
Flammarum longos à tergo albescere tractus.
Georgic. lib. i. 365.

There are three sorts of falling stars; the most common kind prevail in frosty winter nights, and in summer also, when there are dry easterly winds with a clear sky. They have very much of the appearance of the real stars, and have probably from this circumstance derived their vulgar name. The second kind are more brilliant, and generally appear in warm summer evenings, particularly when electric clouds abound; some of them are very beautiful, and give much light. The third sort are strikingly different from the two above mentioned, being generally small and of a beautiful bluishwhite colour, but their peculiar characteristic is that of leaving long white trains behind them, which remain visible for some seconds in the tract in which the meteors have gone. This kind of meteors abounded in the night of the 10th of August, 1811, after a showery day. We have thought that their tails were the result rather of some gas set on fire by the meteor in its passage, than of any of the luminous substance of the meteor left behind. When any kind of falling stars appear, some feature of Wanecloud, however small, may generally be seen about; but this does not appear to be always the case in winter.—See *Forster's Atmospheric Phenomena*, 3d edit. p. 116.

AUG. 11. St. Susanna, virgin martyr, A.D. 295.
SS. Tiburtius and Chromatius, 286.
St. Grey or Gaugericus, bishop and confessor, 619.
St. Egentius, abbot, 540.

Obs. St. Susanna was born of a noble Roman family, and is said to have been niece to Pope Caius. Having made a vow of perpetual virginity, she refused to marry, and was at length found out to be a Christian, and she suffered martyrdom in the 3d age. The famous church which bears her name is served by Cistercian monks: it was once one of the tithes or parishes of Rome.

St. Tiburtius was ordained subdeacon, and soon after betrayed and condemned by Fabian to many torments. He was at length beheaded on the Lavican road, three miles from Rome, where a church was afterwards built.

China Aster *Aster Chinensis* fl.
Jagleaved Rudbeckia *Rudbeckia laciniata* fl.
Our Lady's Traces *Spiranthes spiralis* full fl.

China Asters are of various colours, the most common of which are the white sort, the deep pink, and the dark purple; there are also pale pink, pale blue, and other intermediate colours. When planted out in large beds, these flowers have a fine effect in the later summer months, and if the autumn be mild they will last till Allhallowtide.

A curious vapor or vortex of a dark colour, ascending from an Elm Tree, is recorded as having been seen on this day in 1805, being Sunday evening, at Clapton, particulars of which may be found in *Forster's Atmospheric Phenomena*, 8vo. London 1823.

In fine dry summers the sky is often strikingly beautiful at this time, particularly with light easterly breezes. The clouds then exhibit every conceivable variety of whimsical figures, and are richly coloured with the most natural tints by the setting sun. By moonlight, too, the appearance of the summer clouds at this time of year is excessively elegant. Beds of mottled or fleecy sunderclouds floating gently along in different altitudes must have attracted almost every body's notice. The beautiful appearance of these clouds on a moonlight evening has been well described by Bloomfield:

> For yet above these wafted clouds are seen,
> In a remoter sky still more serene,
> Others detached in ranges through the air,
> Spotless as snow, and countless as they 're fair,
> Scattered immensely wide, from east to west,
> The beauteous semblance of a flock at rest.
> Which to the watchful virgin oft proclaim
> The Mighty Shepherd's everlasting name.

AUG. 12. St. Clare, virgin and abbess, A.D. 1253.
St. Euplius, martyr, 304.
St. Muredach, bishop in Ireland, 440.

Obs. St. Clare was born at Assisium in 1193. On the 18th of March, 1212, she made her escape from home, accompanied by another devout young woman, and was placed by St. Francis in the Benedictine nunnery of St. Paul. The poor Clares date from this epoch the foundation of their order, of which St. Clare was the abbess. This holy virgin sweetly expired amidst the prayers and tears of her community, on the 11th of August, 1253, in the forty second year of her religious profession, and the sixtieth of her age.—*Butler.*

Marsh Sowthistle *Sonchus palustris* full fl
Crowned Rudbeckia *Rudbeckia columnaris* fl.
Narrow Rudbeckia *Rudbeckia augustifolia* fl.
Job's Tears *Coix lachrymata* full fl.
Clary *Salvia Sclarea* full fl.

The various species of Rudbeckia and other autumnal syngenecious plants now coming into blow constitute the bulk of the Flora of our late summer and early autumn. They are showy only at a distance, and do not bear a minute investigation of their beauties.

Some beautiful species of Sage now flower, and some of them continue till late in autumn. Sometimes that beautiful species *Salvia coccinea*, whose flower is bright scarlet, is at this time in blow, and if the weather should become cool in next month it will require the shelter of the greenhouse.

The seeds of Sweet Williams, Lychnis, and others, should now be gathered. Lunary *Lunaria annua* recorded as flowering in April may still be found in seed, and its round flat pods resembling the forms of spectacles has given it evidently the names of Moonwort in English, and *Herbe aux Lunettes* in French. Its Latin name, too, implies its resemblance to the form of the moon, and from the same circumstance the French name for spectacles is derived. The seedpods have also caused it to be called Pennyflower, Moneyflower, Satinflower, Silverflower, Silverbloom, and other similar names in English, Dutch, and German. Its branches are dried and stuck up in winter's bowpots among Xeranthema. Chaucer says it is one of the plants used in incantation:

> And herbes coude I tell eke many on,
> As Egremaine, Valerian, and Lunarie,
> And other swiche, if that me list to tarie,
> Our lamps brenning bothe night and day,
> To bring about our craft if that we may,
> Our fourneis eke of calcination,
> And of wateres albification.

And Drayton speaks of its magical virtues:

> Enchanting Lunary here lies,
> In sorceries excelling.

AUG. 13. St. Hippolytus, priest and m. A.D. 252.
St. Cassian.
St. Radegundes, queen of France, 587.
St. Wigbert, abbot, 747.

Obs. One of the most illustrious martyrs who suffered in the reign of Gallus was St. Hippolitus, one of the twenty five priests of Rome who had the misfortune to have been engaged in schism, but this fault he expiated by his public repentance and a glorious martyrdom on the 13th of August.

Marsh Groundsel *Senecio paludosus* full fl.
Marvel of Peru *Mirabilis Jalapa* full fl. still.
Sweetscented Marvel of Peru *Mirabilis longiflora* fl.
Dichotomous Marvel of Peru *Mirabilis dichotoma* fl.

The Sweetscented Marvel of Peru has white flowers, which, as in the two other kinds, close during the day, and expand when the sun declines, like the Indian Nightflower, which its countrymen have named Sephalica, because they believe the Bees sleep upon its blossoms. The sweetscented species is not, however, agreeable to every one, since its scent is of Musk, which many persons dislike. It is a native of Mexico, and flowers from June to September. The Clammy Marvel of Peru has violet flowers.

As Assumption Tide, as it used to be called, is now at hand, we may say something of the devotions paid by good Catholics to the Blessed Virgin Mary. It is remarkable that the most benevolent, devout, and energetic minds that have ever adorned the church have been always the most devoted to the Virgin, a remark that has not escaped the most insignificant as well as the most profound writers of Church History. And the devotions to Our Lady have always been mixed up with the most beautiful imagery, and the hymns to her adorned with the finest language and the sublimest ideas. We quote the following from a popular work of the present day:—"An interesting ceremony takes place in Spain every Saturday night, called the Rosario del Aurora, or dawn rosary, and which lasts till the dawning of the Sabbath sun. Devout and pious emotions, blended with a sobermeasured gaiety, find utterance in a peculiar hymn, which is remarkable for its sweetness and its melancholy; and the hours which are commonly given to repose are here consecrated to the pathetic effusions of natural but excited religious feeling. In Andalusia, when any one has died in the villages, the Rosario del Aurora visits the nearest relative of the dead before the break of day, and conducts him to the tomb of the departed, where he kneels down, encircled by his friends, who pour forth their plaints and their prayers. They who have never witnessed scenes like these may fancy them in all their vivid and imposing imagery, twilight, and tears and hymns, and the grave. No delirium of joy, no bitterness of sorrow, ever left a deeper impress than this funeral picture has stamped on him who has once been present. Thus are the religious feelings blended with the daily pursuits of life, and those pursuits become elevated and sanctified by devout associations."

AUG. 14. St. Eusebius, priest and mart. 3d cent.

St. Eusebius, priest and confessor.

Vigil of the Assumption.

Obs. In the reign of Dioclesian and Maximian, Eusebius, a holy priest, refusing to sacrifice to the idols was beheaded, probably in Palestine, as is recorded in some ancient Martyrologies which bear the name of St. Jerom.

Elegant Zinnia *Zinnia elegans* full fl.

Narrowleaved Rudbeckia *Rudbeckia angustifolia* fl.

Indian Goldflower *Chrysanthemum Indicum* fl.

Fingered Rudbeckia *Rudbeckia digitata* fl.

Bastard Saffron *Carthamus tinctoria* defl.

The weather at this time of year is generally fine, warm, and settled; the air is very much electrified, and the clouds exhibit a greater variety of beautiful forms than they do earlier in summer. The colours of the clouds, too, at sunrise and sunset are particularly beautiful, and this we remember was remarkably the case in the years 1810 and 1811. Moonlight scenery is now particularly beautiful, there being some night, and yet the weather being remarkably warm and serene. We can easily enter into the feelings of the sentinel, in Mr. Wordsworth's elegant poem, if we place ourselves in the imagined scenery in which the poet has placed him, on the eve of the great festival of the Assumption:

> How calmly gliding through the dark blue sky
> The midnight Moon ascends! Her placid beams,
> Through thinly scattered leaves and boughs grotesque,
> Mottle with mazy shades the orchard slope;
> Here o'er the Chesnut's fretted foliage, grey
> And massy, motionless they spread; here shine
> Upon the crags, deepening with blacker night
> Their chasms; and there the glittering argentry
> Ripples and glances on the confluent streams.
> A lovelier purer light than that of day
> Rests on the hills; and oh, how awfully
> Into that deep and tranquil firmament
> The summits of Auseva rise serene!
> The watchman on the battlements partakes
> The stillness of the solemn hour; he feels
> The silence of the earth, the endless sound
> Of flowing water soothes him; and the stars,
> Which in that brightest moonlight well nigh quenched,
> Scarce visible, as in the utmost depth
> Of yonder sapphire infinite are seen,
> Draw on with elevating influence
> Toward eternity the attempered mind.
> Musing on worlds beyond the grave he stands,
> And to the Virgin Mother silently
> Breathes forth her hymn of praise.

+AUG. 15. ASSUMPTION OF OUR LADY.

St. Alipius, bishop, 429.
St. Arnoul, bishop, 1087.
St. Aid, bishop in Ireland, 506.

Obs. On this festival the church commemorates the happy departure of the Blessed Virgin Mary and her translation into the kingdom of her son. It is believed that she lived to a very advanced age, improving daily in perfect charity, and in the most heroic exercise of all virtues. She paid the debt of nature, none of the children of Adam being exempt from this law. It is a traditionary pious belief that the body of the Blessed Virgin was raised soon after her death, and assumed to glory by a singular privilege, before the general resurrection of the dead. This is mentioned by the learned Andrew of Crete and St. Gregory of Tours; it is an opinion perfectly conformable to the sentiments of piety and respect which we owe to the glorious mother of God.—*Lives of the Saints.*

The figures of the Blessed Virgin's Assumption emblematically represent her sometimes as having a glory of twelve stars round her head, and the moon beneath her feet; at others she is represented as a beautiful virgin, treading on the head of the serpent recoiled round the globe of the world.

Under this day in Butler's Lives will be found a long discourse on the Assumption, and on the Life and Intercession of the Virgin Mary. The celebrated prayer to her made by St. Bernard is too well known to need repetition here.

Virgin's Bower *Clematis Vitalba* full fl.

The White or Wild Virgin's Bower, called also Traveller's Joy, is still in full flower, and we find it recorded in the Ephemeris before quoted as the Assumption Flower.

Antiquaries have not settled why the Virgin is sometimes drawn with the crescent on her head:

> And I will tread the virtuous peaceful paths
> Of her who trod the subtile serpent's head,
> And wears the silverie cresant on her own. *Anthol.*

Besides the celebrated *Ave Maris Stella*, several antient hymns were recited formerly on this day in the churches. We subjoin the following for the amusement of the poetic reader:

Hymn to the Blessed Virgin.

O Virgin Mother of our gracious Lord,
Thou at whose shrine all kings, all nations bend;
Mother of Mercies! who thine aid dost lend
To lips who hail thee with the heart's accord;
Solace of sinners, Loadstar ever nigh,
Whose saintlie feet the serpent sin have crushed;
How much I love, when all rude winds are hushed,
And silverie moonbeams light the motlie skie,
Beneath high heaven's blue vaulted canopy,
In hallowed stillness to invoke thy aid,
And feel my cares released, my sorrows fly;
For, but to hail thee once, O Spotless Maid,
Seems a bright ray of hope in realms on high,
Where pain dissolves in joys that never fade.

AUG. 16. St. Hyacinth, confessor, A.D. 1257. St. Roche, confessor, 1327.

Obs. St. Hyacinth was born in 1185; his parents diligently cultivated his happy natural dispositions for virtue, and he preserved an unspotted innocence through the slippery paths of youth. He received the habit of the Dominicans by St. Dominic, in the convent of St. Sabina, in March 1218. St. Hyacinth was the founder of the order of the Holy Trinity; his life was employed in preaching the gospel and the conversion of infidels, and signalised by several miracles. He was forewarned by God on the 14th of August that he should leave this world; the next day accordingly, after receiving the sacrament, he expired, being seventy two years old.

St. Roche, or Rock as he is called in the Golden Legend, was celebrated for his intercession for the sick, whom he was said to make exactly as sound as himself, and hence the phrase, "Sound as a Rock or as St. Roche."

St. Roche's Day was once celebrated as a general Harvest Home Day.

Belladonna Star Lily *Amaryllis Belladonna* full fl.
Bur Marigold *Bidens heterophylla* fl.

We have otherwhere noticed this plant, but we record it today from the Floral Directory, where it is said to be dedicated to St. Hyacinth. The Belladonna is one of the numerous plants called after Our Lady, and in its native countries it blows about the festival of the Visitation.

Various autumnal species of Phalaena appear now.

Wasps and Hornets become numerous and very troublesome at this time of year, and continue so till the end of September, particularly in certain years, as in 1821 and 182 . Towards October they begin to grow dull, and by degrees die, or are missed by retiring into their winter retreats. Gay has some pleasant lines on Wasps, in which he puts the following reply into a Wasp's mouth, who had stung a damsel on the lip:

> Am I then slighted, scorned, disdained?
> Can such offence your anger wake?
> 'Twas beauty caused the bold mistake.
> Those cherry lips that breathe perfume,
> That cheek so ripe with youthful bloom,
> Made me with strong desire pursue
> The fairest peach that ever grew.
> Why crush him, Emma, Rosa cries,
> Don't murder wasps like vulgar flies!
> For though he's free, to do him right,
> The creature's civil and polite.

Another troublesome insect which abounds at present is the *Tabanus pluvialis*, which, by sticking on the hands and legs, and by piercing the skin with its proboscis, causes a painful inflammation. Cattle are severely exposed to its attacks, though the Dragon Fly *Libellula*, the beautiful insect that frequents the shaded ponds, bears the blame of the other's mischief, under the name of Horsestinger, but is perfectly harmless.

Bats now begin to be seen again of an evening, and sometimes enter our apartments and conceal themselves in the furniture.

AUG. 17. St. Mamas, martyr, about A.D. 275.
St. Liberatus, abbot, and six monks, martyrs, 483.

Portumnalia.—Julian Cal.

Obs. St. Mamas is ranked by the Greeks among the great martyrs. His martyrdom is placed under Aurelian, being apprehended by the persecutors about the year 274 or 275; he suffered the most cruel torments with holy joy, and attained in his youth the glorious crown of martyrdom.

Great Toadflax *Linaria vulgaris* fullest fl.
Great Hawkweed *Hieracium sabaudum* fullest fl.
Winter Cherry *Physalis Alkakengi* fl.
Squarestalked Winter Cherry *Physalis angulata* fl.

Mushroom *Agaricus campestris* fr.
Brown Pure Agarick *Agaricus integer fuscus* fr.
Crimson Pure Agarick *Agaricus integer phoeniceus* fl.
Pale Pure Agarick *Agaricus integer pallidus.*
Golden Boletus *Boletus aurantiacus* fr.
Eatable Boletus *Boletus edulis* fr.
Crimson Fly Agaric *Agaricus muscarius* fr.

The Winter Cherries are rather tender outdoor plants. The flower is very ordinary, but their large berries, particularly the orange berries of the common sort, are a great ornament to our gardens, and the sides of walls and houses later in the autumn.

Mushrooms begin now to spring up, particularly if we have had a little rain. The several sorts of Fungi mentioned today are among the earliest, but other sorts will sometimes arise, and we have seen the beautiful red as well as the brown varieties of the *Agaricus muscarius* springing up today. The Mushroom is commonly eaten in England, but we noticed at Antwerp the Eatable Boletus also in the market. People should be very careful not to eat Fungi and Mushrooms of any sort unless they know the species well: whole families have been poisoned by eating of this tribe of vegetable productions.

In our gardens Orange Trees and Lemons are brought out in pots or planted out. The poets tell us in their notes, that from Orange Trees the Bees cull a delicious honey:

> All the sweet cups to which the Bees resort,
> With plots of grass, and perfumed walks between,
> Of Citron, Honeysuckle, and Jessamine,
> With Orange, whose warm leaves so finely suit,
> And look as if they'd shade a golden fruit.
>
> *Story of Rimini.*

AUG. 18. St. Helen, empress, A.D. 328.
St. Agapetus, martyr.
St. Clare of Monte Falco, virgin, 1308.

Consualia.—Julian Cal.

Obs. We are assured by the unanimous tradition of our English historians that this holy empress was a native of our island. Constantius had the happiness to make her his first wife, and had by her Constantine, his eldest son, who, as all agree, had his first education under her watchful eye. Constantine, fluctuating what deity to invoke before his battle with Maxentius, was inspired to address himself to the true God: he gained the victory, and from that moment protected the Christians with all his power. He caused his mother to be proclaimed empress in his armies. It was St. Helen that discovered the Cross on which our Saviour died. She was kind and affable to all ranks, especially to religious persons. She built a convent for holy virgins at Jerusalem. After giving her son most excellent instructions, she expired in the month of August 328, or, according to some, 326.

African Marigold *Tagetes erecta* fullest fl.
Great Globe Thistle *Echinops sphaerocephalus* full fl.

African and French Marigolds, now in full flower, will decorate the garden till cut off by the frost towards Allhallowtide.

This month of the year is for some reason or other more particularly subject to those aerial corruscations in our atmosphere called Meteors and Falling Stars. It was on St. Helen's Day in 1783 that the great and memorable meteor happened which was seen all over Europe, and an account of which will be found in the periodical publications of that year. The antient meteorologists seem to have paid more attention to meteors than we do nowadays, and they have been accurately described by their poets, who very justly considered them as being often prognostics of wind. See our account of St. Lawrence's Day, Aug. 10. Pliny observes, "*Si volitare plures stellae videbuntur, quo ferantur albescentes ventos ex his partibus nunciabunt.*" And in the second book: "*Fieri videntur et discursus stellarum numquam temere vt non ea parte truces venti oriantur. Existunt stellae in mari terraque.*"

Politianus writes:

Annotat et coeli faciem; num stella sereno
Aethere lapsa cadat, rapidi praenuncia Cauri.

Seneca observes in Hippolytus,

Ocyor cursum rapiente flamma
Stella cum ventis agitata longos
Porrigit ignes.

Horace's "*Fratres Helenae lucida sidera,*" which he invokes for Virgil's bark put to sea, have been supposed to be the two meteors called *Castor and Pollux*, or *Feu de St. Elme*, and not the imaginary gods of that name. See *Pocket Encyclopaedia*, under the word Meteor, &c.

On the morning of this day, in 1821, Mr. B. M. Forster of Walthamstow observed the remarkable blue colour of the Sun produced by the refraction of light through a thin cloud. The phenomenon of blue sunlight was noticed at the same time at Yarmouth and other parts of England, which shows that the peculiar state of the aqueous vapour which produced the effect existed over a large space of country.

AUG. 19. SS. Timothy, Agapius, and Thecla, mm. A.D. 304.
St. Lewis, bishop, 1297.
St. Mochteus, bishop, 535.
St. Cumin, bishop in Ireland, 7th cent.

Volcanalia.—Julian Cal.

Obs. While Dioclesian yet held the reins of the government in his own hands, St. Timothy, for having boldly confessed his faith, was inhumanly scourged, his sides were torn with iron combs on the rack, and he was at length burnt to death at a slow fire at Gaza, on the 1st of May, 304, giving by his patience a certain proof that his charity was perfect. Agapius and Thecla received the crown of martyrdom at the same time.

Branched Herb Timothy *Phleum panniculatum* fl.
Throatwort *Trachelium coeruleum* full fl.
Coventry Bells *Campanula Trachelium* almost defl.
Buckwheat *Polygonum Fagopyrum* full fl.
Knawell *Scleranthus perennis* fl.
Soapwort *Saponaria officinalis* full fl.
Cape Cytisus *Cytisus tomentosus* fl.
Barrelflowered Gentian *Gentiana Saponaria* fl.

Swift *Cypselus apus* migrates.
Starlings *Sturni vulgaris* congregate in large flocks.
Swallows *Hirundines rusticae* congr.
Martins *Hirundines urbicae* congr.

The Swifts are now suddenly missed about their usual haunts; only a few remaining behind till September.

Swallows and Martins continue to congregate in numbers.

Numerous tribes of insects continue to swarm and to sport in the sun from flower to flower. It is very amusing to observe, in the bright sun of an August morning, the animation and delight of some of the lepidopterous insects. That beautiful little blue Butterfly *Papilio Argus* is then all life and activity, flitting about the flowers in the grass with remarkable vivacity: there seems to be a constant rivalship and contention between this beauty and the not less elegant little beau *Papilio phlaeas*. Frequenting the same station, attached to the same head of Clover or of Harebell, whenever they approach mutual animosity seems to possess them; and, darting on each other with rapidity, they buffet and contend until one is driven from the field, when the conqueror returns to his post; and this contention is renewed as long as the brilliancy of the sun animates their courage. We again see the Bat in the calm evenings:

> The Bat begins with giddy wing
> His circuit round the shed and tree;
> And clouds of dancing Gnats to sing
> A summer night's serenity.

AUG. 20. St. Bernard, abbot, A.D. 1153. St. Oswin, king and martyr, 6th cent.

Vinalia secundum Plin.—Julian Cal.

Obs. St. Bernard was born in 1091. He entered the monastery of Citeaux in 1113; in 1114 he made his profession in the hands of St. Stephen: he was some time after made abbot, and founded several monasteries. By the pious zeal and prudence of St. Bernard schism was extinguished in many kingdoms. After a life of piety and labour, he yielded up his soul to God on the 20th of August, 1153, the sixty third of his age, having been abbot thirty eight years.

St. Bernard was the prodigy and great ornament of the eleventh age: he was the third son of Tescelin and Alice, of noble family in Burgundy, and was born at Fontaines, a chateau near Dijon. The monastery of the Grand St. Bernard in Switzerland is well known to travellers for its hospitable character and benevolent instructions, no less than for the remarkably sagacious dogs kept there to conduct lost travellers through the almost impenetrable snow to the convent.

Autumnal Dandelion *Apargia autumnalis* full fl.
Shining Tagetes *Tagetes lucida* full fl.
Siberian Wallflower *Cheiranthus rostratus* fl.
Taurian Wallflower *Cheiranthus cuspidatus* fl.
Morocco Stock *Matthiola parviflora* full fl.

By this time the Autumnal Dandelion, covering certain fields and pasture lands with its yellow flowers, gives the appearance of a second spring.—As there be some flouers of yellow and vernal appearance, which springing up and covering the shorn fields again in autumn, do remind one of a second spring, after the heats and storms of summer have gone by; so may we enjoy, when the cares and tempests of maturer life shall be over, a second spring of the flowers of harmless pleasures and recreated delights, before old age cometh on, while we have yet the fruits of autumn in enjoiement, and the hope afore us of a spring everlasting.—*Florilegium* viii. 20.

The garden may still be rendered very gay by numberless autumnal plants. And young seedlings of the Great Nasturtiums may be kept backward, so as to be now planted out, and to continue to flower all the autumn.

The Julian Calendar notices now the end of the vintage. But we imagine that this feast of Vinalia at this time of year must have been at the commencement of the vintage.

AUG. 21. St. Jane Frances de Chantal, widow and abbess, A.D. 1641.

SS. Bonosus and Maximilian, martyrs, 363.

St. Richard, bishop, 12th cent.

St. Barnard Ptolemy, found. of the Olivetans, 1348.

Obs. St. Jane Frances was foundress of many convents: her life is written at much length by Butler from authentic documents. She died in 1641.

The Emperor Julian the Apostate having in vain commanded Bonosus and Maximilian to renounce their faith, they were by his orders cruelly tormented: he caused them to be plunged into boiling pitch, by which they received no hurt; at last they were beheaded with other Christians.

French Marigold *Tagetes patula* full fl.

Wingstalked Sultan *Centaurea alata* fl.

Numerous species of Centaury or Sultan may still be found in blow; they are for the most part aestival plants.

As the summer begins to decline, every thing now begins to wear an autumnal appearance: the earlier fall of daylight is particularly perceived in the evening, the heat of summer is usually diminished, or in wet seasons the aestival rains are gradually subsiding. Elms, Limes, and some other early trees, begin to cast a few yellow leaves; and those of the Weeping Willow are scattered daily on the smooth surface of the pond which it may overhang. The early summer fruits are gone, or for the most part so; and quantities of Damsons and the later Plums succeed them. This is perhaps the very best time of year for the aestival fruits, as Melting Peaches, Nectarines, Apricots, and all the Plums, are in perfection. In the southern parts of Europe Walnuts are ripe, though hardly so in Britain. We ate them long before this time on the upper parts of the Rhine in 1822. We shall close today with the following verses *On Infantine Recollections*, which returning autumn and the circle of seasons is so calculated to excite:

Recollections of far distant Seasons.

Ah why in Memory's magic lantern spell
Do sounds and scenes of childhood love to dwell?
Why do her notes float o'er the muskie dale
At eventide with many a flowerie tale?
How we in Spring's and Life's sweet April time
Were joyed to spoil the Daisy's earliest prime,
And rob the first pale Primrose flowers we met,
Or pull their roots to carry home and set;
How in our little gardens loved to note
The Robin's song, or Cuckoo's early note;
How when maturer Summer used to lead
To romp on haycocks in the grassie mead,
Or when, as now, ripe Autumn's sheaves were bound,
With hearts like feathers we would dance around,
Nor less enjoy white Winter's Christmas toys,
Sports, games, and play, and fifty childish joys,
In every season count our pleasures o'er,
And feel as we on earth shall feel no more.

AUG. 22. St. Hippolitus, b. and mart. 3d cent.
St. Symphorian, martyr, 178.
St. Timothy, martyr, 311.
St. Andrew of Ireland, 880.
St. Philibert, abbot, 684.

Obs. St. Hippolitus flourished in the beginning of the third century. He was the author of several great works; Eusebius and St. Jerom assure us that he wrote comments on several parts of the holy scriptures, and by his example Origen was afterward excited to do the like. St. Gregory of Tours says he received the crown of martyrdom in the persecution of Decius in 251; several oriental calendars say he was drowned.

Meadow Herb Timothy *Phleum pratense* full fl.
Perennial Tripsacum *Tripsacum dactyloides* fl.
Sessileleaved Sunflower *Coreopsis sessiliflora* fl.

This being the Octave of the Assumption, and having nothing particular to record, we shall insert for the entertainment of the reader the following translation by a celebrated poet:

Hymn to the Virgin Mary.

Hail! thou resplendent star,
Which shinest o'er the main,
Blest mother of our God,
And ever virgin queen.

Hail! happy gate of bliss,
Greeted by Gabriel's tongue,
Negociate our peace,
And cancel Eva's wrong.

Loosen the sinner's bands,
All evils drive away,
Bring light unto the blind,
And for all graces pray.

Exert the mother's care,
And us thy children own,
To Him convey our prayer
Who chose to be thy son.

O pure, O spotless maid,
Whose meekness all excell'd,
O make us chaste and mild,
And all our passions quell.

Preserve our minds unstain'd,
And guard us in our way,
Until we come to thee,
To joys that ne'er decay.

Praise to the Father be,
With Christ his only son,
And to the Holy Ghost,
Thrice blessed three in one.

AUG. 23. St. Philip Benizi, conf. A.D. 1285.
SS. Claudius, Asterius, Neon, Domnina, and Theonilla, martyrs, 285.
SS. Apollinaris Sidonius, of Clerimont, 482.
St. Theonas, abp. of Alexandria, 300.
St. Eugenius, bishop in Ireland, 618.
St. Justinian, hermit and martyr, 529.
St. Tydvill in Wales?

Vulcanalia.—Julian Cal.

Obs. St. Philip was born of a noble family in Florence: he entered the order of the Annunciation, and made his religious vows on the 8th of September, in 1233. After preaching in many parts of Italy, he appointed a vicar general to govern the convent at Sienna, of which he was superior, and undertook to preach with great spirit at Avignon, Toulouse, Paris, and in other great cities in France. After two years' absence, St. Philip came back, and made the sanctification of his religious brethren. He calmly expired on the octave day of the Assumption, and was canonized by Clement X. in 1671.—*Butler.*

Tanzy *Tanacetum vulgare* full fl.
Annual Erigeron *Erigeron Canadeus* fl.
Foetid Fleabane *Conyza foetida* fl.
Sicilian Fleabane *Conyza Sicula* fl.
New Holland Elichrysum *Elichrusum brachleatum* fl.
Privet *Ligustrum vulgare* defl.
Wax Tree *Ligustrum lucidum* full fl.

The golden yellow flowers of the Tanzy have a rich appearance now. The garden of the botanist is at this time crowded with composite flowers of the nineteenth class of Linnaeus.

The Common Privet is out of blow; but the Wax Tree remains in blossom. The Privet was formerly called Primprint, or Prim; and in French, Troene, Fresillon, and Puine Blanc, in Italian, Ligustro, Rovistico, Ruistico, Olivella: in Venice, Conestrela; in the Brescian, Cambrosen, Cambrosel. The Privet deserves a place among the most elegant shrubs; the leaves are handsome, and the old ones stay on till driven off by new; it bears an abundance of white pyramidal blossoms, which blow in July, and are succeeded by bunches of black berries. It is hardy, and will give little trouble; but it must be watered occasionally in dry weather. Virgil thus alludes to this shrub:

Alba ligustra cadunt, vaccinia nigra leguntur.
Virgil, Ed. 2.

The Privet blossom has been frequently celebrated for its whiteness:

Amarilli, del candido ligustro
Più candida e più bella. *Pastor Fido.*

Of St. Swithin's forty days this is the last, and we may expect, they tell us, more settled weather and fewer showers. Thunderstorms, in seasons not decidedly rainy, prevail most during the forty days alluded to.

AUG. 24. St. Bartholomew, apostle.

SS. martyrs of Utica, 258.

St. Ouen, bishop, 683.

St. Irchard, bishop and confessor.

Obs. The name given to St. Bartholomew is not his proper but patronymical name, and imports the son of Tholomew or Tolmai. St. Bartholomew was chosen by Christ one of his twelve apostles. He carried the gospel through the most barbarous countries, and was crowned with a most glorious martyrdom in Great Armenia.

A custom formerly prevailed of giving away small knives on St. Bartholomew's Day at Croyland Abbey. See Gough's *Croyland Abbey*.—Formerly when printing offices had only paper windows these used to be renewed every St. Bartholomew's Day. The celebrated fair called Bartlemy Fair in Smithfield is now kept on this saint's day in the old style, and is continued Sept. 3d, 4th, and 5th.

St. Ouen was keeper of the seals to King Clotaire; his shrine is at Rouen Cathedral.

Sunflower *Helianthus annuus* full fl.
Grove Starwort *Aster nemoralis* fl.
Silverleaved Starwort *Aster argenteus* fl.
Summer Starwort *Aster aestivus* full fl.
Annual Starwort *Aster annuus* fl.
Gigantic Goldenrod *Solidago gigantea* full fl.
Sweet Goldenrod *Solidago odora* full fl.
Gigantic Cineraria *Cineraria gigantea* full fl.

The Sunflower is called in the Floral Directory St. Bartholomew's Star. We might enumerate many more Asters, Goldenrods, and other syngenecious plants now in flower; they continue among other late aestival and autumnal plants to blow till the frosty weather cuts them off. Numerous species of Coreopsis, Helianthus, and Rudbeckia, which are now in full flower, do continue all next month. The Asters, however, are the latest to flower, and are truly autumnal plants, being in the greatest perfection about Michaelmas, beginning to fade at Martinmas, and being quite out of flower by the feast of Allhallows. Dahlias are still in perfection, and sometimes, owing to bad management, are but just in flower at this time. They vary in colour almost *ad infinitum*.

The gentle refreshing breezes by day and the delicious calms by night at this time of year draw a vast concourse of persons of leisure to the shores of Great Britain and France. There is perhaps no season of the year when the seaside is more agreeable. Bathing, sailing, and other marine recreations, are at no time better suited to beguile the hours of the warm summer day than at present; and the peculiar stillness of a seaside evening scene by moonlight is now to be enjoyed in perfection, as Cynthia begins to ascend higher in her car after the termination of the nightless summer solstice, and when the unremitted heat of the Dogdays at length gives place to the more refreshing dews of a longer period of nocturnal coolness.

AUG. 25. St. Louis, king of France, A. D. 1270.
St. Gregory of Utrecht, abbot, 776.
St. Ebba, virgin and abbess, 683.

Obs. St. Louis or Lewis was placed very young on the throne of France. He was naturally bountiful; modesty, the most amiable of virtues, was not the least part of the saint's character. He was married to Margueret, eldest daughter of Raymund Berenger, in 1234. He founded the Chartreuse at Paris, and many other religious places and hospitals He enrolled in the Holy Wars, and it was whilst waiting for the arrival of the King of Sicily with his fleet, to lay siege to Tunis, that St. Lewis was taken ill, and, after receiving the sacrament, expired, on the 25th of August, in 1270, being fifty five years and four months old, and having reigned forty three years, nine months, and eighteen days. Under the history of St. Louis in Butler's Lives will be found some account of the Crusades.

St. Ebba is called in English Tabbas or Tabbs.

Perennial Sunflower *Helianthus multiflorus* full fl.

The above plant is called Star of St. Louis in the Floral Directory. The word star, in such common use among our ancestors as an emblematical representation of brilliant virtues, or any other popular object of admiration, is used also for the saints themselves, and even for our Lady, whose name Mary signifies Star of the Sea, which she is emblematically often called. The following imitation of an antient hymn may be cited as an example of this mode of expressive language:

Hail! holy Virgin mother, wedded Maid;
Blest Temple of the Trinity ador'd;
All Angels' joy, meek Virtue's Cypress shade,
Fountain of clemency, pure Spouse of God,
Lost pilgrims' Loadstar on life's troubled way;
Candle of heavenlie unction, Patience' Palm,
Sweet light of morning, bright Star of the day,
Lamp of Devotion, wounded sinners' Balm.
Chaplet of graces, Posie of our prayers,
Chastity's Cedar, Humility's fair cell,
Hope's constant magnet, solace of our cares,
Vessel of comfort for Affliction's dell,
Rose of sweet heavenly odours, Lily pure,
Beneath thy fostering care we rest secure.

AUG. 26. St. Zephyrinus, pope and m. A.D. 219.
St. Genesius, a comedian, martyr, 303.
St. Gelasinus, a comedian, mart. at Heliopolis, 297.
St. Genesius of Arles, martyr, 4th cent.

Obs. St. Zephyrinus, a native of Rome, succeeded Victor in the Pontificate in the year 202, in which Severus raised the fifth most bloody persecution against the church. St. Zephyrinus filled the pontifical chair seventeen years, dying in 219, on the 26th of August, on which most martyrologists commemorate him.

Banded Star Lily *Amaryllis Vittata* full fl.
Peruvian Turnsole *Heliotropium Peruvium* defl
Europaean Turnsole *Heliotropium Europaeum* still fl.
Great Honeyflower *Cerinthe major* still fl.

The leaves of the Honeywort or Honeyflower are almost of a pale blue colour, and lasts a long time in flower.

The Heliotrope or Turnsole, called in Italian Orologio dee Cortegiani, is still in flower; to this plant the French gardeners have given the name of Madame de Maintenon; it must be sheltered from frost in winter, but should have plenty of fresh air in mild weather. Cuttings from plants of this sort, planted in summer, placed in the shade, and regularly watered, will take root in five or six weeks in the open air.

The Trailing Heliotrope, from the Cape of Good Hope, and the European, are hardy annual plants, which may be sown in September or October, kept in the open air, watered as the others, and will flower in July and August

The Heliotrope is said in antient mythology to owe its existence to the death of Clytie, who pined away in hopeless love of Apollo, the personification of the Sun:

> She with distracted passion pines away,
> Detesteth company; all night, all day,
> Disrobed, with her ruffled hair unbound,
> And wet with humour, sits upon the ground:
> For nine long days all sustenance forbears;
> Her hunger cloy'd with dew, her thirst with tears:
> Nor rose; but rivets on the god her eyes,
> And ever turns her face to him that flies.
> At length to earth her stupid body cleaves:
> Her wan complexion turns to bloodless leaves,
> Yet streak'd with red; her perish'd limbs beget
> A flower, resembling the pale Violet;
> Which with the Sun, though rooted fast, doth move;
> And being changed, changeth not her love.
>
> *Sandys's Ovid.*

The origin of the names Narcissus, Hyacinth, Galanthis, Scilla, and many other names for plants, come of certain similar antient fables. Many of these names were changed for names of religious import by the botanists of the middle ages, who cultivated the sciences in the quiet retirement of their monasteries.

AUG. 27. St. Caesarius, b. and conf. A.D. 542.

St. Poemen or Pastor, abbot, 385.

St. Hugh of Lincoln, martyr, 1255.

St. Joseph Calasanctius, confessor, 1648.

St. Malrubius, hermit and martyr, 1040.

St. Syagrius, bishop of Autun, 600.

Obs. St. Caesarius was born in 470. He succeeded the Archbishop of Arles in 501 ; he was then about thirty years old, and he presided over that church above forty years. He had his share in the public calamities of the age in which he lived. He was banished by Alaric king of the Visigoths to Bordeaux. During his residence there a fire broke out one night; the holy man prostrated himself in prayer, and it immediately subsided. He returned to Arles, and was received with great acclamations : he died at Arles, in the presence of several holy bishops and priests, on the eve of the feast of St. Austin, in 542.

We must distinguish St. Hugh from the bishop of Lincoln who assisted personally at the building of the cathedral of that city, and carried both stones and mortar up the scaffold to the workmen, such was his zeal and activity. See St. Hugh, Nov. 17th.

Umbelled Hawkweed *Hieracium umbellatum* full fl.

Roadside Fleabane *Inula dysentirica* fl. plentifully.

Most of the plants which we have noticed as blowing in this month are now become plentiful, and the Asters are daily opening.

The Aestival Garden.

The Snowdrops, harbingers of Spring, decay ;
Crocus, and Liverwort, and Primrose gone !
With Daffodils and Tulips, which have shone,
And Lillies white, of Summer's nightless day.
With Poppies, Pionies, and thousands more
Of early or of later Summer's flowers.
And now rich Autumn opes her golden store
Of yellow stars, to deck her sultry bowers ;
Sunflowers and Marigolds, which steady heat
Require, with Hollyhocks of various hue ;
The Goldflower yellow in the golden Wheat,
The dark red Amaranth, the Bindweed blue,
Mushrooms and Funguses, that spring beside
Each wood and grove till near Allhallowtide.

Anthologia.

AUG. 28. St. Augustine, doctor of the church, A.D. 430.

St. Hermes, martyr.

St. Julian, martyr.

Obs. St. Augustine in his youth fell like the prodigal son into the most frightful gulph of vice. His conversion happened in the year 386, the thirty second of his age: he was baptized by St. Ambrose on Easter eve in 387; he was ordained priest about the year 390, and consecrated bishop in 395. The two works that do most honour to St. Augustine's name are his confessions and retractations. He was not only the oracle of his own times, but of the principal among all the Latin fathers that came after him. He calmly resigned his spirit into the hands of God on the 28th of August, 430, being seventy six years old, and having spent almost forty of them in the labours of the ministry.—*Lives of the Saints.*

St. Augustine became founder of one of the oldest orders of monks. The Canons Regular, as well as the Augustinian Hermits, both took their origin from his Rules, which, if they be not quite so good as those of St. Benedict, at least come next to them. The following are the principal orders of monks and friars who, after the numerous societies which followed the example of St. Paul, St. Anthony, and St. Basil, at length obtained regular establishments in Europe.

In the reign of Constantine, Pacchomius first composed a written rule for the monks. He lived in community with about 1400 of his brotherhood in an island of the Nile in Egypt. The monks of this period were first divided into *Cacnobites*, or those who dwelt in community; and the severer sort, called *Anchorites*, who had separate cells, and dwelt in solitude. There were also hermits.

In 341 St. Athanasius brought monks to Rome, and monasteries soon became common in all Italy.

In 528 the Order of Benedictines was founded by St. Benedict on Mount Cassino, between Rome and Naples, an order which in its various reformations and changes has since become so eminent throughout Europe. In 1098, for example, the Cistercians were founded in the desert of Citeaux near Dijon by St. Robert. Some of the Bernardine Cistercians were called White Monks. The Order of La Trappe is the severest reformation of the Cistercians.

In 1140 the Order of Canons of St. Augustine was formed. They were reformed in the twelfth century by Pope Nicholas II., and afterwards a division, following the rules of the Bishop of Chartres, was separated from them, called Canons regular of St. Augustine, while the former were distinguished as Secular Canons.

In the twelfth century Convents of Nuns were first established.

In 1084 the Order of Carthusians was founded by St. Bruno.

About 1205 the Mendicant Orders or Friars were established, and they were ratified by Pope Innocent III. These Mendicant Friars were soon divided into—

1st. The Franciscans, or followers of St. Francis, afterwards divided again into, 1st. the Conventuals; 2d. the Capuchins; and the Recollects, who were sometimes called Grey Friars.

2d. The Dominicans, founded by St. Dominic, called Black Friars.

3d. The Carmelites, whom St. Albert converted from the Elian hermits on Mount Carmel, and who obtained the name of White Friars. They were reformed by St. Theresa, and the reformed orders were called Barefooted Carmelites, or Grey Friars. Certain Carmelites obtained the name of Crutched Friars.

4th The Hermits of St. Augustine, or Austin Friars.

It may be observed, that the four principal quarters of great cities, as London for example, were frequently denominated after the four orders of Mendicants.

In 1534 St. Ignatius of Loyola founded the Jesuits, an order for activity, piety, and general utility, unrivalled by any other.

Bent Golden Rod *Solidago flexicaulis* full fl.

AUG. 29. DECOLLATION of St. John the Baptist.

St. Sabina, martyr.

St. Sebbi or Sebba, king and confessor.

St. Merri, abbot.

Obs. St. John the Baptist was called by God to be the forerunner of his divine Son. He was beheaded at the request of a young lady, who demanded of Herod that his head should be brought to her in a dish; this was executed, and the damsel was not afraid to take that present to her mother, who was the instigator of her petition. Thus died the great forerunner of our Saviour a year before his death. After the above account, in a more expanded form, the historian goes on to pass some curious reflections on dancing. See *Butler's Lives.*

Pale Marsh Mallow *Althaea pallida* fl.

Yellow Hollyhock *Althaea flava* full fl.?

Scarlet Cristarea *Cristarea coccinea* fl.

Deadly Nightshade *Atropa Belladonna* fl. and fr.

Lesser Persicary *Polygonum minus* fl.

The Yellow Hollyhock is a permanent variety of the *Althaea rosea.* The Deadly Nightshade bears berries now, but still in places its flowers are seen, as was observed on Northaw Common in the year 1780, when the late Mr. Edward Forster saw it in flower on St. Rosalia, Sept. 4th.

The numbers of common Flies, which have been encreasing since about St. Swithin, are now usually become very troublesome in our houses, settling in millions on the walls and ceilings of our rooms, and in some instances constituting a great annoyance. Gnats, too, are very troublesome in some places, particularly in situations near to water.

Bulls begin to make that remarkable shrill noise which is peculiar almost to autumn.

Starlings, Sparrows, and other small birds, now resort to the fields and stubble lands in large flocks to feed.

Arcturus in Boötes begin to be seen soon after dark of an evening, setting in the W.N.W. Higher up the Northern Crown is visible. The bright stars in the Eagle, in the Harp, and in the Swan, culminate early in the evening.

AUG. 30. St. Rose of Lima, virgin, A.D. 1617.
SS. Felix and Adanetus, martyrs, 303.
St. Fiaker of Ireland, anchoret, 670.
St. Pammachius, confessor, 410.
St. Agilus, abbot, 650.

Obs. St. Rose was of Spanish extraction, born at Lima in 1586. She was at first christened Isabel, but the figure and colour of her face in the cradle seeming in some measure to resemble a beautiful Rose, the name of Rose was given her. The whole life of St. Rose of Lima was a continual vehement thirst after those religious and pious exercises in which she found her greatest comfort and support during the course of her earthly pilgrimage. She happily passed to eternal bliss on the 24th of August, 1617, being thirty one years old. Her festival is appointed to be kept on the 30th. St. Rose when young is said to have had a little garden, which she filled with crosses and pious images; thinking that as all life was a garden of crosses, which we had to bear in succession, so we could not be reminded thereof by the exhibition of too many emblems of the same in pleasure gardens of our infantine years. The life of St. Rose has been written in Latin, illustrated with many plates, representing her principal actions.

Reflections on the following of a Guardian Angel.

What is life but a garden of crosses?
What the world but a valley of tears?
Our gains are but preludes to losses,
Our hopes are all balanced by fears.
In the flowers of our gardens are breeding
The worms that devour the fruit,
And the flowers of our virtues want weeding
Of the nettles of sin at the root.
In objects of earthly devotion
All smiles are surrounded by scorns
Like gems on a rough troubled ocean,
Like Roses that bloom among thorns.
Then I'll plant me a garden of crosses,
And there on their merits repose,
That since all human pleasure but dross is,
They may help me to Heaven to St. Rose.

Anthologia, Bor. et Aust.

Rose Lily *Nerine Sarniensis* fl.

The Rose Lily or Guernsey Lily received its last name from having naturalized itself in Guernsey, where a ship carrying its bulbous roots seems to have been formerly wrecked. It is called Rose Lily from its colour, which is however of a deeper crimson than of any Rose. It has also been called the Rose of Lima in the Floral Directory, but it is a native, we believe, of the Cape of Good Hope. It may however be to this Lily that the following aspiration alludes:—As the Rose in sweetness doth excel all other flowers, and containeth their colours and potencies, so doth St. Rose of Lima excel all other virgins in the perfume of her heavenlie virtues. Her chastity is as pure as the white Lily, her charity refreshens the country around like the Rose, whose odour is felt before it is seen. Her faith was as a rock in the ocean, whose fissures were full of flowers, and the hope that lighted up her mind was as the moonbeams that silver the summits of the Andes, forerunners of the rising sun of promise.—*Florilegium* viii. 30.

In our Office for St. Rose in the Breviary a perpetual play on the flower, evidently by accident, runs through the whole collect.

AUG. 31. St. Romanus Nonnatus, c. A.D. 1240.
St. Isabel, virgin, 1270.
St. Cathburge, queen, virgin and abbess, 8th cent.
St. Aidan of Ireland, bishop, 651.

Obs. St. Raymond was born at Portel in the year 1204. He took the habit in the order of Our Lady of Mercy, and was admitted to his profession at Barcelona by the holy founder St. Peter Nolasco. He was nominated cardinal by Pope Gregory IX., who, being desirous to have so holy a man about his person, called him to Rome, but our saint went no farther than Cardona, he being seized with a violent fever, which terminated his life on the 31st of August, in the year 1240, the thirty seventh of his age.

Autumnal Flos Adonis *Adonis autumnalis* fl.
Blackberry *Rubris fruticosus* in fruit.

With the close of August a great number of changes take place indicative of the approach of autumn. The berries generally ripen and appear red in the hedges, Pears and Apples and other autumnal fruits get ripe, and Nuts are gathered. The leaves of the Elm, Lime, Horse Chesnut, of the Willows, and even of the Birch and Beech, begin to turn yellow, and some of them to come off, the fall of the leaf being a phenomenon that from this time gradually increases till the general fall, which takes place about Allhallowtide. During this period, too, that is between Bartholomewtide and the Allhallowtide, the forest exhibits the most varied and picturesque colours, from the most luxuriant green to the brown of the decayed leaf; besides which, the foliage of some trees being of a bluer and others of a yellower verdure, this variety goes on still further varying as the leaves of each gradually decay, and thus in a grove of mixed trees we may see almost innumerable shades and mixtures of colour during the period which we are describing. The subsequent period elapsing between Allhallows and St. Catherine's Day, with its alternations of calm fogs by day and violent gales by night, usually sweeps off the remaining foliage, and deprives the woods of their leafy honours. Oaks and a few Beeches and Hornbeams retaining their dead leaves. The student of the forest should begin his examination of trees in April, and watch the whole progress of blossoming and leafing of each, and afterwards of their respective fructification, and the decay and fall of the leaf. In winter Gilpin recommends the study of the configurations of the spray.

Small birds are by this time generally congregated in large flocks.
Tomorrow hunting and sporting of all kinds begin.

SEPT. 1. St. Giles, abbot, 7th cent.
St. Lupus, archbishop of Sens, 623.
St. Firminus II. bishop of Amiens, 347.
SS. twelve brothers, martyrs.

Obs. St. Giles, called in Latin Aegidius, was by birth an Athenian, and was of noble extraction. He became a hermit, and lived in a cell near the mouth of the Rhone, and afterwards dwelt near Gard, and lastly near Nismes. Under the life of St. Giles, in Butler, we have a curious quotation from Aristotle, who, in allusion to the solitary life, said that he who lives alone must be either a god or a beast; but, adds Butler, this philosopher was unacquainted with the Christian solitude and religious contemplation, and the peace and repose of mind which it entails on those whose vocation it is to live the celibate and solitary life. St. Giles for some reason has been regarded as the patron of lame persons, a circumstance that explains why the part near to one of St. Giles's churches in London was called Cripplegate, a cognomen which that parish still retains.

St. Lupus or Leu archbishop of Sens was said to be a saint from his cradle, and was particularly distinguished by his benevolence and ready forgiveness of the greatest injuries.

St. Giles' Orpine *Sedum Telephium* full fl.
Pale Gentian *Gentiana ochroleuca* fl.
Calathian Violet *Gentiana Pneumonanthe* full fl.
Amarella *Gentiana Amarella* full fl.
Fringed Gentian *Gentiana ciliata* fl.
Spotted Passionflower *Passiflora maculata* defl.

Many sorts of Passion Flower are still flourishing in our hothouses, but there are few sorts which will bear the climate of these parts of Europe. The common sort, which we shall describe tomorrow, lasts a long time in blow, generally till after Holy Rood, and then it goes out of flower. Some of them have beautifully coloured decayed leaves in winter time, and these become a great hybernal ornament. Forty species are already described by botanists.

By a general rule observed in Britain, France, and some other countries in a similar latitude, hunting is not permitted till today, when the country begins to ring again with the music of Hounds, and the sound of distant guns in a country of game may be heard all round.

It was formerly the custom to begin hunting at daybreak, instead of the late hour now adopted. Thus Milton, in l'Allegro:

> Oft list'ning how the Hounds and Horn
> Cherely rouse the slumbering morn,
> From the side of some hoar hill
> To the wild woods echoing shrill.

Those who are curious about the breed and qualities of Dogs may consult a curious memoir by M. Cuvier of Paris, on the varieties of the Dog; also Bewick's Quadrupeds, Bingley's Animal Biography, Daniel's Rural Sports, and a very interesting little book on the sagacity of Dogs, illustrated by numerous authentic stories, published by Taylor, and called "Anecdotes of the Sagacity of the Dog."

SEPT. 2. St. Stephen, king of Hungary, A.D. 1038.
St. Justus, abp. of Lyons, 390.
St. William, bishop of Roschild, 1067.
B. Margaret, virgin and martyr in 13th cent.
St. Lazarus.—Fr. Cal.

Obs. St. Stephen was son of Geysa the fourth Duke of Hungary, who was converted by the conversation he had with some Christian captives. His wife Sarloth had a vision of St. Stephen, who told her in a dream that the child of which she was pregnant should complete the work of Christianizing Hungary, and when born she therefore called him Stephen. He became a saint of extraordinary virtue, and died in his sixtieth year on the festival of the Assumption of Our Lady. Innocent XI. appointed his festival to be kept today, but in Hungary they celebrate the 20th of August, being the translation of his relics.

The French Calendar, which is often taken from the Breviary of the Canons Regular of St. Augustine, commemorates St. Lazarus today.

This day is the anniversary of the Fire of London, and reminds one of the monstrous lie contained in the monumental inscription on Fishstreet Hill.

Golden Rod *Solidago Virgaurea* full fl.
Rosecoloured Passion Flower *Passiflora incarnata* still fl.
Blue Passion Flower *Passiflora coerulea* full fl.
Hirsute Passion Flower *Passiflora hirsuta* fl.

Passiflora is a beautiful genus. The Rosecoloured Passion Flower is a native of Virginia, and is the species which was first known in Europe. It has since been in great measure superseded by the Blue Passion Flower, which is hardy enough to flower in the open air, and makes an elegant tapestry for an unsightly wall. The leaves of this in the autumn are of the most brilliant crimson, and when the sun is shining upon them seem to transport one to the gardens of Pluto. The rosecoloured, however, is better adapted for pots; and, if sheltered from frost, will thrive without artificial heat. In mild weather it may be allowed fresh air, and in the summer will enjoy a full exposure to it. The flowers are purple and white, very handsome, and sweet, but of short duration, opening in the morning, and fading at eventide.

The last kind requires a stove, and all are better treated by placing their roots in a greenhouse, and training their tendrils all about the outside.

The Passion Flower.

You mystic flower, with gold and azure bright,
Whose stem luxuriant speaks a vigorous root,
Unfolds her blossoms to the morn's salute,
That close and die in the embrace of night.
No luscious fruits the cheated taste invite;
Her shortlived blossoms, ere they lead to fruit,
Demand a genial clime, and suns that shoot
Their rays direct, with undiminished light.
Thus Hope, the Passion Flower of human life,
Whose wild luxuriance mocks the pruner's knife,
Profuse in promise, makes a like display
Of evanescent blooms, that last a day!
To cheer the mental eye, no more is given:
The fruit is only to be found in Heaven!

Dr. Edmund Carturight.

SEPT. 3. St. Simeon Stylites the younger, A.D. 592.
St. Remaclus, bishop of Maestricht, 664.
St. Mansuet, bishop of Toul, 375.
St. Macnisius, bishop in Ireland, 513.
B. Adamnan?
St. Colman in Ireland?
St. Mergeus in Ireland?
St. Ballon in Ireland?
St. Vepe in Cornwall?
St. Gregory the Great.—Aust. Brev.

Obs. St. Simeon recorded today was of Antioch, and born in 512. He very early retired into the deserts of Syria, and fixed himself in the monastery of Thaumastore, where it is recorded he for threescore years lived successively on two pillars, like his prototype St. Simeon of the Pillar recorded on the 5th of January, and that he did this in obedience to a certain monk, who had lived the same way. To the modern married lounger, who passes his days between his sofa and his easy curricle, and his nights on a feather bed, who eats voraciously of the luxuries of each successive season, in whose mind the feasts of the church are recorded only as a periodical return of different sorts of fruits and meats, the lives of pillar saints, and the austerities of the early hermits and anchorites must appear as perfect miracles; and yet we are well assured that they found the greatest of human delight in these solitudes, where, pinnacled on some lofty eminence, they passed their lives in perpetual adoration of the Divinity. In Ireland and in some other countries we may still see the remains of the lofty round towers erected in the pristine ages of the church for these solitary and devoted Christians, some of whom scarcely ever exchanged a word with any human being, except perhaps with some "sad votarist in palmer's weed," who, wending his way on his pilgrimage to the shrine of a favourite saint, paid to the pillared solitary some passing act of respect.

Harvest Bells *Campanula rotundifolia* still full fl.
Lesser Fleabane *Inula pulicaria* full fl.
Roadside Fleabane *Inula dysenterica* in fullest fl.

The little Blue Harvest Bells are still in fullest flower, and are seen springing from walls and old towers as well as from the grassy fields. We have seen them even on the tops of high steeples, their pendant bells wavering to the autumnal breeze.

To the Bellflowers that grow round a Saint's Pillar.

O little drooping bells of blue,
Like ro-aries of azure hue,
That catch the Palmer's passing view,
As on he's wending
To some saint's shrine; at evening hour
I'll sit beneath the mantled tower,
To tell my beads, while pelts the shower,
To which thou'rt bending,
When high aloft, in accents fair,
The pillar'd martyr makes his prayer,
And carols to the ambient air,
As if revealing
Some mystery deep of God on high.
Pensive and motionless I'll try
To catch the prophetic words that fly
'Neath Heaven's high ceiling.

Anthologia.

SEPT. 4. St. Rosalia, virgin, A.D. 1160.
SS. Marcellus and Valerian, martyrs, 179.
Translation of St. Cuthbert.
St. Ida, widow, 9th cent.
St. Ultan, bishop in Ireland, 655.
Comm. St. Rosa of Viterbo.

Obs. St. Rosalia was daughter of Sinibald lord of Roses, and Quisquina. She was born at Palermo, and, despising youthful follies and the world, she made herself a cave on Mount Pelegrino, where, after a life of severe penance, she died in 1160.

St. Rose of Viterbo, celebrated March 8, is also commemorated today.

Soapwort *Saponaria officinalis* still in fl.
Whorled Coreopsis *Coreopsis verticillata* still fl.
Meadow Saffron *Colchicum autumnale* full fl.
Autumnal Crocus *Crocus autumnalis* fl.
Red China Rose *Rosa Semperflorus* still fl.
Chinese Rose *Rosa Indica* still fl.
True M'Cartney Rose *Rosa brachteata* fl.
White China Rose *Rosa Sinica* still fl.
Musk Rose *Rosa moschata* still fl.

The Roses which are now in blow, as well as those which remain in flower now and nearly all the year, are not of the most highly scented sort, with the exception of the Musk Rose; this last seems to have been the one described by Milton in Lycidas:

The Musk Rose and the well attired Woodbine.

Here the Woodbine is evidently properly used as the wild Honeysuckle, but in a passage in L'Allegro he speaks of the Sweetbriar, and compares it with the Eglantine, which is in reality another name for it; probably by Eglantine he wished to be understood to mean some sort of wild Honeysuckle. The passage is this:

To hear the Lark begin his flight,
And singing startle the dull night,
Thro' the Sweet Briar or the Vine,
Or the twisted Eglantine;
While the Cock with lively din
Scatters the rear of darkness thin,
And to the stack or the barn door
Stoutly struts his dames before.

SEPT. 5. St. Laurance Justinian, patriarch of Venice, A.D. 1455.

St. Bertin, abbot, 709.

St. Alto of Ireland, abbot, 8th cent.

Obs. St. Laurance Justinian was born at Venice in 1380. He is recorded to have taken to a holy life in his nineteenth year, in consequence of an impressive vision of the Eternal Wisdom, habited as a chaste damsel, shining brighter than the sun, who invited him to loose himself from the bondage of earthly cares and multifarious objects of solicitude, and to seek the internal peace of the soul in a devout life. He wrote at seventy four years old his last work on the degrees of perfection, and died at the age of seventy five; when dying he refused the proffered comforts of a featherbed, and chose straw, quoting St. Martin, who said in his last moments that a Christian ought to die in sackcloth and ashes.

St. Bertin was said to be a model of monastic perfection: he was born near Constance in Switzerland about 597. He was abbot of the famous Abbey of St. Bertin, near the town of St. Omer's in French Flanders, a figure of which will be found among the numerous interesting engravings in the "*Delices des Pays Bas*," of which there are many editions, some in four, and some in five volumes.

Mushroom *Agaricus campestris* most plentiful.

Horn of Plenty *Cornucopia cucullatum* defl.

Dog's Tail *Spartina cynosuroides* fl.

Red Poppies now go out of flower in quantities, so that after about this time they are found but sparingly in waste places and neglected gardens.

The common red Corn Poppies are with us the most common of all the species, growing in cornfields, on walls, and on dry banks. They blow in June and July. They are likewise called Red Poppy, Cornrose, Windrose; in Yorkshire, Cuprose; and in some of the eastern counties, Cankerrose, Redweed, Headwark. Gerarde says the country people call them Cheesebowls. In France, la Pavot Rouge des Champs, la Pavot Sauvage, Coquelicot, Coquelicoq, Coque, Ponceau, Confanon, Maudui, Graouselle, Rouzele, and in the village dialect, Cabosseta. In Italy they are called Papavero Erratico, Papevero Salvatico, Rosolaccio.

The petals of the Poppy give out a fine colour when infused, and a syrup is made from this infusion.

In warm situations and on south walls Grapes begin to ripen, of which the varieties are innumerable. In the south of Europe the vines climb round the trees. Vines should always be trained in a serpentine and horizontal direction, and never vertically. "The Persian vinedressers do all in their power to make the Vine run up the wall, and curl over on the other side, which they do by tying stones to the extremity of the tendril. May not this illustrate that beautiful passage used in Genesis, xlix. 22? *Joseph is a fruitful bough; even a fruitful bough by a well, whose branches run over the wall.* The Vine, particularly in Turkey and Greece, is frequently made to entwine on trellises around a wall, where in the heat of the day whole families collect themselves, and sit under the shade."—*Morier.*

In the Perennial Calendar under today will be found som account of a curious and interesting superstition of the Medes and Persianse

SEPT. 6. St. Bees of Ireland, virgin.
St. Maculindus, bishop of Lusk, 497.
St. Pambo of Nitria, abbot.
St. Eleutherius, abbot.
St. Idlos of Llanidlos, confessor.
St. Bracconica in Ireland.

Obs. St. Bees, otherwise called Bega, was a holy Irish virgin, who lived in the seventh century, led an anchoretical life, and afterwards founded a nunnery in Copeland near Carlisle. Her shrine was famous for pilgrims. From her name is a place in Scotland called Kilbees.

St. Pambo went to St. Anthony in the desert, and desired to be instructed in the Christian life. He afterwards led a similar life in solitude in Nitria, where he founded an abbey, and became abbot of it. He died in 385.

St. Eleutherius was abbot of St. Marks near Spoleto, was a man of wonderful humility, and is said to have been gifted with many miracles.

Autumnal Dandelion *Apargia autumnalis* still full fl.
Redflowered Starwort *Aster phlogifolius* fl.
Fleabane Starwort *Aster conyzoides* fl.
Floriband Starwort *Aster floribundus* fl.
Tall Goldenrod *Solidago procera* full fl.
Late Goldenrod *Solidago scrotina* fl.
Pubescent Helenium *Helenium pubescens* full fl.
Yellow Zinnia *Zinnia pauciflora* full fl.
Whorled Zinnia *Zinnia verticilata* full fl.
Hibrid Zinnia *Zinnia hybrida* full fl.
Rosecoloured Feverfew *Pyrethrum roseum* full fl.

At this time of year the Fungi of all kinds being to be found, should be accurately studied by the general botanist.

The Fairy Rings in fields, at first sight so wonderful and unaccountable, are produced by the growth of Fungi in a circle. These Fungi exhibit some of the finest colours in the vegetable kingdom; no artist can do justice to some of their brilliant hues, many of them rivalling the Rose and the Lily in symmetry and splendor. The Russians eat many Fungi which are deemed poisonous in England. The Truffle, the Morel, and the Mushroom, are known to all lovers of savoury dishes. The Boleti, the Puff Balls, the blight and smut of wheat, the tinging matter of the celebrated Northern Red Snow, and the Mould or Paste, all belong to this interesting class of vegetables. Many curious inquiries respecting Fairy Rings will be found in the Gentleman's Magazine. Vide Index to that work.

Herrings begin now to pay their annual visit to England, and afford a large profit to the inhabitants of its coasts.

Various of the feathered tribe now recommence their music for the autumn:

> The Thrush, the Blackbird, and the Woodlark now,
> Cheerer of night, their pleasing song resume;
> The Stone Curlew his chattering note repeats;
> And the Wood Owl continual breaks the depth
> Of sylvan darkness with discordant moans.

SEPT. 7. St. Cloud, confessor, A.D. 560.
St. Reine, virgin and martyr, 251.
St. Evurtius, bishop, 340.
St. Grimonia or Germana, virgin and martyr.
St. Madelberte, virgin and abbess, 705.
SS. Alchmund and Tilberht, 8th cent.
St. Eunan, bishop of Raphoe in Ireland.

Obs. St. Cloud, in Latin Chlodoardus, is the first and most illustrious saint of the royal family of France; and the Fête de St. Cloud, at St. Cloud near Paris, is annually celebrated with great gaiety and splendour. A beautiful play of waterworks still amuse the vast Parisian multitude at the Garden of the Palace on this day.

St. Evurtius was Bishop of Orleans about the year 340.

St. Reine is in Latin called Regina, and was a virgin martyr in the year 251.

Golden Starwort *Aster solidaginoides* fl.
Jesuit's Bark Tree *Iva frutescens* defl.

This plant, called also Etoile de St. Cloud from its time of blowing, is one of the most showy of the Starworts cultivated in our gardens.

In fine weather about this period it is no uncommon thing to see the ground so covered with the woof of the Spider that it appears, when shining in the sun, to be covered with a silvery network; this is most striking early in the morning, when the dew reflects the light. Wasps are still very troublesome from their numbers, and we have observed that they are more numerous after rather wet summers than after a continuance of hot dry weather. In some of the southern counties Hornets are now seen about, and are very dangerous on account of their stings.

In the Travels of Anacharsis is the following curious passage on a taste for flowers:

Après avoir traversé une basse cour peuplée de poules, de canards, et d'autres oiseaux domestiques, nous visitâmes l'écurie, la bergerie, ainsi que le jardin des fleurs, où nous vîmes successivement briller les Narcisses, les Jacinthes, les Anemones, les Iris, les Violettes de differentes couleurs, les Roses de diverses espèces, et toutes sortes de plantes odoriférantes. Vous ne serez pas surpris, me, dit il, du soin que je prends de les cultiver: vous savez que nous en parons nos temples, nos autels, les images de nos anges; que nous en couronnons nos têtes dans nos repas et dans nos ceremonies saintes; que nous les repandons sur nos tables et sur nos lits; que nous avons même l'attention d'offrir à nos Saintes Patronnes les fleurs qui nous sont les plus agréables. D'ailleurs un agriculteur ne doit point négliger les petits profits; toutes les fois que j'envoie au marché d'Athènes, du bois, du charbon, des denrées et des fruits, j'y joins quelques corbeilles de fleurs qui sont enlevées à l'instant."

SEPT. 8. NATIVITY OF OUR LADY.

St. Adrian, martyr, 306.
St. Sidronius, martyr, 1067.
SS. Eusebius, Nestablus, Zeno, and Nestor, mm.
St. Corbinian, bishop, 730.
St. Disen of Ireland, bishop, 700.

Obs. The festival of the HOLY NAME OF THE VIRGIN MARY occurs today. The birth of the Blessed Virgin Mary is a festival celebrated in the church with much prayer and thanksgiving. She was brought into the world, says the sacred historian, not as others, with the penalty of the sin of Adam, but pure and spotless, and free from the blemish of any corruption whatever. The words of the Canticle, *I am black, but beautiful, O ye daughters of Jerusalem*, are said to allude to her, not as being black in colour, but being born into a weak state of mortality, but in the eyes of Heaven a seraph of transcendant brightness. To her also are applied, *As the Lily among thorns, so is my beloved among the daughters*, Cant. ii. 2; and, *Thou art fair, and there is not a spot in thee*, Cant. iv. 7. Man, says Butler, fallen in Paradise by one woman seduced by the infernal spirit, was to be restored to Heaven by the seed of another woman. *I will put enmity between thee and the woman, and between thy seed and her seed, she shall crush thy head, and thou shalt lie in wait for her heel*, Gen. iii. 15. See Butler, viii. 8, page 73. Hence Our Lady is sometimes figured as a virgin treading on the head of the serpent recoiled round the world; at other times as standing on the crescent, the eastern emblem of chastity. The following is a French hymn composed to be sung today in convents:

Cantique pour le Fête du Nom de Marie.

Au point du jour dans nos divins concerts,
Chantons le nom de la Sainte Marie,
Et consacrons à elle nos de chants divers
Pour que chacq'un l'announce et le publie,
Et que personne ne jamais oublie
Le jour natal de la Mere de Dieu,
Nous sur la terre chantons aujourdui,
De meme que les Anges dans les cieux,
Le lever d'une étoile glorieuse.
O Rayon du Matin, Lune du Soir
Vierge épousée, mere de Dieu piuse,
Lampe au pecheur ecarté de l'espoir.
Nous vous chantons des Anges souveraine,
Apres Jesus, vous serez notre appui,
Et de nos coeurs serez seule la Reine,
A nous conduire à la gloire avec lui.

Our Lady's Fringes *Gentiana ciliata* full fl.
Amellus *Aster Amellus* full fl.

This is evidently the species described by Virgil in the 4th Geor.; we had it in flower at Walthamstow in September 1825.

The *Gentiana ciliata* is one of those beautiful ornaments of the alpine regions in autumn which adorn the Swiss and other mountain valleys, covering whole tracts of country in those elevated situations with a fine azure blue. The beautiful effect of these flowers on Mont Cenis is well described by Sir James Edward Smith, President of the Linnean Society, in his Tour on the Continent.

SEPT. 9. St. Omer, bishop, A.D. 607.
SS. Gorgonius, Dorotheus, &c. martyrs, 304.
St. Kiaran, abbot in Ireland, 549.
St. Osmanna of Ireland, virgin.
St. Bettelin, hermit.
St. Omerine.—Flem. Cal.

Obs. St. Omer gave the name to the city of St. Omers, of which he was bishop.

St. Dorotheus was first chamberlain to the Emperor Dioclesian; Gorgonius and Peter were under chamberlains. Dorotheus and Gorgonius, after suffering many cruel torments, were strangled; but Peter was hung up naked in the air, and whipped on all parts of his body; his flesh was torn in such a manner that the bones started out; he expired on a gridiron, on which they broiled him. The bodies of these martyrs were thrown into the sea.

St. Bettelin, otherwise called Beccelin, was patron of Stafford, where his reliques were kept. He was the great friend of St. Guthlake of Croyland Abbey. He led, it is said, an anchoretical life in a forest near Stafford.

Canadian Golden Rod *Solidago Canadensis* full fl.
Flaxleaved Fleabane *Conyza linifolia* full fl.
Oval Fleabane *Conyza bifrous* full fl.
Mariland Fleabane *Conyza Marilandica* full fl.
Umbelled Starwort *Aster umbellatus* full fl.
Onecoloured Starwort *Aster unicolor* full fl.
Smallflowered Starwort *Aster parviflorus* fl.
Redleaved Starwort *Aster lividus* full fl.
Peachleaved Starwort *Aster glaber* full fl.
Pilose Starwort *Aster pilosus* full fl.

In late years we have known the Oat Harvest not yet finished. We observed Oats cut and laying on the ground at this time both on the coast of France and of England in 1823.

Some curious ceremonies are still observed in various parts of the country when Corn is housed. But the "harvest home," like other customs of olden time, is fast wearing out; and, if practised at all, scarcely deserves the name of that festival, when, as Pope says,

> Our rural ancestors, with little blest,
> Patient of labour when the end was rest,
> Indulged the day that housed their annual grain
> With feasts and off'rings, and a thankful strain:
> The joy their wives, and sons, and servants share,
> Ease of their toil, and partners of their care:
> The laugh, the jest, attendants on the bowl,
> Smoothed ev'ry brow, and opened ev'ry soul.

SEPT. 10. St. Nicholas of Tolentino, c. A.D. 1306.
St. Pulcheria, virgin and empress, 453.
SS. Nemesianus, Felix, Lucius, another Felix, Litteus, Polianus, Victor, Jader, Dativus, &c. martyrs and confessors.
St. Finian, bishop.
St. Salvius, bishop, 580.

Obs. St. Nicholas of Tolentino was born about the year 1245; from his very infancy he seemed exempt from the weaknesses and passions to which children are generally liable. Before he had completed his eighteenth year he made his profession in the religious order of St. Austin at Tolentino. He was sent successively to several convents of his order; in that of Cingole he was ordained priest by the Bishop of Osimo. The last thirty years of his life he resided at Tolentino, and his zeal for the salvation of souls produced there wonderful fruit. His holy death happened on the 10th of September, in 1306, and he was canonized by Eugenius IV. in 1446.

St. Pulcheria, empress of the East in the fifth century, is said to have been a paragon of all the domestic and Christian virtues. She exhibited a wonderful proof of the power of the religion she embraced to convert the numberless temptations to vice which an imperial court offered into a means of Christian perfection. She was most renowned for charity to the poor.

Autumnal Crocus *Crocus officinalis* fl.
Late Saffron *Crocus serotinus* fl.
Autumnal Meadow Saffron *Colchicum autumnale* fl.
Changeable Meadow Saffron *Colchicum versicolor* fl.
Thickleaved Coreopsis *Coreopsis crassifolia* full fl.
Dyer's Coreopsis *Coreopsis tinctoria* still fl.
Dogwood Starwort *Aster corniformis* full fl.
Netted Starwort *Aster reticulatus* full fl.
Almondleaved Starwort *Aster amygdalinus* full fl.
Carolina Starwort *Aster Carolinianus* full fl.

The blowing of the Autumnal Croci and Colchica is a phenomenon which again would put us in mind of spring, were not the whole sum of the appearance of Nature at this time of year so very different from those of the Primaveral Season. They continue to blow till after the feast of Guardian Angels, when their flowers fall to the ground and fade. Saffron Walden in Essex took its first name from the abundance of Saffron that was cultivated in its neighbourhood, wherewith the fields had formerly, and in some measure have still, a beautiful purple appearance from Holy Rood till after Michaelmas.

In a little note recorded in some calendar at this time of year we find the following lines quoted from Lalla Rookh:

Young Joy ne'er thought of counting hours,
Till Care one summer's morning
Set up among his smiling flowers
A dial, by way of warning.

SEPT. 11. SS. Protus and Hyacinthus, martyrs, A.D. 257.
St. Paphnutius, bishop, 335.
St. Patiens, bishop of Lyons, 480.
St. Vindiciana?

Obs. The saints whose victory the church commemorates on this day are honoured among the most illustrious martyrs that ennobled Rome with their blood. They are said in the acts of St. Eugenia to have been eunuchs and retainers to that virtuous lady and martyr, who is honoured on the 25th of December. Their martyrdom and that of Eugenia is placed in these acts under Valerian in 257.

St. Vindiciane is mentioned today in the Flemish Calendar.

Variegated Meadow Saffron *Colchicum variegatum* fl.
Whiteflowered Starwort *Aster albus* full fl.
Glaucous Starwort *Aster Novi Belgii* fl.
New England Starwort *Aster Novae Angliae* full fl.
Corymbose Starwort *Aster corymbosus* full fl.

There will be a succession of Asters now till Martlemas, and some remain in blow till Allhallowtide.

Fungi of various kinds, particularly after some wet weather has fallen, continue to spring up, and constitute a curious subject of research to the botanist till late in the autumn. We now may view

Mushrooms that dot the meadows green;
Tall Azaricks, whose crimson pileuses
Are spotted as if flies had settled on them,
And thence derive their name; Botetuses,
Tawney or brown, slatecoloured, blue or grey,
Some edible, and some forsooth a poison, fit
To cope with Aconite, or the deadly Dwale,
That hangs its venom'd berries like a fruit.
Nor can we be too cautious of this tribe,
For all of them, from the Champignon fair,
That apes the Mushroom's aye, to the Piziza,
With orange crest, there's more or less of mischief.

Dry Rot, Mould on Paste, Mould on Cheese, and various other exterior incrustations, are funguses. But the most remarkable are the Fairy Rings, about which there has been much controversy. See *Gentleman's Magazine*, *Index*.

Formerly, no natural history of them having been given, they were ascribed to fairies. They are alluded to in Randolph's Amyntas, Act iii. sc. 4:

They do request you now
To give them leave to dance a Fairy Ring.

The most clear and satisfactory remarks on the origin of Fairy Rings are probably those of Dr. Wollaston, Secretary of the Royal Society, printed in the second part of the Philosophical Transactions for 1807, made during a few years' residence in the country. The cause of their appearance he ascribes to the growth of certain species of Agaric, which so entirely absorb all nutriment from the soil beneath, that the herbage is for a while destroyed.

Still the more luxuriant growth of the grass in the periphery of this circle remains unexplained.

SEPT. 12. St. Eanswide, virgin abbess, 7th age.
St. Guy, of Anderlent, 11th age.
St. Albeus, bishop, 525.
St. Raphael?

Obs. St. Eanswide was the daughter of St. Ethelbert, the first Christian king among the English; from her infancy her whole delight was in prayer and the love of God. Having by perseverance and importunity obtained her father's consent, she founded a monastery of nuns upon the seacoast, hard by Folkstone in Kent. Here she sacrificed the affections of her heart to her heavenly spouse, till she was called to rest from her labours on the last day of August, in the seventh century.

Semilunar Passionflower *Passiflora peltata* fl.
Manyleaved Starwort *Aster polyphyllus* full fl.
Tradescants Starwort *Aster Tradescanti* fl.
Narrowleaved Golden Rod *Solidago sempervivens* fl.
Twocoloured Golden Rod *Solidago bicolor* full fl.
Twiggy Golden Rod *Solidago viminea* fl.
Welch Golden Rod *Solidago Cambrica* defl.
Roughleaved Golden Rod *Solidago aspera* fl.
Upright Golden Rod *Solidago serotina* full fl.
Reflexed Golden Rod *Solidago reflexa* fl.
Recurved Golden Rod *Solidago recurvata* fl.

The Semilunar Passionflower requires the shelter of a greenhouse at all times, and a stove in winter.

The Golden Rods are tall plants, with a spike of composite small yellow flowers; we often see them in our cottage gardens in company with Sunflowers and Starworts.

China Asters and African and French Marigolds are still in perfection; and the beautiful orange colour of our common Officinal Marigold still covers a large proportion of ground in all neglected gardens. The cottagers are very fond of cultivating this flower. Marigolds require no sowing, but spring up every year by the falling of their seeds.

The Michaelmas Daisy *Aster Tradescanti* often begins to blow about this time, and continues throughout the next month and part of November. On fine days the quantity of Bees that settle on the clustered flowers of a large tuft of this plant exceeds belief. They probably gather together in great numbers because other flowers are now less abundant, for they are most numerous about this plant towards November.

Swallows and Martins are still very numerous, the general migration not having begun. They roost in immense numbers on buildings, round about which Martins fly sometimes in such quantities as almost to darken the air with their plumes. Sparrows, Linnets, various Finches, and also Plovers, are now seen about in flocks according to an annual habit prevalent among many kinds of birds of assembling together in autumn.

SEPT. 13. St. Eulogius, bishop and conf. A.D. 608.
St. Amatus, bishop, 690.
St. Amatus, abbot, 627.
St. Maurillus, bishop, 5th cent.

Obs. St. Eulogius was a Syrian by birth, and embraced young the monastic state in that country. His progress in piety and learning was such as to render him worthy of being ranked with St. Gregory the Great and Eutechius. He was drawn out of his solitude and made priest of Antioch by the patriarch St. Anastasius, upon the death of the patriarch John. St. Eulogius was raised to the patriarchal dignity toward the close of the year 583. He composed many excellent works against the Acephali and other sects of Eutychians. He died in the year 606, or, according to others, in 608.

St. Amatus the abbot, the second of that name today, is also called by abbreviation St. Ame.

Broadleaved Golden Rod *Solidago latifolia* full fl.
Gromwulleaved Golden Rod *Solidago lithospermifolia* full fl.
Tall Hairy Golden Rod *Solidago elata* fl.
Roundleaved Boltonia *Boltonia glastifolia* fl.

Patients subject to Cholera and other gastric affections should be particularly cautious to regulate the stomach at this time of year. The prejudice against fruits is a dangerous one, as not only vegetable infusions and our old-fashioned herb teas, but fruit when ripe, and taken in moderation, is a great preservative against the more formidable forms of disease which in autumn often attacks the Stomach and Liver. The antient monks and friars beat our modern physicians in their knowledge of the power of these simples, as well as in their knowledge of the efficacy of periodical abstinence and fasting. Alehoof Tea, Sage Tea, and particularly Balm Tea, are very useful. Formerly no garden was without Balm.

From the fondness of Bees for Balm, it is named Melissa, Melissophyllum, from the Greek; and Apiastrum, of a like signification, from the Latin. From its strong scent of Lemons, Gessner has called it Citrago. The French call it Le Melisse des Jardins, Herbe de Citron, Citronade, Citronelle, both from the odour, Poncirade, Piment des Mouches a Miel. The Italians call it Melissa, Cedronella, Cedrancella, Citraggine, Melacitola, and Sitornela.

It is seldom that this plant is now admitted into the flowergarden, yet it is very pretty when in flower, particularly that which is called the Great-flowered Balm, which has large purple flowers. Many a useless plant is admitted with not half the beauty of this. It was formerly considered as an efficacious remedy in hypochondria. It proves, at least, an innocent substitute for foreign tea, which many persons find injurious to them, and many think its aromatic flavour very agreeable. Much of the prejudice against our native Tea Plants has arisen from the tea being made of the fresh herbs, and by far too strong.

On account of its being a favourite with the Bees, it was one of the herbs directed by the ancients to be rubbed on the hive:

Intorno del bel culto e chiuso campo
Lieta fiorisca l'odorata persa,
E l'appio verde, el'umile serpillo,
Che con mille radici attorte e crespe
Sen va carpon vestando il terren d'erba,
E la Melissa ch' odor sempre esala;
La mammola, l'origano, ed il timo,
Che natura creò per fare il mele.
L'Api del Rucellai.

SEPT. 14. EXALTATION OF THE HOLY CROSS, A.D. 629.

St. Catharine of Genoa, widow, 1510.

St. Cormac, bishop and king in Ireland, 908.

Holy Rood Day.

Obs. The miraculous appearance of the Cross to Constantine, and the discovery of that sacred wood by St Helen, gave the first occasion to this festival, which was celebrated under the title of the Exaltation of the Cross on the 14th of September, both by the Greeks and Latins, as early as in the fifth and sixth ages, at Jerusalem, from the year 335. The feast of the invention or discovery of the Cross has been removed in the Latin Church to the 3d of May ever since the eighth century. See Holy Cross Day, May 3d, at page 124.

Blue Passionflower *Passiflora coerulea* full fl.

We have already spoken of the Passionflower; in the Floral Directory it is called Holy Rood Flower, and recorded today as being in flower.

Formerly all churches had a Roodloft, whereon the Holy Rood or Cross, when perfectly made, had not only the image of our Saviour extended upon it, but the figures of the Virgin Mary and St. John, one on each side, in allusion to John xix. 26, *Christ on the Cross saw his mother and the disciple whom he loved standing by.* Such was the representation denominated the Rood, usually placed over the screen which divided the nave from the chancel of our churches. To our ancestors, we are told, it conveyed a full type of the Christian church; the nave representing the church militant, and the chancel the church triumphant; denoting that all who would go from the one to the other must pass under the Rood, that is, carry the Cross and suffer affliction.

The Roodloft was a gallery across the nave at the entrance of the chancel of the church.

A very antient hymn, composed by one of the earliest writers among the Christians, and sung at the divine office on Holy Cross Day and on Holy Rood Day, beginning *Vexilla Regis prodeunt*, as well as another beginning *Pange lingua gloriosi*, will be found in the Roman Breviary. The following being less known, and alluding to the Passionflower, we give it to our readers:

Hymnus Matitinus S. Cruci.

Gallus jam lucis nuncius
Noctis fugans crepuscula
Proclamat exortum diem
Sanctum crucis mysterio.
Quo carne carnis conditor
Suspensus est patibulo,
Ut nos tenebris perditas
Claro perlustrat lumine
O Crux Ave, spes unica
Cui pendet Orbis Conditor
In hoc triumphi gloria
Auge nobis justitiam
Pater trophaeum omnibus
Ut Signa monstret annuo,
Dedit notas in floribus
Quae Passionem proferunt.
Jam dudum O flos signifer
In te nos, ut in speculo,
Coeli pandentis ostia
Spectemus adventum Dei
Deo patri sit. Gloria
Ejusque soli filio
Cum spirito Paraclito
In sempiterna secula.

SEPT. 15. St. Nicetas, martyr, 4th age.
St. Nicomedes, martyr.
St. John the Dwarf, anchoret.
St. Aicard or Achart, abbot and confessor.
St. Aper or Evre, bishop and confessor.

Obs. Athanaric, king of the eastern Goths, being a savage prince and a declared enemy to the Christian religion, in 370 raised a furious persecution against the church in his dominions. In the numerous army of martyrs, St. Nicetas held a distinguished rank; it was by the fire that he sealed his faith and obedience with his blood, and, triumphing over sin, passed to eternal glory.

Threeleaved Silphium *Silphium trifoliatum* fl.
True Purple Rudbeckia *Rudbeckia purpurea vera* full fl.
Fulgid Rudbeckia *Rudbeckia fulgida* full fl.
British Inula *Inula Britannica* full fl.
Floribund Starwort *Aster floribundus* fl.
Large Purple Starwort *Aster speciosus* fl.
Raspleaved Starwort *Aster Ravula* full fl.
Changeable Starwort *Aster mutabilis* full fl.
Digitate Rudbeckia *Rudbeckia digitata* full fl.
Narrowleaved Rudbeckia *Rudbeckia angustifolia* full fl.

A great deal of work is to be done in the garden at this time. The bulbous roots of Tulips, Croci, Narcissi, Hyacinths, and others, should now be taken up, that is at this time, though only once in three or four years, and their clustering young roots parted, and transplanted again, to give them room for encrease. Various seeds are to be gathered, and old haulme to be cut away, in order to prevent the garden from getting shabby.

The passion for gardening, which evidently came from the east, never prevailed much in Europe till the times of the religious orders, who much improved it. Nevertheless in old Rome poets were fond of their gardens. Ovid in Tristia alludes to his garden; the verses translated are these:

> Not in my garden, as of old, I write,
> With thee, dear couch, to finish the delight:
> I toss upon a ghastly wintery sea,
> While the blue sprinkles dash my poetry.
> Fell Winter's at his war, and storms the more
> To see me dare to write for all his threatening roar.

Ovid is so fond of flowers, that in the account of the Rape of Proserpine, in his Fasti, he devotes several lines to the enumeration of the flowers gathered by her attendants.

SEPT. 16. SS. Cornellius and Cyprian, martyrs, A.D. 252.

St. Euphemia, virgin and martyr, 307.

SS. Lucia and Geminianus, martyrs.

St. Ninian, bishop, 432.

St. Editha, virgin, 984.

St. Editha, another of that name.

Obs. St. Cornellius was chosen to fill the apostolic chair in 251. St. Cyprian testifies that he was a person of an unblemished character and virginal purity. The Emperor Decius was succeeded by Gallus, the general of his army, who had betrayed him, and continued the persecution against the Christians. Pope Cornellius was the first person apprehended at Rome; having made a glorious confession of his faith, he was sent into banishment at Contumullae, now called Civita Vecchia. He was called to eternal bliss on the 14th of September, in 252.

St. Cyprian recorded today was Archbishop of his native city Carthage. He was regarded as the greatest luminary of the third age, and died a martyr in the year 258. The saint who bears this name, and is recorded in the Almanacks and Protestant Calendars on the 26th of this month, was St. Cyprian surnamed the Magician, who died a martyr in 304.

Tubeflowered Sunflower *Helianthus tubiformis* full fl.
Jerusalem Artichoke *Helianthus tuberosus* fl.
Great Sunflower *Helianthus giganteus* fl.
Tallest Sunflower *Helianthus altissimus* fl.
Narrowleaved Sunflower *Helianthus augustifolius* fl.
Spreading Sunflower *Helianthus diffusus* full fl.
Linear Sunflower *Helianthus linearis* full fl.
Longleaved Sunflower *Helianthus longifolius* still fl.

The above, as well as several other species of Sunflower, are still blowing, and many of them continue to the end of the month, or even later.

The Summer Bergamot Pears begin now to ripen, and Pears and Apples in general to change colour. The early sorts of Apples are now gathered, and laid up in the Apple Loft. A proverb says,

September blow soft,
Till the Apple's in the loft.

The leaves of many trees, in dry seasons in particular, now begin to fall apace.

The following lines are very descriptive of an autumnal scene:

The bright Sun threw his glory all around,
And then the balmy, mild, autumnal breeze
Swept with a musical and fitful sound
Among the fading foliage of the trees;
And, now and then, a playful gust would seize
Some falling leaf, and, like a living thing
Which flits about wherever it may please,
It floated round in many an airy ring,
Till on the dewy grass it lost its transient wing.

B. Barton.

SEPT. 17. St. Lambert, bishop and m. A.D. 709.
St. Columba, virgin and martyr, 853.
St. Hildegardis, virgin and abbess, 1179.
St. Rouin, abbot, 680.
SS. Socrates and Stephen, martyr.

Obs. St. Lambert succeeded St. Theodard in the episcopal see of Maestrecht. He discharged himself of his duties without human respect or fear, imploring light and strength from above by assiduous humble prayer, through divers changes in government. St. Lambert was expelled from his see, and retired to the monastery of Havelo with only two of his domestics. He was restored to his see by Pepin of Herstol, to which he returned with redoubled fervour. The greatest disorders prevailed then in France; two brothers by their violence and plunder of the church of Maestrecht were become so insupportable, that they were slain by certain relations of St. Lambert. Dodo, a kinsman of the two young men, sought revenge upon the holy bishop; a troop of enemies, entering his house, put to the sword all they met; and one of them throwing a dart at the holy bishop slew him: this happened on the 17th of September, 709.

The Church again celebrates today the miraculous stigmate of St. Francis, the founder of the Franciscan Order. See his life by Butler.

Narrowleaved Mallow *Malva augustifolia* still fl.
Orangecoloured Jacquinia *Jacquinia aurantiaca* st.fl.

Some of the earlier autumnal Pears now ripen, which suggests to us the expediency of pointing out, at a time of year when the country gentleman may have a choice, the following list, being such of the best sorts as may be selected for a small garden:—The Musk Pear, the Windsor, the Jargonelle, the Cuisse Madame, the Green Chissel, the Summer Bergamot, the Summer Bonchrétien, the Swan's Egg, the Autumn Bergamot, the Gunsel's Bergamot, the Orange Bergamot, the Brown Buerré, the Golden Beurie, the Doyenne, the Crasane, the Winter Bonchretien, the Chaumonselle, the St. Germaine, the Maître Jean, the Bergamot de Pasque, the d'Auch, l'Eschasserie. To these we might add many more excellent Pears which are grown in large gardens in this country, and others which we have seen in France, without any particular names. Indeed the varieties of the Pear are almost as numerous as those of the Apple; and fresh sorts are every now and then added to the catalogue by the Lusus Naturae which takes place in the formation of the seeds.

The above list of Pears will furnish a regular succession of fruit. In a large garden the following might be added:—The Avoret, the Cassolette, the Red Orange Pear, Beurré Rouge, Swiss Bergamot, St. Austin, la Pastorelle, the Long Green Pear, and many others.

SEPT. 18. St. Thomas of Villanosa, bishop and confessor, A.D. 1555.

St. Methodius, bishop of Tyre, 311.

St. Ferreol, martyr, 304.

St. Joseph of Cupertino, confessor, 1663.

St. Sophia.—Flemish Cal.

Obs. St. Thomas, the glory of the church of Spain, was born in 1488. He took the habit among the hermits of St. Austin at Salamanca in 1518; he was professed to priestly orders in 1520; he was ordained Bishop of Valencia, and took possession of his cathedral in 1545. He discharged all the duties of a good pastor, and preached with so much zeal and affection, that the words which came from his mouth seemed so many flashes of lightning or claps of thunder. This blessed man, having been forewarned by a vision that he should die on the feast of the Nativity of the Blessed Virgin, was taken ill of a quinsy, and rendered his soul into the hands of God in the sixty seventh year of his age, of our Lord 1555.

St. Ferreol's Day is a great feast in France, and causes a pompous procession at Marseilles, of virgins habited as nuns, and others as Soeurs de la Charité, besides innumerable tradesmen and others, headed by the priests.

Pendulous Starwort *Aster pendulinus* full fl.

Wild Goose *Anses Cinereus* migr.

Wild Duck *Anus Boschas* migr.

The migration and short flights of the Wild Ducks and Wild Geese now begin to take place in a southern direction; the more numerous migration of them do not take place till November. Those who desire to examine the habits of these birds should now go to the fens of Cambridgeshire and Lincolnshire, and wait there till Christmas, when the migration will be over. About this time of year, too, numerous Water Fowls begin to visit our coasts; the Bass Rocks, the Fern Islands, and other northern haunts of these sea birds, begin now to receive an addition to their usual inhabitants, the Razorbills and Aucks, in a numerous tribe from regions still further northward:

> Or where the northern ocean in vast whirls
> Boils round the naked melancholy isles
> Of farthest Thulé, and th' Atlantic surge
> Pours in among the stormy Hebrides;
> Who can recount what transmigrations there
> Are annual made? What nations come and go?
> And how the living clouds on clouds arise?
> Infinite wings, till all the plume dark air
> And rude resounding shore are one wild cry.

The boisterous seas that the ornithologist has to encounter, when in pursuit of his object in the northern seas in autumn, reminds us to suggest the possibility of using Franklin's method of procuring a temporary calm by stilling the ocean with oil. Dr. Franklin suggests the pouring of oil on the sea to still the waves in a storm, but before he lived Martin wrote an "Account of the Western Islands of Scotland," wherein he says, "The steward of Kilda, who lives in Pabbay, is accustomed in time of a storm to tie a bundle of puddings, made of the fat of seafowl, to the end of his cable, and lets it fall into the sea behind the rudder; this, he says, hinders the waves from breaking, and calms the sea; but the scent of the grease attracts the Whales, which put the vessel in danger."

SEPT. 19. SS. JANUARIUS, bishop of Benevento, &c. martyrs, A.D. 305.

St. Theodore, abp. of Canterbury, 690.

SS. Pelius, Pa. Termuthes, and companions, mm.

St. Lucy, virgin, 1090.

St. Eustachius, bishop, 461.

St. Sequanus, abbot, 580.

Obs. St. Januarius, a native some say of Naples, others of Benevento, was bishop of this latter city. When the persecution of Dioclesian broke out, this holy bishop determined to visit the Christians who were imprisoned, in order to comfort and encourage them. He did not escape the notice of the inquisitive keepers, who gave information. He was immediately apprehended, and conducted to Puzzioli, loaded with heavy irons. He was beheaded near that town with his companions.—The miracle of the blood of St. Januarius is too well known to need any particular description.

Devils' Bit Scabious *Scabiosa succisa* full fl.

As this is the period when the greatest number of Apples begin to be coloured, and to be fit for gathering in succession, we shall take this opportunity of subjoining a select list proper for a garden of ordinary size; for the almost innumerable varieties cultivated in orchards, we must refer to Forsyth's Book on Trees, and to the Transactions of the Horticultural Society of London:—The Early Codlings, the Junetings, Golden Pippin, Ripston Pippin, Golden Rennet, Nonpareils, Nonesuch, Sykehouse, Aromatic Pippin, Winter Pearmain, Royal Pearmain, Lown's Pearmain, Lemon Pippin, Pomme Grise, Margil, French Crab, Russetins of different sorts, Baking Codlings, and Redstreaks.

If the size of the garden will admit of more, we may add the Duck's Bill, Golden Knob, Winter Redstreak, Summer Pearmain, Red Pearmain, Pomroy, Pomme d'Api Bursdoff, Cat's Head, and Norfolk Beaufin. But the varieties of the Apple are innumerable, as they are all Lusus; and come from seeds at first, per haphazard, being afterwards propagated by Cions, or, as gardeners call them, Grafts.

The gathering in of Apples, Pears, and other fruits, at this season, is a very interesting time, and perhaps connected with as many pleasing associations as the employment of any time of year. The light gales of September usually strew a large quantity of ungathered fruit on the ground, which should be used first.

SEPT. 20. SS. Eustachius and companions, mm. St. Agapetus, pope, 536.

Obs. St. Eustachius was a nobleman, who suffered martyrdom at Rome about the reign of Adrian, together with his wife Theophista, and two sons Agapius and Theophistus. An ancient church in Rome was built in honour of St. Eustachius: his body lay deposited in this church till, in the twelfth century, it was translated to that of St. Denis near Paris. His shrine was pillaged in this place, and part of his bones burnt, by the Huguenots in 1567; but a portion of them still remains in the parish church, which bears the name of St. Eustachius in Paris.

Meadow Saffron *Colchicum autumnale* full fl.
Naked Saffron *Crocus nudiflorus* fl.

Autumnal Colchicums and Croci blow together. The Crocus registered today comes up with a naked flower, that is, no leaves appear till after it is blown. Both this and the common Autumnal Crocus produce a variety whose flowers are pale flesh colour, or almost white, instead of the usual deep bluish purple, which is the most common colour of their flowers. This day is *Dysenterialis* in the Ephemeris of Nature.

This is of all times of the year the most productive of epidemical disorders of the bowels, which are erroneously ascribed to fruits, but which in reality the autumnal fruits seem best calculated to mollify, as we have elsewhere observed. If the diarrhoea be very violent, or accompanied with incessant vomiting, as in Cholera Morbus, the best practice is, after the intestinal canal has been suffered copiously to evacuate itself, to take small doses of chalk, or of some other substance known to check the disorder, with which chemists are always prepared. But in ordinary cases it is a safer plan to let the disease spend itself, as there is a great deal of irritation of the intestines, which the flux carries off. We should avoid eating animal food, but take tea, broths, gruel, and other diluents, and the disorder will usually soon subside of itself. After it has so subsided, we should guard against its return by taking great care to keep the bowels regular, by eating light and vegetable food and fruits, or now and then taking a gentle dose of opening medicine, or of blue pill.

The constant habit of smoking Tobacco is a very salutary practice in general, as well as being a preventive against infection in particular. The German pipes are the best, and get better as they are used, particularly those made of Merschaum, called *Ecume de Mer*. Next to these the Turkey pipes, with long tubes, are to be recommended, but these are fitter for summer smoking, under the shade of trees, than for the fireside. The best Tobacco is the Turkey, the Persian, and what is called Dutch Canaster. Smoking is a custom which should be recommended in the close cottages of the poor, and in great populous towns liable to contagion.

SEPT. 21. St. Matthew, apostle.
St. Maura, virgin, 850.
St. Lo, bishop of Contances, 568.

Obs. St. Matthew seems to have been a Galilean by birth, and was by profession a publican or gatherer of taxes for the Romans, which office was equally odious and scandalous among the Jews. St. Matthew was sitting in his custom house when he was called by Jesus to follow him, and perfectly understood what an exchange he made from wealth to poverty in complying with our Lord's request; but he overlooked all these considerations to become his disciple. St. Matthew wrote his Gospel to satisfy the converts of Palestine. After having made a great harvest of souls in Judaea, he went to preach the faith to the barbarous and uncivilized nations of the east. St. Paulinus mentions that he ended his course in Parthia; Venantius Fortunatus relates that he suffered martyrdom at Nadabar, a city in those parts.—From *Butler's Lives.*

Ciliated Passionflower *Passiflora ciliata* fl.

Often about this time the ground is covered with innumerable Spiders' webs, crossing the paths from shrub to shrub, and floating in the air. This is called Gossamer, and is caused by a multitude of small Spiders, which, when they want to change their place, have a power of shooting forth long threads, to which they attach themselves, and, thus becoming buoyant, are carried gently through the air as long as they please; after which, by coiling up their threads, they come down very gradually to the ground. A remarkable shower of Gossamer is described in the following quotation from *White's Natural History of Selborne*:—"On Sept. 21, 1741, being intent on field diversions, I rose before daybreak; when I came into the enclosures, I found the stubbles and clovergrounds matted all over with a thick coat of cobweb, in the meshes of which a copious and heavy dew hung so plentifully, that the whole face of the country seemed, as it were, covered with two or three setting nets, drawn one over another. When the dogs attempted to hunt, their eyes were so blinded and hoodwinked that they could not proceed, but were obliged to lie down and scrape the incumbrances from their faces with their forefeet." "As the morning advanced, the sun became bright and warm, and the day turned out one of those most lovely ones which no season but the autumn produces; cloudless, calm, serene, and worthy of the south of France itself. About nine an appearance very unusual began to demand our attention, a shower of cobwebs falling from very elevated regions, and continuing without any interruption till the close of day. These webs were not single filmy threads, floating in the air in all directions, but perfect flakes or rags, some near an inch broad, and five or six long. On every side, as the observer turned his eyes, might he behold a continual succession of fresh flakes falling into his sight, and twinkling like stars."

SEPT. 22. SS. MAURICE and his companions, martyrs, A.D. 286.
St. Emmeran, bishop of Poictiers in 653.

Obs. St. Maurice was a general officer of the Thebean legion, which consisted of about 6600 men, who were all well armed; but they had learned to give to God what is God's, and to Caesar what is Caesar. Maximian having commanded them in vain to sacrifice to the idols, ordered his whole army to surround them: they suffered themselves to be butchered like innocent lambs, not opening their mouths but to encourage one another.

Tree Boletus *Boletus arboreus* fr.
Loose Starwort *Aster laxus* fl.
Brittle Starwort *Aster fragilis* fl.
Annual Sunflower *Helianthus annuus* still fl.

Sunflowers are still abundant, and, like Holyhocks, stand up very loftily above the rest of the inhabitants of the garden. The Annual Sunflower *Helianthus annuus* is a native of Mexico. The Perennial *Helianthus multiflorus* comes from Virginia.

In Canada Sunflowers are much admired and cultivated by the inhabitants, in gardens, for their beauty; in other parts of America they sow whole acres of land with them, for the purpose of preparing oil from their seeds, of which they produce an immense number. This oil is very pure, fit for salads, and for nearly all the purposes for which Florence oil is used.

Thomson says the Sunflower turns ever towards the Sun:

> Who can unpitying see the flowery race,
> Shed by the morn, their newflushed bloom resign,
> Before the parching beam? So fade the fair,
> When fevers revel through their azure veins.
> But one, the lofty follower of the Sun,
> Sad when he sets, shuts up her yellow leaves,
> Drooping all night, and, when he warm returns,
> Points her enamoured bosom to his ray.

Moore has used the same idea:

> As the Sunflower turns to her god when he sets
> The same look which she turned when he rose.

Clare the rural poet gives a natural picture of the Sunflower in the following description of the flowery ornaments of a rustic cottage:

> Where rustic taste at leisure trimly weaves
> The Rose and straggling Woodbine to the eaves;
> And on the crowded spot that pales enclose,
> The white and scarlet Daisy rears in rows;
> Training the trailing Peas in bunches neat,
> Perfuming evening with a luscious sweet;
> And Sunflowers planting for their gilded show,
> That scale the window's lattice ere they blow,
> Then sweet to habitants within the sheds,
> Peep through the diamond panes their golden heads.
> *Village Minstrel, &c.* vol. ii. p. 80.

On the evening of this day in 1781 the Ignis fatuus was seen in the marshy grounds near Tottenham. Of late years it has not been noticed there.

SEPT. 23. St. Thecla, virgin and martyr, 1st cent.
St. Linus, pope and martyr, 1st age.
St. Adamnan of Ireland, abbot, 705.

Obs. St. Thecla was one of the brightest ornaments of the apostolic age. She was converted by St. Paul's preaching, and at a very early age made the vow of perpetual virginity and a Christian life. For refusing to break her vows, she was condemned to be torn by wild beasts, but they, to the surprise of the byestanders, refused to touch her, as many of the early fathers relate, nevertheless she is styled a martyr.

St. Linus was the immediate successor of St. Peter in the see of Rome. He sat twelve years after the martyrdom of St. Peter, and is named among the martyrs in the canon of the Roman Mass. It is not impossible that he might be called a martyr on account of his sufferings for the faith, without dying by the sword.

White Starwort *Aster annuus* fullest fl.
Eminent Starwort *Aster eminens* fl.
Upright Starwort *Aster strictus* fl.
Pointed Starwort *Aster acuminatus* fl.
Ciliated Starwort *Aster ciliatus* fl.

We have received our specimen of *Aster annuus* from Mr. Edward Forster's garden at Hall End, but have some doubt of the species, it having flowered two years with us.

Walnuts are plentiful, and with sweet wine form a favourite desert. This excellent fruit, as we are told, originated in the warm vales of Persia. It is difficult to account for the many ceremonies practised antiently with Nuts and Walnuts, and indeed with all this tribe. Nuts were strewed antiently in all the avenues leading to the nuptial apartment before the feet of the passing bride, and the ceremony of strewing the Nuts *Nuces spargere* was the conclusion of the weddingday. *Sparge marite nuces tibi deserit Hesperus Octan.*

Nuts are very useful under different points of view; the threefold advantage which they possess of giving light, warmth, and food, has been combined by Ovid in the following lines:

Nux vigilat, recreat, nutrit, prelo, igne, manuque,
Pressa, perusta, crepans, luce, calore, cibo.

This poet in his *Nux* has also taken notice of the various injuries which the Walnut Tree receives at the hands of travellers on the highway; and Boileau says, Ep. vi. speaking of the river Seine:

Tous ses bords sont couverts de saules non plantés,
Et de noyers souvent du passant insultés.

About this time rustic parties of peasant girls, going a Nutting as they call it, traverse all the fields where there are Hazels in the hedges. Vast quantities of Nuts eaten at once often lay in the stomach in an undigested state, and do much harm; but taken in moderation they are not unwholesome.

Numerous divinations and superstitious practices were formerly done with Nuts, particularly about the Eve of Allhallows.

Chesnuts, both Horse Chesnuts and Spanish or Eatable Chesnuts, are now ripe.

SEPT. 24. Our Lady of Mercy.
St. Gerard, bishop of Chonad, A.D. 1046.
St. Geremer, abbot, 658.
St. Rusticus, bishop of Auvergne, 5th cent.
St. Chuniald of Ireland, priest.

Obs. The festival of the Blessed Virgin Mary of Mercy is celebrated today, and there is a particular office for it in the Breviary.

St. Gerard, the apostle of a large district in Hungary, was born about the beginning of the eleventh century. By taking up the yoke of our Lord in his youth, he found it light, and bore it with constancy and joy. He had the happiness to suffer for his faith: his martyrdom happened on the 24th of September, 1046.

St. Rusticus is abbreviated into Rotiri; St. Geremer into Germer; and St. Chuniold into Conald.

Mixen Fungus *Agaricus fimetarius* fr.
Bush Starwort *Aster multiflorus* fl.
Heathleaved Starwort *Aster ericifolius* fl.
Maniflowered Starwort *Aster multiflorus* fl.
Waveleaved Starwort *Aster undulatus* fl.
Panicled Starwort *Aster paniculatus* fl.
Roughstalked Starwort *Aster hispidus* fl.
Divaricated Starwort *Aster divaricatus* fl.
Marigolds *Calendula officinalis* fullest fl.

We have again to record a number of that prolific tribe the Starworts, which now continue to blow in succession.

Marigolds still remain in full flower: their beautiful shining orange disk well deserves the name of gold; the first part of their name is derived from the name of the Blessed Virgin Mary. It is said that on every one of the festivals of the Virgin the flower may be seen in temperate climates and mild seasons. 1. On Our Lady's Purification, Feb. 2, a few flowers on old plants. 2. Our Lady's Annunciation, many of its flowers are out. 3. Our Lady of Seven Sufferings or Good Friday, the same. 4. Our Lady's Visit, July 2d, full fl. 5. Our Lady of Mount Carmel, July 16th, the same. 6. Our Lady ad Nives, Aug. 5th, young plants flower. 7. Our Lady's Assump. Aug. 15th, the same. 8. Our Lady's Nativ. and Feast of Holy Name of Mary, Sept. 8th, seedlings of the same year flower. 9. Our Lady of Mercy, Sept. 24th, seedling Marigolds full flower. 10. Our Lady's Praesent, Nov. 21st, still in fl. 11. Our Lady's Concep. Dec. 8th, some flowers on strong plants. 12. Our Lady's Expect. Dec. 18th, the same.—The above is taken from accurate *Notes on the Flora*, before cited.

The frequent comparison of the Virgin to a beautiful flower, of which we shall cite some examples below, also illustrates this as well as many other names of plants compounded of the word Mary and some brilliant epithet. In the *Ejercicio Cotidiano*, a small Spanish work published at Gerona, we find, among other pious things, the following *Oracion à la S. Virgen Maria*:—Saludote resplandeciente Lyrio de la hermosura y sosegada Primavera, Virgen Maria, saludote, olorosisima Violeta de suavidad divina. Saludote fresquisima Rosa de Celestiales deleites, de quien quiso nacer y mamar leche el Rey de los Cielos Jesueristo, resplandor della gloria del Padre y figura de su substancia. Alcanzadine Senora mia, de la mano de tu Hijo todo aquello que tu conoces ser necesario para mi anima. Ayuda piadosa madre a mi flaqueza in todas mis tentaciones y neccesidades y en la hora de mi muerte, para que por tu favor y secorro merezca estar seguro en aquel grande y pastrero trabajo.

The well known Mariner's Hymn to Our Lady being still sung by many persons, we shall give it our readers:

O sanctissima, O puissima,
Dulcis Virgo Maria,
Mater amata intemerata
Ora pro nobis.

SEPT. 25. St. Firmin, bp. of Amiens, 3d cent.
St. Ceolfrid, abbot, A.D. 716.
St. Barr or Finbarr, bishop of Cork, 6th cent.
St. Aunaire, bishop of Auxerre, 605.

Obs. St. Firmin is recorded to have been a native of Pampeluna in Navarre, and to have received the crown of martyrdom at Amiens, where he was bishop. Two translations of his relics are mentioned. They were put into a gold shrine by Theobald about the year 1200.

St. Ceolfrid was related to St. Bennet Biscop, and assisted him in the foundation of his monastery of St. Peter at Wiremouth, of which he was constituted abbot, as also of the monastery of St. Paul at Jarrow. He was a great lover of literature, and enriched the libraries of his two monasteries with a great number of good books. He happily died at Langres in France on the 25th of September, in the year of our Lord 716, of his age seventy four.

Great Boletus *Boletus bovinus* grows.
Heartbearing Helleborine *Serapias cordigera* still fl.
Chinese Arrowhead *Sagittaria Sinensis* fl.

The late Aestival Flora still remains in perfection, and with care we may now have the most splendid exhibition of Dahlias, China Asters, Tagetes, and Chrysanthemums, in our gardens.

The Chinese Arrowhead figured in the *Botanical Magazine*, No. 1631, is a greenhouse plant, but with care will blow in the open air in our southern counties.

The weather at this time of year is usually fine, and for the most part dry. We have, however, occasionally a showery Michaelmas Tide, and at other times such violent gales as have been ascribed to the influence of the equinox, and called the Aequinoctial Gales. The following sonnet of Menzini, a Florentine poet of the seventeenth century, elegantly expresses the signs of the coming rain:

Presagi di Tempo Piovoso.

Sento in quel fondo gracidar la rana
Indízio certo di futura piova;
Canta il corvo importuno, e si riprova
La fóliga a tuffarsi alla fontana.
La vaccarella in quella falda piana
Gode di respirar dell'ária nuova;
Le nari allarga in alto, e sì le giova
Aspettar l'acqua che non par lontana.
Véggio le lievi páglie andar volando,
E véggio come obbliquo il turbo spira,
E va la polve qual paléo rotando.
Leva le reti o Restagnon; ritira
Il gregge agli stallaggi; or sai che quando
Manda suoi segni il ciel, vicina è l'ira.

SEPT. 26. SS. JUSTINA and CYPRIAN, martyrs, A.D. 304.

St. Eusebius, pope and confessor.

St. Colman Elo, abbot and confessor in Ireland.

St. Nilus the younger, abbot.

Obs. The persecution of Dioclesian breaking out, St. Cyprian was apprehended. St. Justina, who was at Damascus, falling into the hands of the persecutors, was presented to the same judge. After undergoing dreadful torments, their heads were struck off. They were executed upon the banks of the river Gallus, which passes not far from the city of Nicomedia.

This is Holy Rood Day in the old style.

Gigantic Golden Rod *Solidago gigantea* full fl.

Fineleaved Wormwood *Artemesia tenuifolia* fl.

Tartarian Wormwood *Artemesia Santonica* fl.

Indian Wormwood *Artemesia Indica* fl.

Japanese Wormwood *Artemesia Japonica* fl.

Southernwood *Artemesia Abrotanum* still fl.

By this time all the Wormwoods, or nearly so, will have got into flower; they are by no means an interesting tribe, except from their remarkable scents. That of the Southernwood is not disagreeable; this plant has been by some supposed to have been formerly written Suddenwood, as it is still pronounced, from the slips of this plant when stuck into the ground so suddenly becoming a shrub, whose stem is quite wood.

Stoats and Weasels are now very active in the poultry yards; but they are useful auxiliaries in destroying Rats, and for this reason it becomes a question whether they ought not rather to be preserved than destroyed. We are persuaded from experience that the destruction of small birds always injures the crops, by letting insects get too numerous, which the birds destroy, if not molested. And perhaps the same may be said of Stoats and Rats. The farmer should consult his own interest, and not consider the preservation of the game, from which he derives no profit.—*Farming Maxims.*

Zodiacal Light.—A remarkable luminous appearance of a pyramidal form extending above the setting and rising sun, called the Zodiacal Light, is seen about this time of year, as it is likewise at the vernal equinox. Of this phenomenon much is said by Mairan in his book *Sur l'Aurore Boréale*, 4to. Paris, 1754.

The sky at this time of year continues to exhibit very beautiful phenomena, and the clouds at sunset are often more coloured than usual: this was particularly the case in 1810.

The gathering of Apples now goes on apace, and numbers of windfalls, scattered by the equinoctial gales and breezes of September, are annually spoiled by their being bruised in falling, reminding us of the old distich:

September blow soft till the fruit's in the loft.

SEPT. 27. SS. Cosmos and Damian, martyrs, about the year 303.

SS. Delphina and Elzear, 1369.

Obs. The Saints Cosmos and Damian were brothers, and were born in Arabia, but studied in Syria, and became eminent for their skill in physic. When the persecution of Dioclesian began to rage, they were apprehended by the order of Lysias governor of Cilicia, and, after various torments, were beheaded for the faith.

Maniflowered Starwort *Aster multiflorus* full fl.

Winter Cherry *Physalis alkakengi* still fl.

Angulate Winter Cherry *Physalis angulate* still fl.

The remaining few flowers on the Winter Cherries are now succeeded rapidly by their round fruit, that of the common sort being of an orange colour, and that of the squarestalked species being green. We describe them now instead of earlier because their plants have now their principal beauty. Indeed the Winter Cherry has not much beauty, except in the autumn, when it is in fruit. It is a native of the south of Europe, Germany, China, and Cochin China. It may be increased by parting the roots after the stalks have decayed. This plant loves the shade, and the roots require confinement.

In Spain, Switzerland, and some parts of Germany, the country people eat these Cherries. They are only cultivated for their beauty in Britain.

A species of the Solanum or Nightshade *Solanum Pseudocapsicum* is at present more commonly known by the name of Winter Cherry, and in France by those of Morelle Cerisette, Petit Cerisier d'Hiver, Amome des Jardiniers; of which also the fruit in appearance resembles the Cherry. It must have shelter from severe frost, and therefore it should be housed, but should not be kept too warm. It ought every year, in the month of April, to be taken out of the pot; all the decayed and matted roots on the outside should be cut off, and it should be filled up with fresh and good mould. This treatment will greatly improve both the flowers and the fruit. The earth must be kept moist for both these plants.

The plant exhibits its blossoms and fruits both at the same time, as the fruit remains on the shrub all the winter: it is supposed to be poisonous. Cowper says of it:

> The Amomum there with intermingling flowers
> And Cherries hangs her twigs.

SEPT. 28. St. Eustochium, virgin, A.D. 419.
St. Lioba, abbess, 779.
St. Wenceslas, duke of Bohemia, 938.
St. Exuperius, bishop, 409.

Obs. St. Eustochium, whose memory is rendered illustrious by the pen of St. Jerom, was daughter of St. Paula. She made the solemn vow of perpetual chastity in 382, and put herself under the guidance of St. Jerom, who wrote to her his celebrated Treatise on Virginity, in which he ably elucidates the power gained over temptations by early exercising control over them, and exhorts her to crush the head of the serpent while he is yet young and weak. His observations on the use of abstinence are truly excellent in this epistle.

St. Lioba, an English abbess, was a daughter of St. Ebba, and became a glorious example of Christian perfection.

St. Wenceslas was cruelly slain while performing his customary devotion by his brother, whose design was instigated by his own mother, both of them being declared enemies of the Christian faith: the martyrdom of the holy duke happened on the 28th of September, in 938.

Eustochium's Rod *Solidago sempervirens* fl.
Lateflowering Starwort *Aster tardiflorus* fl.
Ciliated Starwort *Aster ciliatus* fl.
Spreadflowered Starwort *Aster sparsiflorus* fl.

Almost all the Rudbeckias, Sunflowers, Starworts, and most other autumnal syngenecious plants are now in blow.

Chimney Swallow *Hirundo rustica* migr.
Sand Martin *Hirundo riparia* migr.

Chimney Swallows, House Martlets, and Sand Martins, have for some time been congregating and settling in numbers on the roofs of lofty buildings; the general migration of the Swallows and Sand Martins takes place now, and they avail themselves of the first northern winds to retire to Senegal and other warm countries. Stragglers are seen, however, till the middle of next month, about which time the Martlets leave us; very few of any species being seen after St. Luke's Day.

About this time of year in 1781, Sand Martins, driven back probably from some attempted aerial voyage, became prodigiously numerous in and about London, and flew in quantities about the streets; after a few days, however, they disappeared, probably on the return of a favourable wind.

Long and laboured have been the discussions of naturalists respecting the winter quarters of the Swallow tribe, the absurd notion having been maintained by some that they winter under water in a state of torpidity. But the question seems at length set at rest, and they are now believed like other birds to migrate to winter in a warmer clime. See Forster's *Natural History and Brumal Retreat of Swallows*, London 1817.

Amusive birds! say where your hid retreat,
When the frost rages, and the tempests beat;
Whence your return, by such nice instinct led,
When Spring, sweet season, lifts her bloomy head?
Such baffled searches mock man's prying pride,
The God of Nature is your secret guide!

A well known epigram says:

Ore malo volitans muscas deprendit Hirundo,
Atque ita viventi pascitur illa cibo;
Quumque volat lacus circum vel florida prata,
Quis velit umbages pernumerare suas?
Vere venit nidosque facit sub culmine tecti,
Frigora Brumali tempore cauta fugit.

SEPT. 29. St. Michael and All Angels.
St. Theodota, martyr.

Obs. This festival of the Dedication of St. Michael and of the Holy Angels has been kept with great solemnity on the 29th of September ever since the fifth age, and was certainly celebrated in Apulia in 493. The dedication of the famous church of St. Michael on Mount Gargano in Italy gave occasion to the institution of this feast in the west, which is hence called in the Martyrologies of St. Jerom, Bede, and others, the Dedication of St. Michael. The dedication of St. Michael's Church at Rome, upon Adrian's Mole, which was performed by Pope Boniface IV. in 610, and that of several other churches in the west, in honor of this Archangel, were performed on this same day. In many parts of the world the churches dedicated in the name of St. Michael are built on very lofty eminences, in allusion, it is said, to this Angel's having been the highest of the heavenly host. St. Michael's Mount in Cornwall, and that in Normandy, are confirmations of this remark.

Michaelmas Day is one of the regular quarter days for settling rents, but it is no longer remarkable for that hospitality which in Catholic times of old attended this anniversary. At Martinmas also the landlords used formerly to entertain their tenants with Geese, then only kept by opulent persons. But these birds being esteemed in perfection early in the autumn, most families now have a Goose dressed on St. Michael's Day. An English poet says:

> At Michaelmas by custom, right divine,
> Geese are ordained to bleed at Michael's shrine.

In Butler's Lives we have on this day a long and learned dissertation on the intercession of Angels and Saints in our behalf, which all who would pretend to be critics in sacred doctrines would do well to read before they hastily judge of or misrepresent the Catholic doctrine on this subject. See more under Oct. 2d of this work, where we allude to the doctrine of good and evil genii as being a misrepresented fragment of good and bad angels. The word Angel signifies messenger, and implies that Almighty God employs these elevated spirits as agents of His will. The Archangel St. Michael, as well as St. Gabriel and other spirits, should be carefully distinguished from the saints and martyrs who have dwelled on earth as human beings, and who now participate with the Blessed Virgin in interceding for those who are yet on earth.

In the festival of today the Church celebrates not only St. Michael but all other Angels, just as on Oct. 2d she celebrates Guardian Angels in particular, and on Nov. 1st all the Saints. There are few doctrines of the Christian Church so grossly misrepresented as that which relates to the Intercession of Angels and Saints, and the sort of adoration which we should pay to them. On this head see *Butler's Lives*, vol. ix. p. 340, vol. x. p. 85, and vol. xi. pp. 1 and 26.

Michaelmas Daisy *Aster Tradescanti* full fl.

This plant and others of its tribe continue to blow among the dead haulme of other plants in the autumnal garden, and often attract a great many Bees, who resort to it to get the last honey before the cold weather sets in. Two well known lines before quoted run thus:

> The Michaelmas Daisy among dead weeds
> Blooms for St. Michael's valourous deeds.

SEPT. 30. St. Jerom, priest, and Doctor of the Church, A.D. 420.

St. Gregory the Illuminator, apostle of Armenia, 4th cent.

St. Honorius, abp. of Canterbury, 653.

Obs. St. Jerom, who is allowed to have been in many respects the most learned of all the Latin fathers, and considered a Doctor of the Church from his illustrations of the Scriptures, was born at Stridonium, now Idigni, a small town upon the confines of Pannomia, Dalmatia, and Italy, near Aquileia. Having triumphed over all vices, subdued the infernal monsters, and made his life a martyrdom of penance and labours, at length by a fever, in a good old age, he was released from the prison of his body in 420, on the 30th of September. The Latinity of St. Jerom is particularly elegant, and his manner of treating his subject impressive. He wrote several treatises against the heretic Jovinian, and against Vigilentius, principally to defend the Catholic doctrines respecting holy virginity, and the respect paid to saintly relics, proving against the opinion of these heretics that the Catholics only venerate relics and images as memorials of the saints they represent, who are honoured as being the more renowned servants of God, and martyrs to the true faith. No controversial person should make up his mind about religion who has not read the works of St. Jerom; but that especially *De Virginate*.

In the Office Comm. Virg. we have a hymn in honor of our Lord, followed by the chorus of holy virgins which begins *Jesu corona virginum*. In the same office is the following beautiful hymn in lyrical measure:

Quid sacrum Virgo generosa martyr
Ambuint frontem duplices coronae
Nimpe non unum gemino reportas
Hoste triumphum,
Mollior fregit neque te voluptas,
Impotens flexit neque te tyrannus,
Tu graves poenas pariterque blandos
Vincis amores,
Liliis sponsus recubat rosisque,
Tu tuo semper bene fida sponso
Et rosas martyr simul et dedisti
Lilia virgo,
Summa laus Patri genitoque Verbo
Et tibi compar utriusque Nexus
Fac tibi semper placeamus uni
Moribus aequis.

Golden Star Lily *Amaryllis aurea* fl.
Italian Pimpernel *Anagullis Morelli* still fl.
Great Waxflower *Cerinthe major* still fl.

The Golden Star Lily has also been called St. Jerom's Lily. There are indeed many plants of this tribe called after saints which we have hardly ventured to put down as positively in blow on any particular day, from not knowing exactly the period of their flowering, as St. Bruno's Lily *Anthericum Liliastrum*, figured by Curtis in the Bot. Mag.; also St. James' Cross *Amaryllis formomosissima*. The former we suspect will be found in blow on the Alps about July 18, and the latter July 25. However the former may have only been so called St. Bruno's Lily by some pious Carthusian, in whose monastery garden it may have been cultivated, and who named it after the holy founder of the Order. With us, in the greenhouse, it will blow in May.

OCT. 1. St. Remigius, bishop and conf. A.D. 533.

St. Barr, anchoret.
St. Piat, martyr.
St. Wasnul for Wasnon, confessor.
St. Fidharleus, abbot in Ireland.
Festival of the Rosary, on Sunday.

Obs. St. Remigius, by abbreviation called Remy, the great apostle of the French nation, was one of the brightest lights of the Gaulish church, illustrious for his learning, eloquence, sanctity, and miracles. An episcopacy of seventy years, and many great actions, have rendered his name famous in the annals of the church. He died on the 13th of January, 533, being ninety four years old.

The Festival of the Rosary, which takes place on the first Sunday in October, was instituted by Pius V. in thanksgiving for the victory gained over the infidels at Lepanto on Sunday the 7th of October, in 1571. It was then called St. Mary de Victoria. Gregory XIII. in 1573 changed the title to that of the Rosary, and granted an office to all churches in which there was an altar, bearing the title of Our Lady of the Rosary. The Turks afterwards being beaten near Temeswar on the Feast of Our Lady ad Nives in 1716, and those infidels having raised the siege of Corcyro on the Octave of the Assumption, Clement XII. made the office of this festival general. The habit of saying the Rosary on the beads at night, as practised by pious Christians at the present day, does not comprehend the whole office of the Rosary as said on this festival; it is however a practice of devotion, says Butler, in which by fifteen *Our Fathers* and a hundred and fifty *Hail Marys*, the faithful are taught to honor our divine Redeemer in the fifteen principal mysteries of his sacred life and of this Holy Mother. The number of these *Pater Nosters* and *Ave Marias* is often lessened in the evening devotions, and in the Angelical Salutation repeated at certain hours of the day. See our account of Lady Day, page 85. Though St. Dominic, the pious founder of the Black Friars, first introduced the daily custom of repeating the Rosary with the beads, nevertheless the use of beads, as well as of pebble stones, to count prayers with, is much more antient, and was used by the hermits and anchorites of old centuries before the establishment of the Festival of the Rosary. The word Mary, says St. Jerome, signifies *Miriam* or *Star of the Sea*, also *Lady Star*. See various etymologies cited by St. Jerom; also Butler's Lives, vol. x. p. 22; see also the Pruise of the Angelical Salutation on the Paraphrase of Thomas a Kempis, cited by Butler, x. 27.

We shall close the account of this festival with a citation from the Catholic Friend, in which a picture is drawn of a vestal at her Rosary:—"Behold also the misery, the vice, the beggary, the crimes, the loathsome cruelty, and all the horrors of a great capital, and, above all, the mutual persecutions of the different sects and classes, abusing and deprecating each other, and trying mutually to pluck the laurels from the heads of their neighbours which they cannot place upon their own. Turn away, then, from this scene of confusion, and, entering the quiet recesses of a convent, behold the beauty, the sincerity, the fervour, and sanctity, of a Catholic vestal at her beads.

> O welcome pureeyed Faith, whitehanded Hope,
> The hovering angel girt with golden wings;
> And thou unblemished form of Chastity,
> I see ye visibly, and now believe.

Traverse the cloister, walk in the garden, enter the sanctuary; every thing you will see is emblematical of some of those eminent religious and moral virtues which have been practised by Christians for ages. In the chapel you will hear the divine service of all Catholic Christendom, the production of the early saints sanctioned by the succession of ages. The most melodious music is emblematical of that harmony which must prevail in the united and Catholic church. The most beautiful paintings on subjects of our religious history adorn the walls, while we behold in the painted glass what the poet calls the

> "Storied windows richly clight, casting a dim religious light."

The whole is calculated to produce a great effect, and dispose the mind to devotion. Look, then, at the outside of the chapel, the form of the arch, the solemn grandeur of the building, the spire pointing to heaven, whither we are to aspire, and surmounted by the cock on the vane, emblems of that vigilance by which alone we can attain any good. The bells in the steeple, which call to prayer at the canonical hour, remind us figuratively of the duty to call on each other and exhort each other daily. They are inscribed to saints and holy persons, whose names, like pious images, serve to remind the frail and wandering pilgrim of the virtuous examples that have gone before him, and with whom he may even now hold communion in heaven by prayer while he is yet on earth.

On the antiquity of beads to count prayers, it may be further observed, Augustine is said to have mentioned their introduction as early as 366 into the Christian Church; but they were in use in the remotest antiquity in the East.

St. Remy's Lily *Amaryllis humilis* fl.

OCT. 2. Guardian Angels.
St. Thomas, bishop and confessor.
St. Leodegarius, bishop and martyr.

Obs. That particular Angels are appointed and commanded by God to guard and watch over each particular person, is an article of the Catholic faith of which no ecclesiastical writer within the pale of the Church in any age ever entertained the least doubt; therefore we ought to place a confidence in the protection of our good angel, and, as St. Bernard writes, as often as any tribulation or violent temptation assails us, implore our guardian, our guide, and our assistant, in all times of need. Thus says the compiler of the Lives of the Saints, and if we closely examine this doctrine of the protection of spirits superior to ourselves, but subordinate to God, we shall find that it belongs to almost every religion, with the exception of the heresies of modern times, and that the Catholic Church, on the subject though more explicit than that of others, does in this as in other instances only illustrate by its definitive character, and establish by its high authority, a doctrine which, found intermingled with almost all modes of worship, must either have originated in some antient revelation, of which Catholic faith is the consummation, or must be so grounded in nature and the original structure of the mind that it suggests itself naturally to all devote and thinking persons, even in the absence of direct information on the subject. All the natal genii and tutelary deities of pagan Rome, Greece, or Aegypt, are but scintillations of the great sacred doctrines of Angelical protection, and the Intercession of the Saints, which the Church has established, and of which the most pious individuals have testified to some personal experience. A little acquaintance with the holy fathers of the Church would satisfy any candid enquirer of the genuineness and antiquity of this doctrine. See Horace's Ode, *Sic te Diva Potens Cypri, sic fratres Helenae*, &c. But for Christian authorities consult Butler's Lives, vol. x. p. 80; Milner's End of Religious Controversy, vol. iii. p. 14; Instruction Pastorale sur les Saints Anges, by Bustie bishop of St. Malo, anno 1758; and the Antient Fathers *alibi*.

The popular belief in presentiments and omens, the remarkable coincidences that happen, and other similar things, beyond our comprehension and the calculation of chances, may be referred to some obscure agency of these Angels, or of those evil spirits which we are also assured are active to do us harm, and against which we are taught to invoke the intercession of the Blessed Virgin and of the Saints who plead our cause in heaven. See Perennial Calendar under July 20th, Sept. 29th, Oct. 2d, and Nov. 1st and 2d. In the Breviary are two celebrated hymns sung today; one at Vespers, beginning *Custodes hominum psallimus Angelos*; the other at Laudes, beginning *Orbis Patrator optime*.

In the *Ejercicio Cotidiano* we have the following *Oracion al Angel de Nuestra Guarda*:—"Dios que con divina providencia proveisteis al linage umano del socorro de los Angeles; dadme gracia con que asi houre al Angel di mi guarda, que merezca ser in todo tiempo defendido por el por Jesucristo nuestro Senor."

Milton in numberless passages alludes to the Guardian Angelship, but particularly in the passage where at the fall of man he makes the Angels forsake Paradise, and return to Heaven:

> Up into Heaven from Paradise in haste
> The angelic guards ascend, mute, and sad,
> For Man; for of his state by this they knew,
> Much wondering how the subtle fiend had stol'n
> Entrance unseen. Soon as the unwelcome news
> From Earth arrived at Heavengate, displeas'd
> All were who heard; dim sadness did not spare
> That time celestial visages, yet, mix'd
> With pity, violated not their bliss.
> About the newarriv'd in multitudes
> The ethereal people ran, to hear and know
> How all befell: they towards the throne supreme
> Accountable, made haste, to make appear
> With righteous plea their utmost vigilance,
> And easily approv'd; when the Most High
> Eternal Father, from his secret cloud
> Amidst, in thunder utter'd thus his voice:
> "Assembled Angels, and ye powers return'd
> From unsuccessful charge, be not dismay'd,
> Nor troubled at these tidings from the Earth,
> Which your sincerest care could not prevent,
> Foretold so lately what would come to pass,
> When first this tempter cross'd the gulf from Hell.

Friars Minors' Soapwort *Saponaria officinalis* still fl.

We cannot conceive the origin of this name for the Saponaria, but finding it in a Flora Directory quoted from some old authority, we cite it here.

OCT. 3. St. Dionysius the Areopagite, bishop and martyr, A.D. 51.
St. Gerard, abbot, 959.
SS. Ewalds, martyrs, 690.

Obs. St. Dionysius celebrated today was a member of the illustrious Senate of the Areopagites, and was converted to Christianity by St. Paul the Apostle, who was summoned to give an account of his doctrine in the Areopagus, where Plato had long before been examined on the subject of his own doctrines. St. Paul here delivered his sentiments with boldness and magnanimity; and Dionysius, after being converted, was by him ordained Bishop of Athens as early as the year 51 of our aera. These facts appear to have been principally collected from the testimony of St. Dionysius of Corinth. The Greeks in their Menologies tell us that he was burnt alive for the faith at Athens. These saints are both to be distinguished from St. Denys of France, with whom they have been confounded in many of our Calendars. See October 9.

The head of St. Denys the Areopagite was brought from Constantinople in 1205, and reposed in the Cathedral of Soissons. Pope Innocent III. sent his body afterwards to the Abbey of St. Denys at Paris, which has occasioned a confusion of the two saints, and a misapplication of the foolish distich recorded Oct. 9th.

Downy Helenium *Helenium pubescens* full fl.
Yellow Sultan *Centaurea suaveolens* still fl.
Creeping Cacalia *Cacalia Sarracenica* still fl.

Wasps are by this time much decreased in numbers, and often, like Flies, become apparently sleepy, and less disposed to sting; and, if the weather become cold, are found lying dead about the house. Butchers object to the destruction of Wasps, under an idea that they destroy the Flies, and thus secure the meat from becoming the repository of their eggs.

Flies, which, as we have observed, begin to be very numerous at the end of July and throughout August, are still very troublesome, and some kinds of them particularly obtrusive before rain, which they indicate by their biting.

On an Autumnal Morn.

It yet is not day;
The morning hath not lost her virgin blush,
Nor step but hers soiled the earth's tinsel robe.
——How full of heaven this solitude appears,
This healthful comfort of the happy swain;
Who from his hard but peaceful bed roused up,
In his morning exercise saluted is
By a full quire of feathered choristers,
Wedding their notes to the enamoured air.
Here Nature, in her unaffected dresse,
Plaited with vallies, and imbost with hills,
Enchast with silver streams, and fringed with woods,
Sits lovely in her native russet !'

Chamberlayne.

OCT. 4. St. Francis of Assisium, conf. A.D. 1226.
SS. Marcus, Marcian, &c. martyrs.
St. Petronius, bishop and confessor, 430.
St. Ammon, hermit, 308.
St. Aurea, virgin and abbess, 666.
St. Edwin, king and martyr, 633.
The martyrs of Triers.

Obs. The life of the glorious St. Francis was a miracle of humility: from this humility it was that he would not be ordained priest, but always remained in the degree of deacon. St. Francis was favoured with the familiar presence of his Lord under the figure of a seraph; after a secret and intimate conversation the vision disappeared, and the body of St. Francis appeared to have the image of the crucifix, his hands and feet seemed bored through in the middle with four wounds, there was also in his right side a red wound, as if made by the piercing of a lance, and this often threw out blood. These miraculous wounds were seen by several during the two years which he survived from 1224 to 1226, and by great multitudes after his death.—From *Butler*.

St. Francis of Assisium was the founder of the Order of Friar Minors early in the thirteenth century. His glorious life is said by the historian to have been a miracle of humility, of which virtue he was one of the most illustrious examples that the Catholic church can boast of, and of which he set an example worthy the imitation of all of his profession. St. Francis was born at Assisium in Umbria in 1182. His father's names were Peter Bernardon, and that of his mother's was Pica; both his parents are said to have been persons of good property. In reading his life, elaborately described by Butler, we are struck with this fact, that his habits, profession, and humble character, combined with stupendous Christian energies, resulted not from education or the example of company, but from an original activity in the superior sentiments of his mind, being, as it were, fitted by organization for his vocation in a way which is scripturally expressed by a large measure of talents: *for of every man it shall be expected according as it is measured unto him.* St. Francis of Assisium is to be distinguished from another illustrious saint who bears this name, St. Francis of Sales, also a confessor, celebrated January 29th; and St. Francis de Xavier, the renowned worker of miracles and apostle of the east, December 3d, which the reader may refer to

St. Ammon was hermit of Nitria, and the cultivator of the Balsam Tree.

St. Aurea was a virgin and abbess at Paris, and her reliques were formerly held in high veneration. She foretold her death and that of her nuns, 160 of whom were swept off with her in the pestilence of Oct. 666.

Southernwood *Artemetia Abrotanum* still in fl.

This plant, vulgarly called Old Man, Poor Man, Shrub of St. Francis, or Friars Minors Tree, has been long cultivated. Slips of it easily take root, and its growth being rapid, its encrease is prodigious. It seems to have been called by its name of Friars Minors Tree in reference to the prodigiously rapid encrease of that Order, religious houses or branches whereof were rapidly planted and flourished in every country of Europe.

OCT. 5. St. Placidus, abbot, &c. mm. A.D. 546. St. Galla, widow, 6th cent.

Obs. St. Placidus is supposed to have gone to Sicily in 541, being about twenty six years of age. He there founded a monastery at Messina. He had not lived many years in Sicily before a pagan barbarian landed, and, out of hatred of the Christian name and the religious profession of these servants of God, put St. Placidus and his fellow monks to the sword, and burnt their monastery, about the year 546.

St. Galla was daughter of Symmachus the younger, a Roman patrician. Trampling on the world and all its distractions, says Butler, she dedicated herself to the service of heaven alone: it was to this lady that Fulgentius wrote his letters from his place of banishment.

Starlike Camomile *Boltonia asteroides* fl.

Swallows are decidedly much less numerous, and only seen in small numbers together. Congregations of Martins continue to be seen, but even their numbers are diminished if southerly winds prevail.

Autumn advances, and it is perhaps under the glowing and refulgent skies of the autumnal months that there is the greatest diversity of appearance in the face of the landscape, of which the late Parson Gilpin has given so many truly poetical, though at the same time prosaic illustrations, in his excellent descriptive work on the Forest Scenery. The following lines were addressed to him by a cotemporary amateur draughtsman of equal merit, though less known in the arts:

Sonnet to W. G. 1792.

For thee the liveliest tints of Nature blow,
For thee the blushes mild at opening morn,
To thee 'tis given to mark her evening glow,
And with its vivid ray thy verse adorn.
Proceed, nor check thy fancy's warmest flow,
Nor dread the chilling of a critic's scorn,
That fatal blast the minstrel ne'er shall know
Who under Nature's lenient hand is born.
She with a parent's fondness goes before,
And treads the path thy ready step pursues;
Mark but the magic of her simple lore,
Then tune the song for thy descriptive Muse,
For while to thee she opens every store,
'Twere churlish offered bounties to refuse.

E. F.

Damsons and Bullaces are now fully ripe, and are gathered. Both these trees bear immense crops, and are used for an excellent conserve, called Damson Cheese and Bullace Cheese.

Nuts are nearly all gone, except those already picked and reserved; and most Walnuts are by this time gathered and laid up.

OCT. 6. St. Bruno, confessor, founder of the Carthusians, A.D. 1101.

St. Faith, virgin, &c. martyrs, 290.

Obs. St. Bruno was born about the year 1030. In his infancy he seemed above the usual weaknesses of that age, and nothing childish ever appeared in his manners. He was the founder of the Carthusian monks, and eminent for his learning, piety, and humility. He resigned his soul to God on Sunday the 6th of October, 1101. St. Bruno meditated perpetually on eternity, and often could not sleep for thinking on the wonderful nature of everlasting duration.

With regard to St. Bruno, it may be observed, that as he was himself one of the most illustrious examples of the love of solitude and austerity, so his order has ever been one of the severest. His motto, says the historian, used to be, *My eyes prevented the watches; I was troubled, and I spoke not. I had in my mind the eternal years, so I have gone far off flying away, and I abode in the wilderness.* This motto, and his life passed in hourly watches and the contemplation of eternity, remind one of the following parody on the *Gallus jam lucis nuncius*:

The Cock crows, and we rise, and say, "'Tis Morn;"
The soft and pallid light steals o'er the hills,
Then comes Aurora in her saffron stole,
And then the Sun 'midst the red liveried clouds
Opens the view, and then we say, "'Tis Day."
Then, mounting to his height, he scans the heavens,
And then we say, "'Tis Noon;" sometime has passed
Between each change, and in Time's stream all floats,
Then longer shadows cool the waning day,
And then we say, "It is the Afternoon."
And then sad Even spreads her duskie hood,
And the loud curfew sounds, and then we say,
"Evening draws on;" and then the light withdrawn,
Leaves but the lanterns of the starry pole,
That shine in countless millions o'er our heads,
And then we say, "'Tis Night; let watchdogs bark,
And let us sleep, and gain another morn."
And thus Time rolls along till all is lost
Of this most strange and everchanging scene
Of mortal life; and when the whole is sped,
What boots our joys or sorrows, less we gain
By their well timed and well placed discipline.
Thy timeless, spaceless, meed, Eternity!
Thy joys of every sense, and thousands more,
Relationless to Time's and Space's bounds!
The pensive mind who thinks of this, and asks
Why Anything exists, and what is Anything?
And what is Nothing? What is Cause and Change?
Whence we have come, who live and feel and move?
And whither go to at the mortal change
Called Death? But feel the insignificancy
Of what vain man still deems Philosophy,
And as the holy saint cries for Eternity,
And waits to know it! and like a faulty Effect,
Who scarcely dares address the Mighty Cause,
He to Our Virgin Mother of all Mercies
Devoutly lifts the wondering soul in praise,
And says, "Conduct me to Eternity!"

Two other bishops named Bruno are noticed today in *Butler's Lives.*

St. Faith or Fides was born at Agen in Aquitain, and though of exquisite beauty was insensible to all the allurements of the world. After undergoing the most dreadful torments for refusing to sacrifice to the idols, she, with a number of other Christians, was beheaded by the orders of Dacian, prefect of the Gauls. Vows of celibacy were highly esteemed in the early ages of the Church, and even in our own times many rites still exist in honour of the virgin state. Upon the decease of a virgin, flowers are yet strewed before the corpse by young girls dressed in white, as emblematic of innocence. Garlands also are in some places woven, and attached to the beams of churches in which virgins have been buried, even in England, the north of Germany, and other Protestant countries.

Late Feverfew *Pyrethrum serotinum* full fl.

OCT. 7. St. Mark, pope and confessor, A.D. 336.
SS. Sergius and Bacchus, martyrs.
SS. Marcellus and Apuleius, martyrs.
St. Justina of Padua, virgin martyr, 304.
St. Osith, virgin, 870.

Obs. St. Mark was by birth a Roman: he succeeded St. Sylvester in the apostolic chair on the 18th of January, 336. He held that dignity only eight months and twenty days, dying on the 7th of October following.

St. Justina suffered at Padua in the persecution of Dioclesian. St. Justina is a patroness of Venice, next to St. Mark, and her image is to be seen on Venetian coins.

St. Osith was a daughter of a Mercian prince, and married young to a King of the East Angles, but the same day obtained his consent to live always a virgin. That king, confirming her in her religious purpose, bestowed on her the manor of Chick, in which she built a monastery. She had governed this house many years with great sanctity, when she was crowned with martyrdom, being beheaded for her constancy in her faith and virtue about the year 870.

Indian Chrysanthemum *Chrysanthemum Indicum* f.fl.

This plant sometimes flowers much sooner than today, but at others is so late that its flowering is imperfect, from the cold weather which sets in, as we have observed in Sussex.

Grapes are now quite ripe in the north of France, England, Flanders, and other countries having the same isothermal line. In Italy, Portugal, Spain, and the south of France and Germany, they are ripe nearly a month sooner The sorts of Grapes are so numerous that Virgil compares them to the sands on the seashore, and makes them equally innumerable with them.

Gossamer is still very common in fine weather. White, in his Natural History of Selborne, vol. i. 326, tells us, "The remark that I shall make on the cobweblike appearance called Gossamer is, that, strange and superstitious as the notions about them were formerly, nobody in these days doubt but that they are the real productions of small Spiders, which swarm in the fields in fine weather in autumn, and have a power of shooting out webs from their tails, so as to render themselves buoyant and lighter than air." See the prognostications to be deduced from the great abundance of this phenomenon in the Pocket Encyclopaedia of Natural Phenomena, Nicholls, 8vo. 1827.

We will close today with the following verses, sent us by a friend, on seeing the little flower called Forget me Not *Veronica chamoedrys*:

Forget me Not.

Small fragile weed, while thus I view
Thy constant tint of constant blue,
I pray, in life whate'er my lot,
May those I love Forget me Not.

When parting from the friends I loved,
My beating heart with anguish moved,
While from the shore the vessel shot,
They each exclaim'd, Forget me Not.

When last I left my native plain,
Perhaps never to return again,
Each tree and shrub on that dear spot
Appear'd to say, Forget me Not.

From this, thou little lonely weed,
My love for thee does all proceed;
To think of thee will bring to thought,
That those I love Forget me Not.

F. S. C.

OCT. 8. St. Bridget of Sweden, widow, A.D. 1373.

St. Thais the penitent.

St. Pelagia the penitent.

St. Keyne, virgin.

Obs. St. Bridget was daughter of Birger, a prince of the royal blood of Sweden. In obedience to her father, when she was only sixteen years of age, she married Ulpho prince of Nericia in Sweden, who was himself only eighteen. This pious couple passed the first year of their marriage in continence. They afterwards had eight children, who were all favoured with the blessings of divine grace. Ulpho died in the year 1344, in the odour of sanctity. Bridget being by his death entirely at liberty, divided her husband's estates among her children, and from that day seemed to forget what she had been in the world. She built the monastery of Wastein, in which she placed six nuns, and in a separate enclosure friars to the number of thirteen priests, in honour of the twelve Apostles and St. Paul, four deacons representing the four doctors of the church, and eight lay brothers. After spending two years in her monastery, St. Bridget went to Rome, from thence made a pilgrimage to visit the holy places in Palestine. Being returned safe to Rome, she lived there a year, and her son, being released from its prison of clay, took its flight, says the sacred historian, to that kingdom after which she had always sighed, on the 23d of July, 1373, being seventy one years old.

St. Bridget was also called Bright and Bride.

St. Thais was a beautiful Aegyptian female, who was early converted to Christianity, but afterwards led a profligate life as a courtezan. She was reclaimed, however, again by advancing age and subsequent reflection, and died a penitent about the middle of the fourth age of the church.

St. Pelagia was an actress at Antioch, and was converted by the preaching of St. Nonnus, afterwards Bishop of Heliopolis, who, in the middle of his discourse delivered to the church of St. Julian, pointed to Pelagia, dressed in all her jewels and comedian tinsel, and exclaimed, "The Almighty in his goodness will shew mercy even to this woman, the work of his hands." She heard, felt the force of his observation, and became penitent. This saint is celebrated today in the Roman, Greek, and Muscovite calendars, but an old Neapolitan marble tablet inscribes her name under 5. See *Theophanes Chron.* anno 432.

St. Keyne was daughter to Braghan Prince of South Wales, who left his name to Brecknockshire. The inhabitants of South Wales called her by distinction The Virgin. She dwelt continually in an obscure wood in Somersetshire, where according to tradition she turned many serpents into stones, still to be found in a very odd serpentine shape in that country.

From the lives of the holy penitents St. Thais and St. Pelagia, recorded today, we learn that no sinner, not even abandoned profligates and adulteresses, need despair, if, after their example and the more illustrious one of St. Magdalen, their repentance and confession be sincere, and their reformation effectual. How great therefore the advantages of the Catholic confession and absolution, as a balm, says Milner, of the wounded spirit, and an assurance of the forgiveness of Heaven! This holy sacrament, calculated to fit human frailties, removes from the penitent, after the commission of some slight and perhaps the first sin, that abhorrent despair of amendment and forgiveness which plunges so many heretics deeper and deeper into crime, till the greatest guilt and most ignominious ends are often their portion. For a proof of which we need only look at the numerous unfortunate women of infamous character with which all great Protestant and commercial capitals swarm, and who live a life of despondingand thoughtless impenitence, and die like pestilential animals, the victims of drunkenness and other acts of intemperance, resorted to to smother their evil consciences, but who in Catholic countries would (at least a large portion of them,) be restored by this holy sacrament to society, and save their immortal souls.

Sweet Maudlin *Arbillaca aggeratum* fl.

OCT. 9. St. Dionysius, bishop of Paris, &c. martyrs, A.D. 272.

St. Domninus, martyr, 304.

St. Guislain, abbot, 681.

St. Lewis Bertrand, confessor, 1581.

Obs. St. Dionysius, otherwise abbreviated into Denys, was Bishop of Paris, and died in the year 272 of our era. The Christian faith seems, however, to have been planted in Gaul much before his time by St. Luke and St. Crescens; and these saints living about the time of the other St. Denys the Areopagite, the latter became confounded with the saint celebrated today. See *Butler's Lives*, vol. x. 57 and 163; also our October 3.

Some of the French writers inform us that St. Denys first preached the Gospel among them, and therefore regard him as their tutelar saint. His reliques are enshrined in his abbey church. This famous abbey of St. Denys near Paris is well known to almost all travellers.

Tradition informs us that St. Denys was beheaded on Mont Martre, and a most absurd distich has been founded on the idle and mendacious story cooked up by hereties, that his decapitated body carried his head in its hands:

St. Denys had his head cut off; he did not care for that,
He took it up and carried it a mile without his hat.

This is one among the many endeavours of false Christians to perplex the sacred Catholic historian by a wilful mixture of absurd and false miracles with those which are well attested. Against this let all Catholics be guarded.

Milky Mushroom *Agaricus lactifluus* abounds.

Eatable Mushrooms *Agaricus campestris* still abound.

The Milky Mushroom or Agaric is now in the greatest abundance, and in weather favourable to their growth a most numerous tribe of these excrescences are now to be seen springing up in every damp place. Our cellars, our yards, and waste places, even damp houses, are infested with them. The dry rot is a fungus, the mould on paste is a fungus, the mould on cheese is a fungus. From the Stately Agaric or Ponderous Boletus to the hairlike blue mould on decaying animal substances, every imaginable link is filled up of fungi of all sorts and kinds, and Nature in this as in other instances seems to revel in countless varieties of forms.

Mushrooms still are plentiful; we have already cautioned our readers against the too frequent use of them. There are some fungi closely resembling them that are actually poisonous.

The Everblowing Rose still flowers, and its fine deep red colour remind us of the poetical idea that it was painted by Cupid, as expressed in the following

Epithalamium.

Salve grado Himeno,
Ya Hespero en el cielo
Enciende, fiel consuelo,
La vela del Amor.

Llega, alla, Selina
A su caro marido,
Roxeante en el vestido
De carinosa ardor.

Como en las florestas,
Temprana y dichosa
Es la sagrada Rosa
Pintada por Amor.

O Musas de Helicone,
Enterpe y Clio amada,
Con vuestra vos sagrada
Centais en su honor.

Las Dias de verano,
Maia, y pintada Flora,
Pingan la terra ahora,
Con vario color.

Feliz feliz marido,
A te echa sus brazos,
En amorosos lazos,
Objeto del amor.

OCT. 10. St. Francis Borgia, confessor, 1572.
St. Paulinus, abp. of York, 644.
St. John of Bridlington, confessor, 1379.

Obs. St. Francis Borgia was born in 1510 at Gandia, in the kingdom of Valencia. He was called Francis on account of his pious mother's devotion to St. Francis of Assisium, and was blessed by God with a great disposition to virtue and capacity for his studies. The loss of his mother in 1520 cost him many tears, but he moderated his grief by his entire resignation to the Divine will. His father and uncle, in order to divert his mind from a religious life, removed him from Saragossa to the court of Charles V. in 1528. The empress had so great an esteem for him, that she fixed her eyes on him to marry a Portuguese lady with whom she had been educated. This marriage was solemnized in the most Christian manner, and God blessed them with a numerous and happy offspring. By the death of his father the title and honours of Duke of Gandia devolved upon Francis. The duchess died on the 27th of March, 1546, leaving the duke a widower in the thirty sixth year of his age. In the year 1547 he made the first vows of the Society of Jesus, before private witnesses, in the chapel of the college. He continued an example of piety until he closed his holy life by a more holy and edifying death, a little before midnight, between the last of September and the 1st of October, in 1572, having lived nearly sixty two years.

Cape Aletris *Veltheimia viridiflora* fl.
Smooth Golden Rod *Solidago laevigata* full fl.
Wild Goose *Anser cinereus* migr.
Wild Duck *Anas Boscas* migr.

In various counties of England, particularly in the fens of Lincolnshire and Cambridgeshire, the flocks of Wild Geese performing their partial migrations may now be both seen and heard, and often their clamour is heard at night, while the birds themselves are unseen. They fly in very curious figures, said often to represent certain letters.

The advancing season now renders the leaves of most trees of deeper yellow, while the red or russet colour of others, and the green colour of a few which remain verdant till late, together with the dark and blue foliage of various evergreens, renders the landscape still very interesting and picturesque. The soft tints, too, of brown, and purple, and green, which the heaths and forest lands exhibit of an afternoon under the still refulgent skies of autumn, are at this time often remarkably beautiful, and so continue during that period of fine still weather which, beginning often now and continuing till after the 18th of the month, is called in Devonshire St. Luke's Little Summer. The setting in as well as the continuance of this fine time, this last ray of summer, like the weather, is very uncertain: it sometimes begins in the middle of Luke Tide, and lasts till SS. Simon and Jude, or till the feast of Allhallows. It is often preceded as well as followed by cool but westerly gales and intervals of showers, reminding one of Peacock's lines, with which he begins his Genius of the Thames:

The woods are roaring in the gale
That whirls their faded leaves afar;
The crescent moon is cold and pale,
And swiftly sinks the evening star:
High on this mossy bank reclined,
I listen to the eddying wind.

OCT. 11. St. Ethelburge, virgin and abbess, A.D. 664.
SS. Tarachus, Probus, and Andronicus, mm. 304.
St. Gummar, confessor, 774.
St. Canicus or Kenny, abbot in Ireland, 599.

Obs. St. Ethelburge was an English Saxon princess, sister to St. Eronwald bishop of London. She in her youth renounced the world, and neither riches nor the tempting splendor of a court could shake her resolution. She was appointed by Ereonwald abbess of a great nunnery which he founded in Essex, and by her example and piety led on all the chaste spouses of Christ in the paths of true virtue. A raging pestilence swept off part of this community in 664. St. Ethelburge survived this mortality for the support and comfort of the rest. Having sent before her so many saints to heaven, she met her own death with a great spirit, and her glory was manifested by miraculous visions. St. Ethelburge is called Alburg for shortness, and Alburg's Day was always kept as a festival in early times. A memorandum of Barking Nunnery in Essex is still preserved, relating to charges for Wheat and Milk and Frimitie for St. Alburge's Day. See Fosbroke's *British Monasticon* and Brand's *Antiquities*.

This is Old Michaelmas Day, and many rents and tenures are dated from today instead of the 29th of September.

Holly *Ilex aquifolium* baccipr.

I find Holly recorded as reddening its berries about this time.

Aikin observes the gloom of the falling year is in some measure enlivened during this month, especially by the variety of colours, some lively and beautiful, put on by the fading leaves of trees and shrubs.

> Those virgin leaves, of purest vivid green,
> Which charmed ere yet they trembled on the trees,
> Now cheer the sober landscape in decay.
> The Lime first fading; and the golden Birch,
> With bark of silver hue; the mossgrown Oak,
> Tenacious of its leaves of russet brown;
> The ensanguined Dogwood; and a thousand tints,
> Which Flora, dressed in all her pride of bloom,
> Could scarcely equal, decorate the groves.

To these temporary colours are added the more durable ones of ripened berries, a variety of which now enrich our hedges. Among these are particularly distinguished the Hip, the fruit of the Wild Rose; the Haw, of the Hawthorn; the Sloe, of the Blackthorn; the Blackberry, of the Bramble; and the berries of the Alder, Holy, and Woody Nightshade; and the orange berries of the Pyrucanthus against our houses. These are a providential supply for the birds during the winter season; and it is said that they are most plentiful when the ensuing winter is to be most severe.

OCT. 12. St. Wilfrid, bishop and conf. A.D. 709.

Obs. St. Wilfrid was born in the kingdom of Northumberland, towards the year 634. Tuda bishop of Northumberland falling a victim to a pestilence which raged in England in 664, King Alchfrid desired to have Wilfrid placed in the episcopal see, and sent him to France to receive consecration at the hands of Agilbert. Wilfrid being absent a long time on this journey, King Oswi caused Ceaddi or Chad to be ordained bishop. Agilbert joyfully received Wilfrid, and, with twelve other bishops, performed the ceremony of his ordination with great solemnity at Compiegne. St. Wilfrid was then in the thirtieth year of his age. At his return into England he would not dispute the election of St. Chad, but retired to Rippon, which monastery he made his residence for three years. In 669 he was put in possession of the see of York; he afterwards encountered many difficulties, and was twice deposed. He died at one of the monasteries he had founded at Undalum, now called Oundle, in Northamptonshire, on the 24th of April, 709. His body was buried in his church of St. Peter at Rippon. Under the life of St. Wilfrid, Butler relates some account of the Invention of the Gamut.

Wavy Fleabane *Inula undulata* full fl.

The late autumnal Peaches and Nectarines are now in perfection in our southern climes; but, generally speaking, fruits begin to decline, except the Pears and Apples, which are just getting into perfection. The Swanseggs Pears are hardly ripe yet. The Autumnal and Gansels Burgamot are full ripe.

A few red and also some white Currants, which may have been matted up against a wall or paling, are still gathered, and this has been considered the last day of them. We remember years ago that Currants enough to make a basket after dinner used to be preserved against St. Wilfrid's Day as an annual custom. In an old house in Lamb lane, Hackney, we remember Currants used to remain on a high north wall in the garden till the middle of November.

The picking of Apples and autumnal Pears, and laying them up in the loft, still continues, if the weather be fine, to make up the occupation of the horticulturist. The Damson Tree now casts its fruit on the ground.

Woodcock *Scolopax rusticola* arrives.
Snipe *Gallinago major* arrives.
Royston Crow *Corvus Corone* arrives.

Swallows and Martins, though much less numerous, are still seen, particularly when southwest winds prevail, which prevents their sitting out on their journey. Goldfinches, the Titmice, and numerous small birds, are now seen feeding on the seeds in the garden, and devouring quantities of the seeds of the Sunflower, the Evening Primrose, and other esculent grains.

The late or autumnal Peaches and Nectarines are now in season, and when the season will allow them to ripen they afford excellent fruit.

In fine seasons the gardens are still agreeable, since Asters, Marigolds, African Marigolds, Chrysanthemums, Zinnias, and many other of the aestival plants still remain in blow, besides the still blowing stumps of old stocks, and the occasional appearance of Poppies sown late, which now flower.

OCT. 13. St. Edward, king and conf. A.D. 1066.
SS. Faustus, Januarius, and Martialis, mm. 304.
St. Colman of Ireland, martyr, 1012.
St. Gerald of Aurillac, 909.
Seven Friars Minor, martyrs, 1221.

Obs. The happiness of the reign of St. Edward the Confessor is itself a panegyric of his virtue. St. Edward was nursed in the wholesome school of adversity, the mistress of all virtues to those who make a right use of it. His character from his youth was the aggregate of all Christian and moral virtues. William of Malmesbury asserts that King Edward performed several miraculous cures. A woman had a swelling in her neck, was admonished in a dream to address herself to the king; he washed the ulcerous sore, and blessed it with the sign of the cross, after which the patient was healed. Hence was derived the custom of our kings touching for the cure of that species of scrophulous tumour called the King's-evil. Edward calmly expired on the 5th of January, in 1066, having reigned twenty three years, six months, and twenty seven days, in the sixty fourth year of his age, sincerely regretted by his subjects.

SS. Faustus, Januarius, and Martialis, are called by Prudentius the Three Crowns of Cordova, where they suffered martyrdom for the Catholic cause in 304.

Autumnal Helenium *Helenium autumnale* full fl.

Grapes now ripen in such profusion and with such almost interminable varieties, depending on soil, climate, and original stock in different countries, that we are reminded of Virgil's lines on their sorts, to which we have before alluded:

Nam neque quam multae species, nec nomina quae sint,
Est numerus, neque enim numero comprêndere refert.
Quem qui scire velit, Libyci velit aequoris idem
Dicere quam multae zephyro turbentur arenae:
Aut ubi navigiis volentior incidit Eurus,
Nosse quot Ionii veniant ad littora fluctus.

The Hopgardens in England and Flanders, and the vineyards of Spain, France, and Italy, now afford picturesque scenes from the number of persons, men, women, and children, employed in the gathering of them, which task is often finished with a sort of rustic festival that reminds us of Virgil's line:

Jam canit extremos effoetus vinitor antes.

The country begins now to ring with the music of Hounds, particularly in neighbourhoods where many packs of Harriers and Beagles are kept, which reminds us of the lines:

We will, fair queen, up to the mountain's top,
And mark the musical confusion
Of Hounds and Echo in conjunction.
I was with Hercules and Cadmus once,
When in a wood of Crete they bayed the bear
With hounds of Sparta: never did I hear
Such gallant chiding; for, besides the groves,
The skies, the fountains, every region near
Seemed all one mutual cry: I never heard
So musical a discord, such sweet thunder.

From having constantly amused ourselves with our pipe early in the morning, we have discovered and are enabled to point out an almost infallible method of judging of good scent, When the Tobacco smoke seems to hang lazily in the air, scarcely sinking or rising, or moving from the place where it is emitted from the pipe, producing at the same time a strong smell, which lasts some time in the same place after the smoke is apparently dispersed, we may on that day be sure that the scent will lay well.

OCT. 14. St. Calixtus, pope and mart. A.D. 222.
St. Donatian, bishop and confessor, 389.
St. Burckard, bishop of Wurtzburg, 752.
St. Dominic Loricatus, 1060.

Obs. St. Calixtus, otherwise called Callistus, was a Roman by birth, succeeded St. Zephrim in the pontificate in 217 or 218, on the 3d of August, and governed the church five years and two months, according to the true reading of the most antient Pontifical, compiled from the registers of the Roman church. His apostolic labours were recompensed with the crown of martyrdom on the 12th of October, 222. His feast is marked on this day in the ancient martyrology of Lucea.

Indian Fleabane *Inula Indica* full fl.

The following curious observations on the poetry of Protestant and Catholic countries having today accidentally occurred to us, we shall make use of it in the absence of any particular subject, as we can take some examples of the case in point from some poetry relating to the seasons. It is observable, then, that in the pensive melancholy strains that are infused more or less into all good poetry of the sentimental kind, that which prevails in Protestant countries and among heretical or infidel writers is always of a gloomy and despondinq character, while the sentimental poetry of Catholic writers is of a more lively and inspiring kind. And the reason is to be found in the lively feelings of Hope, that most exhilarating of all passions, which the faith of Catholics inspires, and which pervades all their words and works. While poetic reflexion to the sceptic is the parent of sadness of soul. The Scottish and Germans furnish us with many examples, see the "Banks o' Doon," "Auld Lang Syne," and other Scottish songs; and for the German see the Popular Ballads published by Herder called Volkslieder. The German, however, differ from the Scottish in this, for their melancholy poetry recommends the use of present time, and deplores the shortness of life, while the Scotch love to recant the goneby pleasures of olden time, and the for ever fled joys of youth. While the tendency of Catholic poetry, as of the French Cantiques for example, is to sing the everlasting joys of another world, the object of hope, and reprobate a taste for the transitory and unsatisfactory joys of this checquered scene of life. The Scottish Protestant sings of Roses blown and faded, and descants on the cost of past happiness. The German philosophy encourages us to gather the flowers by the roadside of existence, and avoid, if possible, the thorns, and use our time to advantage while the taper of life yet glows, foreboding its melancholy end. Both of which feelings are insupportable to the warm imagination of a Catholic writer, who exhorts us to water the plants, whose root only is on earth while its branches are in Heaven, and to sow in the soil of our hearts the seeds which can bring forth the flowers of everlasting glory. No one can read the following beautiful and popular song without sentiments of melancholy, and every one must perceive in the want of that solace for the loss anticipated or deplored, which the pervading sentiments of all Catholic poetry supplies. Compare it with the hymns and sonnets we have inserted under the various festivals of our Lady.

Rosen auf den weg gestreut,
Albes Harm vergessend
Eine kurze Spanne Zeit
Ward uns zugemessen.
Heute hupft im Frulingstanz
Noch der frohe Knabe,
Morgen weht der Todtenkranz
Schon auf seinem Grabe.
Wonne fuhrt die junge Braut
Heute zum Altare,
Eh die Abendwolke thaut,
Ruht sie auf der Bahre,
Gebt den Harm und Grillingfang,
Gebet ihn den Winden,
Ruht bei hellem Becherklang,
Unter grunen Linden.
Lasst keine Nachtigall
Unbehorcht vestrummen,
Keine Bien' im Frulingsthal
Unbelauscht ensummen,
Schmeckt so lang es Gott erlaubt,
Kuss und susse Trauben,
Bis der Tod, der alles raubt,
Kommt, sie auch zu rauben.
Unserm schummernden Gebein
Von dem Tod umdustert
Duftet nicht der Rosenhain,
Der um Grabe fluster,
Tonet nicht der Wonnerklang
Angestossner Becher.
Noch der frohe Rundgesang,
Weinbelaubter Zecher.

A good Catholic enters with far different sentiments the *Cimetiere du Pere la Chaise*, at Paris.

OCT. 15. St. Teresa, virgin, A.D. 1582.

St. Tecla, virgin and abbess.

St. Hospicius, anchoret, 580.

Obs. St. Teresa has left behind her a memorial of her own life, renowned for its accuracy, the style of humility in which it is written, and the numerous rules which it contains for living a holy life. Baillet says that the Life of St. Teresa holds the first place among books of the kind, after the Confessions of St. Augustine. It contains the most perfect maxims of humility, selfdenial, prayer, and an interior life. St. Teresa was born at Aorla in Old Castile, March 28, 1515. Her father was Alphonsus Sanchez of Cepeda, her mother was Beatrice Ahumada. St. Teresa, when only twelve years old, is said to have been so struck with the thoughts of eternity, that she absolutely disdained to set her affections on phenomena which were in relation to time. She despised this world and its uncertain, vain, and fluctuating pleasures, and devoted her whole soul to the service of Almighty God. She and her little brother Rodrigo used, when reading the lives of the saints and holy martyrs, to exclaim, "For ever, for ever, for ever;" "What! for ever they shall see God?" She was often heard to exclaim to herself when alone, "O eternity!" For compared with the everlasting boon of heavenly joys, the allurements of this world to her devote and philosophic mind became vain and valueless. What the early saints meant by dying to the world is hardly understood by the luxurious and pampered inhabitant of the fickle and sensual age in which our lot is cast; but all may gain some idea of it by a perusal of the lives, austerities, and martyrdoms of the saints. St. Teresa was the foundress of the Reformed Order of Barefooted Carmelites, and died in 1582. A soul, as some of the saints have said, penetrated with the fire of divine love, is like wax melted with heat, which, losing its earthly and visible form, becomes an ethereal fume, and mounts to heaven.

St. Tecla was a holy nun at Wimburn in Dorsetshire, afterwards made abbess of Kitzingen in Germany, near Wurtzburg, about the time that St. Lioba was made abbess of Bischofsheim, and other abbesses, appointed in order to preside over the new converts, and bring up young ladies to practices of virtue and religion.

Sweet Sultan *Centaurea Moschata* still fl.

This plant is chiefly admired for its scent, but is not without beauty of appearance.

The following hymn is composed for today by one of the Christian poets, and being used in the holy office will be found in the Breviary:

Haec est dies, qua candidae
Instar Columbae, Coelitum
Ad sacra templa spiritus
Se transtulit Teresiae.
Sponsique voces audiit
Veni soror de vertice
Carmeli, ad Agni nuptius,
Veni ad coronum gloriae
Te sponse Jesu Virginum
Beati adorent Ordines
Et nuptiali cantico
Laudent per omne saeculum.

OCT. 16. St. Gall, abbot, A.D. 646.
St. Lullus, abp. of Mentz, 787.
St. Mummolin, bishop of Noyon, 665.

Obs. St. Gall was born in Ireland soon after the middle of the sixth century. He was a constant companion of St. Columban, and imitator of his virtues, sharing even in his persecutions. St. Columban retired into Italy; St. Gall was unwilling to be separated from him, but was prevented from bearing him company by a grievous fit of illness. Some time after he left Ireland, and settled near the lake of Constance. He converted to the faith a great number of idolators, and was justly regarded as the apostle of that territory. He was chosen abbot of Luxen in 625. Mabillon places the death of our saint about the year 646, on the 16th of October.

There was another St. Gall, bishop of Clermont in Auvergne, who must not be confounded with the saint of today.

St. Lullus was an Englishman by birth, and educated in the abbey of Malmsbury in Wiltshire. He died in his retreat in the monastery of Hartfield, having previously resigned his dignities.

Yarrow *Achillaea millifolium* still fl.

Woodcock *Scolopax rusticola* arrives in plenty.

Snipe *Gullinago major* arrives in plenty.

The Woodcocks do not come in large flocks, but keep dropping in upon our shores singly, or sometimes in pairs, from the beginning of October till December. They must have the instinctive precaution of landing only in the night, or in dark misty weather, for they are never seen to arrive, but are frequently discovered the next morning in any ditch which affords shelter, and particularly after the extraordinary fatigue occasioned by the adverse gales which they often have to encounter in their aerial voyage. They do not remain near the shores to take their rest longer than a day, but commonly find themselves sufficiently recruited in that time to proceed inland, to the very same haunts which they left the preceding season. In temperate weather they retire to the mossy moors and high bleak mountainous parts of the country; but as soon as the frost sets in, and the snows begin to fall, they return to lower and warmer situations, where they meet with boggy grounds and springs, and little oozing mossy rills which are rarely frozen, and seek the shelter of close bushes of holly, furze, and brakes, in the woody glens or hollow dells which are covered with underwood; there they remain concealed during the day, and remove to different haunts and feed only in the night. From the beginning of March to the end of that month, or sometimes to the middle of April, they all keep drawing towards the coasts, and avail themselves of the first fair wind to return to their native woods.

The Snipe also comes now in plenty, and inhabits similar situations. From its vigilance and manner of flying, it is one of the most difficult birds to shoot. Some sportsmen can imitate their cries, and by that means draw them within reach of their shot, others, of a less honourable description, prefer the more certain and laborious method of catching them in the night by a springe like that which is used for the Woodcock. The Snipe is migratory, and is met with in all countries: like the Woodcock, it shuns the extremes of heat and cold, by keeping upon the bleak moors in summer, and seeking the shelter of the valleys in winter. In severe frosts and storms of snow, driven by the extremity of the weather, they seek the unfrozen boggy places, runners from springs, or any open streamlet of water, and they are sure to be found, often in considerable numbers, in these places.

OCT. 17. St. Hedwiges, duchess of Poland, widow, A.D. 1243.
St. Anstrudis, virgin and abbess of Laon, 688.
St. Andrew of Crete, martyr.

Obs. St. Hedwiges, (called for shortness Avoise,) Duchess of Portland, was daughter of Bertold III. of Anolechs, Marquis of Meran, and Prince of Carinthia and Istria. St. Hedwiges was a perfect example of Christian humility and devotion. Butler relates of her, that, in awful anticipation of the last day, she always prayed when it thundered, and so continued during the tempest. She always heard mass either kneeling or prostrate, and often watered the ground with her tears. She was not contented unless she heard every morning all the masses in the church where she was, whence the following lines were composed on her:

In sola missa non est contenta ducissa
Quot sunt Presbyteri tot missas optat haberi.

She always cautioned her friends against the great danger of worldly prosperity, which she said offered greater temptations to sin than adversity could do. She died in 1243, and was canonized by Pope Clement IV. in 1266.

St. Anstrudis or Anstru was daughter to Blendin Boson and St. Salaberna, who founded the abbey of St. John the Baptist at Laon, which in 1229 was given to, and is still retained by, the Benedictine monks. In the same town are several other great abbeys.

St. Andrew of Crete was beat to death by order of Constantine Copronymon, without the walls of Constantinople.

In the British Nautical Almanack and other Almanacks, St. Etheldredra, the princess which we celebrate in the church June 23, is recorded today, but from what cause we are ignorant.

Tenleaved Sunflower *Helianthus decapetalus* full fl.
Charming Starwort *Aster blandus* fl.
Greatflowered Starwort *Aster grandiflorus* fl.
Longleaved Starwort *Aster longifolius* fl.
Spearleaved Starwort *Aster tardiflorus* full fl.
Willowleaved Starwort *Aster salicifolius* full fl.
Beautiful Starwort *Aster pulcherrimus* full fl.
Lateflowered Golden Rod *Solidago petiolaris* fl.
Spearleaved Golden Rod *Solidago lanceolata* fl.

It will be perceived that up to the present time some species of Starwort and Golden Rod begin to blow, while the generality of both these genera of plants are in full flower, and, together with Marigolds, Chrysanthemums, and Tagetes, constitute the principal Flora of this autumnal season.

A few straggling Swallows still seen.

Martins still seen, but much reduced in numbers. The general migration of both these birds has already taken place; that of the Swallows during Michaelmas Tide, and that of the Martins about Angels Tide.

OCT. 18. St. Luke the evangelist, A.D. 63.

St. Julian Sabas, hermit, 4th cent.

St. Justin, martyr.

St. Monon, martyr, 7th cent.

Obs. St. Luke was a native of Antioch in Syria. He acquired a stock of learning in his younger years, which he improved by his travels in Greece and Aegypt. He is said to have professed the art of physic, and to have had a genius for painting, and to have left behind him many pictures of Our Saviour and of the Blessed Virgin. Some very curious anecdotes are found in the writings of Metaphrastes and other Greeks in support of this opinion, and there are many very antient pictures of Our Blessed Lady still extant which are ascribed to the pencil of St. Luke; one in particular, that was placed by Paul V. in the Burghesian Chapel in St. Mary Major. Another picture of her was sent to the Empress Pulcheria, who placed it in the church of Our Lady at Constantinople. And an inscription was found under an old picture of the Blessed Virgin in the vault of the church of St. Mary *in via* Latin, which runs thus, *Una de VII. a Lucâ depictus.* St. Luke was a proselyte to the Christian religion. He is said to have written his Gospel much after St. Matthew and St. Mark wrote theirs. It does not seem to be absolutely determined whether St. Luke died a martyr. St. Paulinus and St. Gaudentius of Brescia assert that he did. He lived, however, to be eighty four years old.

Floccose Agaric *Agaricus floccosus* grows.

This species, which grows annually at the root of an Apple Tree in our orchard, begins to spring up against Luke Tide, and by St. Luke's Tide is in perfection. On this day in 1818, which was a year remarkable for the large and luxuriant growth of the Fungus race, the following species were gathered by Mr. B. M. Forster in Sussex within a small compass:

Agaricus denticulatus.
Agaricus campestris, common Mushroom.
Agaricus fascicularis.
Agaricus floccosus, under the Apple Tree.
Agaricus glutinosus, in the grass.
Agaricus polygramus.
Agaricus stercorarius, in long grass and dung.
Agaricus verucosus.
Agaricus integer, crimson, pale, and slate colour.
Agaricus muscarius, of both colours, in Stoneland Park.
Agaricus procerus, the tall Agarick.
Agaricus plicatilis, in the grass.
Agaricus elephantinus, very large indeed.
Agaricus cumulatus.
Agaricus congregatus.
Agaricus violaceus, a beautiful species.
Agaricus denticulatus, and many others.
Boletus bovinus, very large, some were one foot high.
Boletus edulis.
Boletus igniareus.
Calvaria hypoxolon.
Calvaria muscoides.
Helvelia sarcoides.
Peziza coccinea, near Buckhurst old Tower.

This was one of the most luxuriant seasons for all the above tribe of plants that we ever remember.

The weather is often fine at this time of year. After it is gone we may expect the cold and fog of Allhallow Tide.

OCT. 19. St. Peter of Alcantara, conf. A.D. 1562. SS. Ptolemy, Lucius, &c. martyrs. St. Frideswide, virgin, 750. St. Ethbin, abbot.

Obs. St. Peter of Alcantara was born in Estramadura in 1499, and took the habit of the severe Order of St. Francis at sixteen years old, in the solitary convent of Manjarez, in the mountains between Spain and Portugal. He was a man of remarkable piety. In his retirement he composed his Golden Book on Mental Prayer. He lived a life of severe penance and mortification, denying himself sleep, food, and other luxuries than were necessary to life.

St. Frideswide was daughter of Didan prince of Oxford, and learnt from her cradle that "whatsoever is not God, is nothing." From an early period of her life, her inclinations led her strongly to a religious state; she therefore desired earnestly to devote her virginity to God in a monastic state. Her mother was then dead, and her religious father rejoiced in her choice. About the year 750 he founded at Oxford a nunnery, in honour of St. Mary and all the saints, the direction of which was committed to her care. The devil, envying her happy progress, assailed her virtue with implacable rage. Algar, a merchant prince, smitten with her beauty, resolved to lay a snare to carry her off; the holy virgin escaped his pursuits by concealing herself a long time in a hogstye. St. Frideswide died before the end of the eighth century, and was honoured by many miracles.

Tall Tickseed *Coreopsis procera* full fl.

We have already said that fair, warm, and dry weather, often occurs about this time, and is called St. Luke's Little Summer. A gentle breeze from the south, the thermometer about 60°, fair sky, and sunderclouds and other mixed clouds, with the sun slowly breaking out into full radiance, and the ground gradually drying, constitute the weather of this last act of summer, named after St. Luke. It is now that China Asters, African Marigolds, Stocks, Starworts, and all the Autumnal, as well as what remains of the Aestival Flora, seem to shed their last smiles on the declining year; while the sun gilds the russet foliage, and is reflected beautifully from the yellow, red, and brown tints of the forests in their variously coloured decay. When once this weather changes again, the gales of later autumn will sweep off the last leafy honours of the woods, and prepare for winter's dull reign.

The old German ballad on the loss of summer's flowers, so popular in Saxony and in Prussia, has been thus translated at Berlin. It is written in the same strain of melancholy, unrelieved by hope, which we have before had occasion to notice in productions of Protestant countries. The song in its original begins, "Sagt wo gint die Vatchen hin:"

Say where is the Violet fled
Late so gaily blowing,
Springing beneath fair Flora's tread,
Sweet perfume bestowing?
Ah the vernal scene is o'er,
And the Violet blooms no more.

Tell where lurks the scented Rose,
Pride of Summer's morning,
That by the Pink odorous grows,
Hill and dale adorning.
Ah, fair maid, the Summer's fled,
And the hapless Rose is dead.

Bear me to the brooklet, then,
With rustling music flowing,
Watering the flowery glen
By its margin glowing.
Wind and Sun have dried its store,
And the brooklet flows no more.

Lead, then, to the bowery shade,
Late with blossoms flaunting,
Loved resort of youth and maid,
Recreant ditties chanting.
Hail and storms with fury shower,
Leafless mourns the rifled bower.

Say where hides the village maid,
Late yon cot adorning?
Oft I've met her in the glade,
Fair and fresh as morning.
Swain, how short is Beauty's bloom!
Seek her in the grassy tomb.

Where does now the Minstrel rove,
Who of rural pleasures,
Merry wake by twilight grove,
Sung in deftest measures.
Maid! how swift Life's vision flies,
Death has closed the Minstrel's eyes.

OCT. 20. St. Artemius, martyr, A.D. 362.
SS. Barsavias, abbot, &c. martyrs, 342.
St. Zenobius, bishop and confessor.
St. Sindulphus, priest, 7th cent.
St. Aidan, bishop in Ireland, 768.
St. Caprais.—Fr. Cal.

Obs. St. Artemius was accused by the idolators in Egypt of having demolished their temples and broke down their idols. The Emperor Julian summoned him to appear before him at Antioch in 362, and upon this indictment condemned him to be beheaded in that city, about the month of June, in 362. Artemius had been honoured with the command of the troop, with the title of Duke or General of Egypt; placed on the pinnacle of worldly honours; his soul stood in imminent danger, yet God rescues him from these dangers, and leads him to bliss by a glorious martyrdom.

St. Zenobius is styled Patron of Florence, and is in the Roman Martyrology commemorated on St. Urban's Day, 25th of May.

Yellow Sultan *Centaurea suaveolens* still fl.
Orange Peziza *Peziza coccinea* abundant.

As flowers begin to decline, those who study begin now to turn their attention from the earth's surface to the wide and lofty canopy of the sky, and to the endless sources of amusement afforded by the starry heavens. The following lines of Lord Byron are so natural and impressive, that we quote them for the entertainment of the reader, at a time of year when longer evenings begin to afford better opportunity for stargazing. The pious strain at the end of the lines reminds us of an anecdote we have somewhere read in print of Lord Byron, that he was naturally of a devout turn, but spoiled by education; and that he used to lament that he was not brought up a Catholic.

A Starlight Winter Night.

The stars are forth, the moon above the tops
Of the snowshining mountains.—Beautiful!
I linger yet with Nature, for the night
Hath been to me a more familiar face
Than that of man; and in her starry shade
Of dim and solitary loveliness,
I learn'd the language of another world.
I do remember me, that in my youth,
When I was wandering,—upon such a night
I stood within the Coloseum's wall,
'Midst the chief relics of almighty Rome;
The trees which grew along the broken arches
Waved dark in the blue midnight, and the stars
Shone through the rents of ruin: from afar
The Watchdog bayed beyond the Tiber; and
More near from out the Caesar's palace came
The Owl's long cry, and, interruptedly,
Of distant sentinels the fitful song
Begun and died upon the gentle wind.
Some Cypresses beyond the timeworn breach
Appeared to skirt the horizon, yet they stood
Within a bowshot—where the Caesars dwelt,
And dwell the tuneless birds of night, amidst
A grove which springs through levell'd battlements,
And twines its roots with the imperial hearths,
Ivy usurps the Laurel's place of growth;—
But the gladiators' bloody Circus stands,
A noble wreck in ruinous perfection!
While Caesar's chambers, and the Augustan halls,
Grovel on earth in indistinct decay.—
And thou didst shine, thou rolling Moon, upon
All this, and cast a wide and tender light,
Which softened down the hoar austerity
Of rugged desolation, and fill'd up,
As 'twere anew, the gaps of centuries;
Leaving that beautiful which still was so,
And making that which was not, till the place
Became religion, and the heart ran o'er
With silent worship.

OCT. 21. SS. URSULA, and other virgins, martyrs, about A.D. 650.
St. Hilarion, institutor of the monastic state in the East.
St. Fintan, abbot in Ireland.

Obs. St. Ursula and her companions were holy martyrs, who seem to have left Britain about the time when the pagan Saxons laid waste our island from sea to sea. They met a glorious death in defence of their virginity from the army of the Huns. St. Ursula was the conductor and encourager of this holy troop. Sigebert's Chronicle places their martyrdom in 453; it happened near the Lower Rhine, and they were buried at Cologne. St. Ursula, who conducted so many holy and young virgins to a glorious martyrdom, is styled the patron of those who undertake the education of youth, and hence the Order of Ursulines, which were originally religious establishments for the education of youth, first instituted in Italy by B. Angela of Brescia in 1537, approved by Paul III. in 1544, and obliged to inclosure, and declared a religious order under the Rule of St. Augustine by Gregory XIII. in 1572, at the instigation of St. C. Bonomes, who much approved of this holy institution. There are now many Ursuline convents of holy nuns, who attend to their respective schools, and contribute at once to give numberless young females a literary and religious education, who would otherwise be lost in the temptations of the world: these refute the contemptible charge of idleness, maliciously and enviously preferred by many illiberal profane writers against the religious orders. In France, England, Ireland, and indeed in most parts of Europe, not only the cheapest and the most religious and moral, but the best education in a literary point of view, is conducted at the Conventual Schools. As, for instance, the Benedictines at Winchester and at Eversham, the Augustinians at Spetisbury, the Sepulchrines at New Hall, and many others, besides Conventual Schools in Ireland, France, and Flanders, too many to be enumerated. For boys, too, for sound moral, religious, and literary education, combined with oeconomy, what institutions equal the schools of the Jesuit Colleges?

There is an Office today for St. Hilarion.

Starlike Silphium *Silphium asteriscus* full fl.
Ivy *Hedera helix* fl.
Redwing *Turdus iliacus* arrives.
Fieldfare *Turdus pilaris* returns.
Martin *Hirundo urbica* last seen.

The Lapwings, or Peewits as they are called, *Vanellus Gavia*, are now seen in large flocks, in which they first assemble early in August, after the young broods are fledged. They are more clamorous before rain. For a copious account of all the signs of rain and other sorts of weather, see Forster's *Pocket Encyclopaedia of Natural Phenomena*, published by John Nicholls and Co. London 1827. Also *Researches about Atmospheric Phenomena*, 8vo. London, in which the various clouds are figured.

After this time Martins are not seen about, except perhaps here and there a straggler. We have before observed that their general migration takes place during Angels Tide; and the Swallows migrate about Michaelmas. Rare instances occur of both these species being seen ever so late as Allhallowtide.

The musical notes of numerous packs of Harriers, of Beagles, and sometimes of Foxhounds, now fills the hollow woods, and echoes from the hills, reminding the early pilgrim of Milton's lines in *Allegro*:

> Oft listening how the hounds and horn
> Cheerly rouse the slumbering morn.

Modern hunting being now practised later in the day than it used to be, we no longer hear of people getting up before light to be ready for that sport.

OCT. 22. St. Philip, bishop of Heraclea, A.D. 304.
SS. Nunilo and Alodia, virgins and martyrs, 840.
St. Donatus, bishop of Fiesoli, 816.
St. Mello, bishop of Rouen, 4th cent.
St. Mark, bishop of Jerusalem, 156.

Obs. St. Philip, a venerable old man, bishop of Heraclea, the metropolis of Thrace, was an illustrious martyr of Christ in the persecution of Dioclesian. He was raised to the episcopal dignity, and governed that church with great virtue and prudence when it was shaken by violent storms, and himself with his companions were sentenced to be burnt alive; they joyfully went to the pile, and received the glorious crown of martyrdom.

SS. Nunilo and Alodia were Spanish virgins, who suffered for the Catholic faith in the time of the persecution raised at Cordova by Abdaramene II.

Threeleaved Silphium *Silphium trifoliatum* fl.

In the absence of any particular notice today, we insert the following lines:

Epitaph on a Faithful Friend.

A victim only to the lapse of age,
Here lies a faithful friend, the storied page
Of history, and the Muses dirge proclaim,
What sorrow fain would have conceal'd—his name.
Him whom his master's fostering hand had reared,
Whom heedless Fortune's slaughtering tread had spared,
And bloodyhanded Fury left unlorn,
The slow unerring tooth of Time hath worn.
Then hither, Sisters of the Sacred Spring,
The solace of your sweetest music bring,
And in sad number chant his homely praise,
While tears responsive flow to your soft lays.
Praise ye his honest face, his curlie hair,
His nonchalance and independent air,
His tongue that never knew the liar's brand,
His faithful watch unbribed by treacherous hand,
His deepton'd bark, surpassing all belief,
The well known terror of each nightly thief:
Lay up his ashes in yon Virgin's bower,
Where the white Snowdrop and sweet Violet flower,
And on the urn write, "Strangers, pause and see
The grave of one without hypocrisy!
He lick'd the hand alone who would caress,
But struck, he snapp'd with honest peevishness;
He guarded well the house, nor left his home
At night in search of hidden game to roam,
But was a sort of sentry in his cast,
And lived a faithful Watchdog to the last.
To his old bones be better homage paid
Than man deserves, of whom so much is said;
Nor deem the wish unhallow'd, that the boon
Of rest and peace should be the lot of *Schroon*.

OCT. 23. St. Theodoret, priest and m. A. D. 362.
St. Romanus, abp. of Rouen in 639.
St. John Capistran, confessor, 1456.
St. Ignatius of Constantinople, 878.
St. Plotius, author of the Greek Schism, &c.
St. Severin, abp. of Cologne, 400.
St. Severin, bishop.

Obs. Julian, uncle to the Emperor Julian, and likewise an apostate, was by his nephew made Count or Governor of the East; being informed that in the chief church of the Catholics there was a great quantity of gold and silver plate, he was determined to possess himself of it, and banished the clergy out of the city. Theodoret, a zealous priest, refused to abandon his flock; Count Julian commanded him to be apprehended, and, after charging him of having thrown down the statues of the gods, and built churches in the foregoing reign, he ordered the most cruel torments to be inflicted upon him, and finally caused him to be beheaded, which sentence St. Theodoret underwent with joy, in the year 362.

Rushy Starwort *Aster princens* full fl.
Scalycapped Liatris *Liatris scariosa* full fl.
Hairycapped Liatris *Liatris elegans* full fl.
Pilose Liatris *Liatris pilosa* full fl.

The above species, flowering in September, may still be seen in full flower.

The migration of Storks now finishes, and Holland's tall and stately roofs are no longer the habitations of these ornamental birds. The poet thus describes their autumnal migration:

Where the Rhine loses its majestic force
In Belgian plains, won from the raging deep,
By diligence amazing, and the strong
Unconquerable hand of Liberty,
The Stork assembly meets; for many a day
Consulting, deep and various, ere they take
Their arduous voyage through the liquid sky.
And now, their route designed, their leaders chose,
Their tribes adjusted, cleaned their vigorous wings;
And many a circle, many a short essay,
Wheeled round and round, in congregation full
The figured flight ascends; and, riding high
The aerial billows, mixes with the clouds.

Prior has the following well known lines on Cranes and Swallows, now missed from the countries which they inhabit in summer:

Where do the Cranes or winding Swallows go,
Fearful of gathering winds and falling snow?
If into rocks or hollow trees they creep,
In temporary death confined to sleep;
Or, conscious of the coming evil, fly
To milder regions and a southern sky?

Homer and other poetic writers have well described the marshalled flight of Cranes. These birds formerly inhabited our island. Milton thus notices the flight of Cranes:

Part more wise
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their airy caravan high over seas
Flying, and over lands, with mutual wing
Easing their flight. So steers the prudent Crane
Her annual voyage, borne on the winds. The air
Fleets as they pass, fanned by unnumbered wings.

OCT. 24. St. Proclus, bishop and con. A.D. 447.
St. Felix, bishop and martyr, 303.
St. Magloire, bishop and confessor, 575.
Festival of St. Raphael, archangel.—Old Paris Brev.

Obs. St. Proclus was a native of Constantinople, and was very young when he was made reader of that church. He was ordained Archbishop of Cyzicus, metropolis of the Hellespont, but he never was able to take possession of that see, and in 434 he was promoted to that of Constantinople. He conducted his flock with great piety, wisdom, and prudence. The first part of the year 447 is memorable for a dreadful earthquake, which was felt from place to place during six months in divers parts of Egypt and the East; at Constantinople the inhabitants wandered in the fields, distracted with fear and horror. St. Proclus with his clergy followed his scattered flock, and ceased not to comfort and exhort them to implore the mercy of God. After saying the Trisagion or triple doxology with the people, in these words, "Holy God, holy strong, holy immortal, have mercy on us!" the earthquake ceased. St. Proclus was called by Vigilius the most learned of prelates. He died on the 24th of October, in 447.—*Lives of the Saints.*

The Feast of St. Raphael the Archangel is not in the English Missal, though in the later editions of the Paris Breviary, and there used to be sung at Vespers, probably on the Vigil, the hymn beginning

Tibi Christe splendor Patris
Vitæ, Virtus Cordium
In conspectu Angelorum
Votis voce, psallimus, &c.

Zigzag Starwort *Aster flexuosus* full fl.

Though many plants remain in flower, yet few come into flower in our open borders just at this time of year. There is a great deal of garden work, however, to be done. The pots of Geraniums and Myrtles which have stood out of doors, if not already replaced in the greenhouse, must now be brought in. The borders must be dug, the dead haulme of the plants cleared away, and the gardens got into as neat a state as the fallen and falling leaves will allow of. All those bulbous roots, such as Tulips, &c. which have been taken up about Michaelmas, and not yet put into the ground, must now be planted, the trees again pruned, and the leaves swept up and laid among some dung to rot into mould for next year. For this occupation described we must take advantage of the dryest and stillest weather, it being always uncertain at this time; so that by the end of next month all the autumnal gardening must be finished.

The general decay of flowers at this time of year reminds one of the following translation of the celebrated poem, *Aprended flores de me*, by Gongora. We believe the lines, which we have in our mind, are from the London Magazine:

The Song of Catherine of Arragon.

O take a lesson, flowers! from me,
How in a dawn all charms decay;
Less than a shadow doomed to be,
Who was a wonder yesterday.

I, with the early twilight born,
Found, ere the evening shades, a bier;
And I should die in the darkness lorn,
But that the Moon is shining here.
So must ye die—though ye appear
So fair—and night your curtain be:
O take a lesson, flowers! from me.

My fleeting being was consoled
When the Carnation met my view:
One hurrying day my doom has told—
Heaven gave that lovely flower but two.
Ephemeral monarch of the wold—
I clad in gloom—in scarlet he:
O take a lesson, flowers! from me.

The Jasmine, sweetest flower of flowers,
The soonest is its radiance fled;
It scarce perfumes as many hours
As there are starbeams round its head,
If living amber fragrance shed,
The Jasmine, sure, its shrine must be:
O take a lesson, flowers! from me.

The bloody Wallflower fragrance gives—
It towers unblushing, proud, and gay:
More days than other flowers it lives,
It blows through all the hours of May.
I'd rather like a shade decay,
Than such a gaudy being be:
O take a lesson, flowers! from me.

OCT. 25. SS. CHRYSANTHUS and Daria, martyrs in the 3d cent.
SS. Crispin and Crispinian, martyrs, 308.
St. Gaudentius, bishop and confessor.
St. Boniface I. pope and confessor.

Vertumnalia.—Julian Cal.

Obs. St. Chrysanthus, after having espoused Daria, persuaded her to prefer a state of perpetual virginity to that of marriage, that they might more easily with perfect purity of heart trample the world under their feet, and accomplish the solemn consecration they had made of themselves to Christ in baptism. The zeal with which they professed the faith of Christ distinguished them in the eyes of the idolators; they were accused, and, after suffering many torments, finished their course by a glorious martyrdom in 237.

St. Crispin's Day is still recorded as a holiday in the English Calendars. The glorious martyrs Crispinus and Crispinianus were brothers, and were born at Rome, whence they travelled to Soissons in France about the year 304, to propagate the Christian religion. Being desirous of rendering themselves independent, they gained a subsistence by shoemaking. It having been discovered that they privately embraced the Christian faith, the governor of the town ordered them to be beheaded, about the year 308. The shoemakers have chosen them for their tutelar saints. The shoemakers from the highest to the lowest keep this as a day of feasting and jollity. It is also, we believe, observed as a festival with the corporate body of Cordwainers or Shoemakers of London, but without any sort of procession on the occasion, except the proceeding to a tavern to partake of a dinner, and drink to the pious memory of SS. Crispin and Crispinian.

Shakspeare has perpetuated the memory of this festival by the speech which he has given to Henry V. before the battle of Agincourt:

This day is called the feast of Crispian:
He that outlives this day, and comes safe home,
Will stand a tiptoe when this day is named,
And rouse him at the name of Crispian:
He that shall live this day, and see old age,
Will yearly, on the vigil, feast his neighbours,
And say, Tomorrow is St. Crispian.
Then will he strip his sleeve, and show his scars:
Old men forget; yet shall not all forget,
But they'll remember, with advantages,
What feats they did that day. Then shall our names,
Familiar in their mouth as household words,
Harry the King, Bedford, and Exeter,
Warwick and Talbot, Salisbury and Glo'ster,
Be in their flowing cups freshly remembered.
This story shall the good man teach his son:
And Crispin Chrispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered;
We few, we happy few, we band of brothers:
For he today that sheds his blood with me,
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition.
And gentlemen in England, now abed,
Shall think themselves accursed they were not here;
And hold their manhoods cheap while any speaks
That fought with us upon St. Crispian's day.

Fleabane Starwort *Aster conizoides* full fl.
Meagre Starwort *Aster miser* full fl.
Garden Goldflower *Chrysanthemum coronarium* still fl.

Nearly all the Starworts are now beginning to decline, and many are out of flower.

OCT. 26. St. Evaristus, pope and mart. A.D. 112. SS. Lucian and Marcian, martyrs.

Obs. St. Evaristus succeeded St. Anacletus in the see of Rome, in the reign of Trajan, governed the church nine years, and died in 112. He is honoured with the title of martyr in the pontificals and in most martyrologists. He was buried near St. Peter's tomb in the Vatican. The institution of cardinal priests is by some ascribed to him.

Late Golden Rod *Solidago petiolaris* still fl.

Wind and wet often begin now to destroy the flowers. If the weather be dry, Tulips and other bulbous roots taken up in September ought now to be planted again.

The gathering of the very late sorts of Apples and of Winter Pears still continues, and these fruits are, like those of the earlier year, laid up in the loft to complete their process of ripening, few of the winter fruits ripening while on the trees.

The appearance of the Sheep wandering on the downs and through the stubble fields, and grazing, strikes us more at this season of the year than it does earlier, as they begin to be more conspicuous through the thinned and falling foliage, which now yields to the blowing weather of October.

The Longtailed Titmouse *Parus caudatus* is seen often at this time in flocks, pursuing a wandering and uncertain course by short flittings. These birds alight in hedgerows, shrubs, and in gardens on their passage, and the precise time of their appearance is always uncertain. This bird is the same as Dr. Leach called Wandering Tailpye.

Starlings congregate and fly in a sort of vortex; they also sit in the form of a circle, as we have repeatedly noticed.

Fungi and Mushrooms still abundant in moist places. The common Mushroom *Agaricus Campestris* now declines, but several other sorts are eaten, particularly by foreigners. We remember, October 6, 1819, to have seen several sorts vended in the markets of Antwerp for sale, among others the *Boletus edulis*. The *Peziza coccinea* still abounds.

The labour of the husbandman at this time consists chiefly in sowing his Wheat. In the garden, when the weather permits, the digging borders, laying out parterres, and planting many plants and shrubs, are the common employment of the horticulturist. Small trees of Lavender, Rosemary, Old Man or Sudderwood, and various others, should now be planted out, besides Roses and other ornamental bushes.

The longer nights now invite the astronomer. The following is from the New Monthly Magazine, we believe:

When I look forth into the face of night,
And see those silent orbs that gem the sky,
The Moon, that holds her glorious path on high,
The countless host of stars of lesser light,
All moving on their destined course aright,
Through the broad ocean of infinity,
Steer'd by the hand of Him whose glories lie
Beyond the reach of mortal sense or sight;
When I behold all heav'n divinely bright
With this array, and downward turn mine eyes,
My soul expands into its native might,
And loathes the burden of that coil, that lies
Like lead upon the soul, and clogs its flight
Unto its purer seat and kindred skies.

OCT. 27. St. Frumentius, b. and conf. 4th age.
St. Eleutheran, king and confessor.
St. Abban, abbot in Ireland.

Obs. Meropius, a philosopher of Tyre, out of curiosity and a desire of seeing the world and improving his knowledge, travelled both into Persia and into farther India, which name the ancients gave to Ethiopia. He carried with him two of his nephews, Frumentius and Edesius, with whose education he was entrusted. In the course of their voyage homewards the vessel touched at a certain port to take in provisions and fresh water. The barbarians of that country, who were then at variance with the Romans, stopped the ship, and put the whole crew and all the passengers to the sword, except the two children, who were studying their lessons under a tree at some distance; their innocence and tender age inspired compassion, and they were carried to the king. The prince, charmed with the wit of the two boys, took especial care of their education, and afterward made Frumentius his treasurer and secretary, and Edesius his cupbearer. Frumentius was in time ordained Bishop of Ethiopia by St. Athanasius, and by his discourses and miracles gained great numbers to the faith. This holy bishop's death is commemorated by the Latins on the 27th of November.

Floribund Starwort *Aster floribundus* full fl.

In fine weather many plants yet remain in flower which belong to summer; indeed most of the aestival plants still hold out a few flowers from their wet and semirotten stalks, which in a fine sunny noon would almost remind one of summer, were it not for the quantity of dead leaves which now cover the ground, and the deep autumnal colouring of those which remain on the trees. The Ash by this time has oftentimes quite cast its leaves; those of the Elm are greatly thinned, and the rest quite yellow. The Poplars are fast falling, and the light foliage of the Mountain Ash lie scattered, like its mouldering red berries, on the ground. The Beech, the Hornbeam, and the Oak, retain their leaves the longest, and even keep them all the winter. Of fruit trees, the Cherries, Apples, and Pears, are now shedding their leaves, while the Mulberry retains its green leaves to the last, and often keeps them all till the first smart frost, when they fall all at once. We have seen them drop on the rising of the sun, after a frosty night, altogether like a shower. At the fall of the leaf a separation takes place, either in the foot-stalk, or more usually at its base, and the dying part quits the vigorous one, which is promoted by the weight of the leaf itself, or by the action of the gales that blow in autumn on its expanded form. At this time of year, as the poet says,

> The woodpath is carpeted over with leaves,
> The glories of autumn decay;
> The Goddess of Plenty has bound up her sheaves,
> And carried the harvest away.

The yellow colour which the leaves assume at this season, and their beginning to fall, remind us of the following lines of Pope's Homer, of which Johnson used to be very fond:

> Like leaves on trees, the race of Man is found
> Now green in youth, now withering on the ground;
> Another race the following spring supplies,
> They fall successive and successive rise;
> So generations in their course decay,
> So flourish these when those are passed away.

OCT. 28. SS. SIMON and JUDE, apostles.

St. Faro, bishop and confessor.

St. Neot, anchoret and confessor.

King Alfred the Great.

Obs. St. Simon is styled the Canaanite, from the Hebrew *Cana*, to be zealous; hence his name Simon Zelotes, or the Zealot: see Luke vi. 15. He suffered martyrdom on the cross with the greatest composure, after much persecution and suffering.

St. Jude is called both by the name of Thaddaeus and Libbaeus, Matt. x. 3, and Mark iii. 18. Jude, the brother of James, Jude v. 1. And Judas, not Iscariot, John xiv. 22. He was of our Lord's kindred: "*Is not his mother called Mary, and his brethren James and Joses, and Simon and Judas?*" Matt. xiii. 55. After great success in his apostolic ministry, he was at last put to death for a reproof of the superstitious rites of the Magi. He has left one Epistle, esteemed to be of universal concern and great importance to Christians.

The Feast of St. Simon and St. Jude was superstitiously considered rainy, as well as that of St. Swithin, and this probably because the autumnal rains began on or about that day. We have seen this passage somewhere quoted from the very old play of the Roaring Girls, "I know it as well as I know 'twill raine on Simon and Jude's Day." Holinshed informs us, that so great a quantity of rain fell on this day in 1536 as to prevent the action of a great battle that was to have been fought between the king's troops and the rebel army.

The commencement of cold weather probably suggested the following rhymes of Buckler:

Festa dies Judae prohibet te incedere nudè,
Sed vult ut corpus vestibus omne tegas.
Festa dies Judae cum transiit atque Simonis,
In foribus nobis esse putatur hyems.
Simonis, Judae post festum vae tibi nudè,
Tunc inflant genti mala gaudia veste carenti.

In the Runic Calendar SS. Simon and Jude's Day was marked by a ship, on account of their having been fisherman.—*Wormii Fasti Danici*, lib. ii. c. 9.

A la Saint Simon et Saint Jude on envoi au Temple les Gens un peu simple, demander des Nefles, afin de les attraper et faire noircir par des Valets.—*Sauval Antiq. de Paris*, tom. ii. p. 617.

Butler, in his account of Alfred the Great today, describes a very curious manner that he adopted of measuring time, so as to be enabled to observe canonical hours more punctually, clocks at that time being unknown. Alfred caused waxen candles, marked by notches every inch, to be kept burning in his oratory before the figures of the saints, hence measuring the hours. These candles were put into horn lanterns, which gave rise to the introduction of lanterns into general use.

Late Goldflower *Chrysanthemum serotinum* fl.

Scattered Starwort *Aster sparsiflorus* fl.

OCT. 29. ST. NARCISSUS, bishop, 2d century. St. Chef, abbot.

Obs. St. Narcissus was almost fourscore years old when he was placed at the head of the church of Jerusalem, in 195. The veneration of all good men of this holy bishop could not shelter him from the malice of the wicked: three incorrigible sinners laid to his charge a detestable crime, which Eusebius does not mention; the holy bishop made it an excuse for leaving Jerusalem, and spent several years undiscovered in solitude, after which he appeared again like one from the dead; the whole body of the faithful rejoiced; bending under the weight of extreme old age, he made St. Alexander his coadjutor; he was at that time about one hundred and sixteen years old. His memory is honoured on the 29th of October.

Green Autumnal Narcisse *Narcissus viridiflorus* fl.

Scarlet Sage *Salvia coccinea* st. fl. in the greenhouse.

This plant requires some care, not being hardy: it will sometimes blow all summer, from the beginning of July to the end of October or later.

The harsh screaming of aquatic fowls as they pass over us may often be heard at night, when they themselves are unseen. Cranes, Storks, Geese, and Ducks, all fly by night as well as by day; and the Stork is the only one of them who is not clamorous: he takes to wing in silence, and pierces the aerial regions unheard. The Cranes, on the contrary, are the most sonorous.

The elevated and marshalled flight of the Wild Geese, which may now be frequently observed in fenny countries, seems dictated by geometrical instinct; shaped like a wedge, they cut the air with less individual exertion; and it is conjectured that the change of its form from an inverted V, an A, an L, or a straight line, is occasioned by the leader of the van quitting his post at the point of the angle through fatigue, and leaving his place to be filled by another, himself dropping into the rear.

The following lines were found on a tattered piece of paper among some writings that came into our possession today; we have thought them worth rescuing from oblivion:

HYMN.

"*When thy days be fulfilled, thou shalt sleep with thy fathers.*"
Samuel, book 2, vii. 16.

As o'er the closing urn we bend,
Of each belov'd and honour'd friend,
What tears of anguish roll!
In vain, in Death's unconscious face,
The living smile we seek to trace,
That spoke from soul to soul.

But shall not memory still supply
The kindly glance, the beaming eye,
That oft our converse blest?
That brighten'd many a prospect drear,
Revived our virtue, soothed our care,
And lull'd each pain to rest.

And when these frail remains are gone,
Our hearts shall still their influence own,
Our mortal path to cheer;
To help us on the way to heaven,
Such Angel Guides by God were given!
How blest to meet them there!

OCT. 30. St. Marcellus, martyr, A.D. 298.
St. Germanus, bishop and confessor.
St. Asterius, bishop, Father of the Church.

Obs. Marcellus was a Christian soldier, or captain of the legion of Trajan; refusing to join in the pompous sacrifices of the Roman gods, he laid down his arms, and said aloud, that he would serve no other God but Jesus Christ the son of God. He was forthwith led to execution, and beheaded, on the 30th of October.

Mixen Agaric *Agaricus fimetarius* most abound.

The winter birds which frequent our island are arrived now; they first come about the times hereunto subjoined. We do not, however, herein include the numerous Sea Fowls which either at stated periods or at uncertain intervals revisit the shores, or perform short migrations to and from different parts of the island:

The Ring Ouzel *Merula torquata* arrives soon after Michaelmas.
Redwing *Turdus iliacus*, middle of October.
Fieldfare *Turdus pilaris*, before Allhallowtide.
Royston Crow *Corvus Cornix*, October.
Woodcock *Scolopax rusticola* keeps arriving all October and November.
Snipe *Scolopax gallinago*, the same time, some of them breed here.
Jack Snipe *Scolopax minima*, ditto.
Pigeon or Stock Dove *Columba Oenas*, end of November; some abide here all the year.
Wood Pigeon Ring Dove *Columba Palumbes*, some abide all the year, some arrive in spring, others perform partial migrations.

The following are mere occasional visitors, frequently changing their summer and winter quarters:

Wild Swan *Cygnus ferus.*
Wild Goose *Anas anser.*
Wild Duck *Anas torquata.*
Pochard *Anas fusca.*
Teal *Anas querquedula.*

The following birds appear at uncertain intervals:

Grosbeak *Lexia coccothraustes.*
Crossbill *Lexia curvirostra.*
Silk Tail or Waxen Chatterer *Ampelis garrula.*

When great abundance of hybernal Migratory Birds, and particularly Fieldfares, arrive early, they usually forebode a hard winter. The same prognostic of a severe winter is to be inferred from the early or numerous migration of Wild Geese, Wild Ducks, and other winter fowls, or the appearance of Sea Gulls in the inland marshes. In conjunction with these indications of a severe winter, we may observe the hedges, whether they be very full of berries, as this is said to be another sign of hard weather in winter.

OCT. 31. St. Quintin, martyr, A.D. 287.
St. Wolfgang, bishop.
St. Faillan, martyr.—*Vigil of Allhallows.*

Obs. The martyrdom of St. Quintin took place in the city of Augusta Veromanduorum, on the territory of the Veromandin. After suffering many cruel torments, he was beheaded on the 31st of October, in 287.

Fenelleaved Tickseed *Coreopsis ferulifolia* full fl.

The feast of St. Stachys takes place today in the Greek church, and that of Narcissus also occurs today in some Calendars.

This is Allhallow's Eve, or Hallow Even, or the Vigil of All Saints' Day, and it is customary on this night with young people in the north of England to dive for Apples, or catch at them when stuck upon one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, their hands being tied behind their backs. Nuts and Apples chiefly compose the entertainment, and from the custom of flinging the former into the fire, or cracking them with their teeth, it has doubtless had its vulgar name of *Nutcrack Night*.

Mr. Pennant tells us, in his Tour in Scotland, that the young women there determine the figure and size of their husbands by *drawing cabbages blindfold* on Allhallow Even, and, like the English, *fling Nuts into the fire*.

"On Nuts burning on Allhallows Eve," from a Collection of Poems printed at Dublin in 1801, page 127:

These glowing Nuts are emblems true
Of what in human life we view;
The ill-matched couple fret and fume,
And thus in strife themselves consume;
Or from each other wildly start,
And with a noise for ever part.
But see the happy happy pair,
Of genuine love and truth sincere;
With mutual fondness, while they burn,
Still to each other kindly turn;
And as the vital sparks decay,
Together gently sink away;
Till life's fierce ordeal being past,
Their mingled ashes rest at last.

There was also a divination by Lady Birds:

Fly, Lady Bird, north, south, or east, or west,
Fly where the girl is found that I love best.

Snails were used in love divinations: they were set to crawl on the hearth, and were also thought to mark in the ashes the initials of the lover's name.

Quid lente obliquo limacem tramite euntem
Sub pedibus calces cara puella tuis?
Non placet illa mihi literas dum fingit iniquas,
Et terrae inscribit signa delenda mihi.
Anthologia Bor. et Aust.

We now enter on the season when the last gleams of warm sun will be changed for the alternate nocturnal gales and foggy calms of November.

+NOV. 1. ALL SAINTS.

St. Caesarius, martyr, A.D. 300.
St. Mary, martyr.
St. Marcellus, bishop of Paris, 5th cent.
St. Benignus, apos. of Burgundy, 272.
St. Austremonius, confessor, 3d cent.
St. Harold IV. king, 980.
St. Benignus, bishop in Lombardy.
St. Fortunatus.

Obs. ALL SAINTS DAY.—The church in this great festival honours all the saints rising together in glory. The Latin term *Reliqua* seems to imply that the feast was instituted to celebrate all the remainder of the saints not specified under their proper day; this, however, is not really the case. The institution of this festival originated in the dedication of the great church of the Pantheon in Rome, formerly a heathen temple built by Marcus Agrippa.—See *Butler's Lives*, vol. xi. p. 1. The French call today *Le Toussaint*, a corruption of *Tous les Saints*.

In this great feast, says Butler, as in all other festivals of the saints, Almighty God is the only object of supreme worship, and the whole of that inferior veneration paid to the saints is directed to give sovereign honour to God alone, whose gifts their graces are. When, therefore, we honour the saints, in them and through them we honour God and Christ, the true God and true man, the Redeemer of mankind, born of the immaculate Mary, ever Virgin, the King of the Saints, and the source of their glory and sanctity. Those, and many they are, who grossly misrepresent the Catholic doctrine on this point, should read Butler's account of the first and second days of November before they form hasty opinions. The following antient hymn sung at Vespers, as well as another similar one at Laudes, convey the true doctrine on the subject:

Christe Redemptos omnium
Conserva tuos famulos
Beatae semper Virginis
Placatis sanctis precibus
Beata quoque agmina,
Coelestuum spirituum
Praeterita, presentia
Futura mala pellite,
Vates aeterni Judicis
Apostolique Domini,
Suppliciter exposcimus
Salvari vestris precibus,
Martyres Dei inclyti
Confessoresque lucidi
Vestris orationibus
Nos fertis in coelestibus
Chori Sanctarum Virginum,
Monarchorumque omnium
Simul cum sanctis omnibus
Consortes Christi facite
Gentem refertis perfidam
Credentium de finibus,
Ut Christolandes debitas
Persolvimus alicriter.—*Gloria*, &c.

This day was formerly dedicated by superstition to the angel presiding over fruits, and called Lamas Ubhal, or *la Messe des Pommes*, words corrupted into Lambs' Wool. Bells formerly used to be rang on this feast, and the ringing, which began on the vigil before, was continued through the night and all the next day; a custom not quite gone out of use.

Bonfires in some places are still lighted on the Vigil of Allhallows, and continue to burn all night.

All the Agaricks now begin to decline, and after this time few are seen.

NOV. 2. All Souls.

St. Victorinus, bishop, A.D. 304.

St. Marcian, anchoret, 387.

St. Vulgan of Ireland, 8th cent.

Obs. All Souls Day.—This day is set apart by the Christian church for the commemoration of the faithful departed, and for a general prayer for those souls who are detained in purgatory. As the consideration of this day involves the doctrine of purgatory, or a middle state, it may be necessary to give some account of it. We shall, however, refer the reader to Butler's *Lives*, vol. ii.; and to Dr. Milner's *End of Religious Controversy*, vol. iii. What a consoling reflection it is, contends a modern writer, amidst our lamentations for departed beings whom we have loved, that we can still be of service to their souls in purgatory, or that we may in turn beg their intercession for us in heaven, and there hold communion with them while we are yet on earth. The passing bell is rung when any one dies to call the faithful to pray for the departing soul. Bourne the antiquary has written on the subject, and contends that this bell, contrary to the present custom, ought to be rung before the parties were dead, that their friends might pray for them; this was formerly the case, and we doubt not gave origin to the first tolling and then ringing the bell; for the ringing, which is a greater play of the bell, whereby both sides are hit by the clapper, commenced just at the death of the parties prayed for, in order to direct the change in the form of prayer to begin.

In a poem, entitled "Honoria, or a Day of All Souls," Lond. 1782, the scene of which is supposed to be in the great church of St. Ambrose at Milan on this day, when this most solemn service is performed for the repose of the dead, are these lines:

> Ye hallowed bells, whose voices through the air
> The awful summons of afflictions bear.

In Durandi Rationale we find, "Aliquo moriente Campanae debent pulsari, ut Populus hoc audiens oret pro illo." He is citing Donne's Letter to Sir Henry Wotton in verse:

> And thicken on you now, as prayers ascend
> To heaven in troops at a good man's Passing Bell.

Various customs, such as blessing the beans, making "Soul Cakes," as they do still in Shropshire, are now preserved, but are observed on old All Soul's Day, Nov. 13, not having changed their time of year with the change of the style.

NOV. 3. St. Wenefride, virgin martyr.

St. Malachi, archbishop of Armagh, 1148.

St. Papulus, 3d cent.

St. Flour, 389.

St. Rumwald.

Obs. St. Wenefride was a holy virgin of exemplary piety, who was murdered by the infamous Caradoc prince of North Wales, an account of which may be found in Butler's *Lives of the Saints*, and also in a small publication on the Miracles performed at Holywell, by the Right Reverend Dr. Milner. At the place where she was immolated, a well of pure water sprung up, the stones at the bottom of which, it is said, were marked with red streaks, in memory of her innocent blood shed on that spot, to which spring, so celebrated for its miraculous cures, the following lines allude:

Ad Basingwerk fons oritur,
Qui satis vulgo dicitur,
Et tantis bullis scaturit
Quod mox injecta rejicit.
Tam magnum flumen procreat
Ut Cambriae sufficiat.
Aegri qui dant rogamina,
Reportant medicamina.
Rubro guttatos lapides
In scatebris reperies;
In signum sacri sanguinis
Quem Winifredae Virginis
Guttur truncatum fuderit.

Mr. Pennant, speaking of St. Wenefride's Well in Flintshire, says:—A bell belonging to the church was also christened in honour of her. I cannot learn the names of the gossips, who, as usual, were doubtless rich persons. On the ceremony they all laid hold of the rope, bestowed a name on the bell, and the priest sprinkling it with holy water, baptized it. These consecrated bells were always inscribed. The inscription on that in question ran thus:

Sancta Wenefreda, Deo hoc commendare memento,
Ut, pietate sua, nos servet ab hoste cruento.

And a little lower was another address:

Protege prece pia quos convoco, Virgo Maria.

Modest Spiranthes *Spiranthes pudica* fl. in the hot-house.

Ten petalled Sunflower *Helianthus decapetalus* full fl.

Hairy Rudbeckia *Rudbeckia hirta* still fl.

The cold wet fogs of November now creep on apace, and the few flowers remaining in the garden have a melancholy appearance.

NOV. 4. St. Carolus Borromeus, bishop and confessor, A.D. 1584.
SS. Vitalis and Agricola, martyrs, 304.
St. Joannicius, abbot, 845.
St. Clarus, martyr, 894.
St. Brinstan, bishop of Winchester, 931.

Obs. St. Carolus Borromeus was born on the 2d of October, in 1538, and from his infancy gave proof of his future sanctity. The Cardinal of Medicis, uncle to St. Carolus, was chosen pope in 1559; he created his nephew cardinal, and soon after nominated him Archbishop of Milan; St. Carolus was then in the twenty third year of his age. He governed this church twenty four years, eight months, twenty four days, and died the 4th of November, in 1584, devoutly pronouncing these words, *Ecce venio*, Behold I come.

Orangeflowered Veltheimia *Veltheimia uvaria* fl.

November is usually a very gloomy month, yet there are some intervals of clear and pleasant weather: the mornings are sometimes sharp, but the hoar frost is soon dissipated by the sun, giving a rich tinge to the autumnal colouring of the decaying foliage, and affording a fine open day. At other times November days are involved in dense fogs.

> Chills, with dense fogs, the cheerless, tardy Morne,
> Wraps soon invading Night in pall forlorne,
> And, till December and his train appeare,
> Pours the loud urne on the expiring yeare.

It is said there are more cases of suicide in November than in any other month of the year, owing to depression of spirits and ennui, caused by the first setting in of gloomy weather; but we believe the proportion of suicides is greatly exaggerated, and that this malady is, in fact, a real disease of the brain, and occurs at all times of the year.

The latest sorts of our Apples and Pears are gathered and laid up in the loft at this time; most kinds being already reposed there to complete the process of ripening.

The time of year reminds us of the following aspiration:—As a careful husbandman will guard the blossoms of his trees against the blights of spring and the windes of the early yeere, cool them in the summer heat with refreshing irrigation, and gather their fruit in autumn for the winter's repast; so should we cultivate the tree of life in the garden of the soul, protecting the flowers of our youthful virtues from the blasts of early heresy, cool them in the meridian of our passions with the fountains of heavenly grace, and lay up their fruits as life closes in the storehouse of the mind, that we may by industry and watchfulness obtain the repast eternal.—*Florilegium*, xi. 4.

NOV. 5. St. Bertille, abbess, A.D. 692.

Neptunalia.—Julian Cal.

Obs. St. Bertille was born of one of the most illustrious families in the territory of Soisson. As she grew up she learned to despise the world, and earnestly desired to renounce it: she opened her mind to St. Owen, who encouraged her in her resolution. After careful self examination and prayer, the saint's parents were made acquainted with her desire, and God inclined them not to oppose it. They conducted her to Jouarre, a great monastery in Brie, where she was received with great joy, and never ceased to return thanks to God for having drawn her out of the tempestuous ocean of the world. When St. Bathildas, wife of Clovis II. munificently founded the abbey of Chelles, Bertille was sent at the head of some of her companions, and was appointed first abbess of Chelles in 646, which monastery she governed for the space of forty six years with equal vigour and discretion. In her old age she redoubled her fervour and penances, and in these holy dispositions closed her life in 692.

It is on this day that the pretended attempt to blow up the Parliament House by Guy Fawkes is celebrated in England by children, who dress up a figure like a large doll, and call it Guy Fox. This image is burned at night in a bonfire, a very wicked spirit to encourage in children, but perfectly consistent with the immoral age in which it originated. See *Perennial Calendar*, p. 609.

Angular Physalis *Physalis angulata.*
Winter Cherry *Physalis Alkakengi* still fl.

The most prevalent diseases at this time of year are those various catarrhal complaints, commonly called Colds, Coughs, and Rheums, which are usually, though falsely, ascribed to exposure to cold and wet. Checked perspiration from sudden changes of temperature, from cold and wet feet, and particularly from sitting in draughts of air, will often cause colds, and produce other very bad effects on the constitution; yet the generality of colds are epidemical complaints, and arise in consequence of particular states of the weather at present but little known. Sometimes the cold is merely an affection of the nose; at others it is attended with more fever, singing in the head, lassitude, and derangement of the stomach and bowels. Sometimes coughs are the prevailing symptoms; and on going into a church in November the continual coughing of a large assembly totally prevents our distinctly hearing the officiating priest. These, and other considerations, have induced us to regard common colds, like the influenza, the glanders in horses, and many other distempers, to be atmospherical epidemics. This has been illustrated by a great number of examples, in *Observations on Periodical and Atmospherical Diseases*, by T. Forster, London, 8vo. 1817.

We now come to the treatment of colds, a subject hitherto much mistaken; and our first rule is, avoid sudden changes of temperature, but, at the same time, avoid being in rooms too warm or too close. When the weather be wet, cold, or changeable, persons who have not been much accustomed to exposure to the weather, should not go abroad; but in general, and for hardy persons in particular, too much coddling is injurious to a cold. As to regimen in colds, it may be said that it ought in every instance to be light: persons with colds should avoid eating animal food, and all strong liquors; and should take plenty of warm drinks of a cooling and diluent nature, and should keep within doors. If the bowels be not very open, a small dose or two of some aperient should be given, and repeated, if necessary, at intervals. There is a very good old proverb admonishing us against eating much with a cold, viz. *That if you stuff a cold you will be forced to starve a fever!*

NOV. 6. St. Leonard, hermit and conf. 6th age.

St. Leonard, hermit, 6th cent.

St. Winoc, abbot, 8th cent. St. Iltutus, ab. 6th cent.

Obs. St. Leonard was a French nobleman at the court of Clovis I., and was in the flower of his age converted to the faith by St. Remigius, and became his constant disciple. He preached the faith some time, but finding it difficult to resist the king's importunities, who would needs call him to court, he retired privately into the territory of Orleans, where St. Maximin governed the monastery of Mice. In this house St. Leonard took the religious habit, but, aspiring after a closer solitude, he left his monastery with the leave of St. Maximin, and chose for his retirement a forest four leagues from Limoges. Here in a place called Nobillac he built himself an oratory, and lived on wild herbs and fruits. When he had filled up the measure of his good works, his labours were crowned with a happy death, about the year 559. St. Leonard's Day was formerly a half holiday, with obligation of hearing mass.

Yew Tree *Taxus baccata* full fl.

We insert the following parody on some similar lines among the German Volkslieder, which the decayed flowers of this time suggest to our memory:

O how quickly, O how fleeting,
Doth each flowery season pass!
Time is always mortals cheating,
Swiftly runs life's hourglass;
That which whylome seem'd the morning,
Present time, we now call night,
Soon another day 'll be dawning,
Soon will set another light.

O how quickly, O how fleeting,
Recreant Spring has passed away;
Daffodillies, valley Lilies,
And sweet Violets, all decay.
That which whylome seem'd the springtime,
Budding Hedges, Hawthorn bloom,
All are gone, and who can bring time
Back, dispelling wintery gloom.

O how quickly, O how fleeting,
Glowing Summer rolled along,
Lilies, Posies, Pinks and Roses,
Nightless days and milkmaid's song.
That which once was frolic haytime,
Now is Winter's morning drear,
What was whylome Nature's daytime,
Seems the evening of the year.

O how quickly, O how fleeting,
Autumn's golden fruits are fled,
Scarce they're tasted but they're wasted,
And the bough that bore them dead.
What just now was harvest feasting,
When the Horn of Plenty blew,
Vintage mirth, and merry jesting,
Ceas'd when brumal whirlwinds blew.

O how quickly, O how fleeting,
Will dark Winter's reign pass o'er;
Other springs, our senses cheating,
Soon will bloom to bloom no more.
What now is, is always waning,
Flying Time will no more fly,
But th' eternal self remaining,
Seeks its mansion in the sky.

Ah while each successive season
Steals some friend, till all are gone,
Time is spinning, we are sinning,
Life's pale lamp is burning on.
Cares oppressing, fools caressing,
Toiling till our span is span!
Hope we find the only blessing
Waiting the eternal Sun.

Hail then, Lady Star of Heaven,
Hear thy pilgrim's votive prayer,
Balm of woes whom God has given
To the mourner in despair;
That which once was giddy Pleasure's
Passing time, shall now be thine;
Thee I'll praise in deftest measures,
Virgin, now thine ear incline.

For since changeable and fleeting
Are all worldly pleasures here,
Spring and Summer always cheating,
Autumn waning, Winter near.
Brightest Star, that's ever shining,
Round whose feet bright Angels sing,
Help my soul, to God inclining,
To obtain th' eternal Spring.

NOV. 7. St. Willibrord, first bishop of Utrecht, A.D. 738.

St. Werenfrid, priest and confessor, 103.

St. Prosdecimus, first bishop of Padua, 103.

Obs. St. Willibrord was born in the kingdom of Northumberland towards the year 658, and educated in the monastery of Rippon, at that time governed by St. Wilfrid, its founder. At thirty six years old he set out with St. Swidbert and ten other English monks on the mission to lower Germany; they landed at Catwyck ap Zee in Holland, and then travelled to Rome. He afterwards preached Catholicism with wonderful success in Germany, and founded many famous schools. He died in 738, and was buried in his monastery of Epternack.

Fleshcoloured Gentian *Gentiana incarnata* still fl.
Gigantic Furcroea *Furcroea gigantea* fl.

The above is a store plant, and requires much heat, we noticed from the Floral Directory.

Some of the later Gentians still remain in flower, even on the Alps, where some sorts grow very near to the Glaciers.

This is said to be a better time for viewing alpine scenery than the summer is, on account of the waterfalls, which begin now to pour out their liquid music in larger streams, and roar down the mountain's sides in Wales and in Switzerland, reminding us of Homer's—

Χειμαρροι ποδαμοι καὶ ὄρεσφι ρεοντες.

Mr. Coleridge has given us a fine view of a mountain scene at sunrise:

Hymn before Sunrise in the Village of Chamouny.

Ye icefalls! ye that from the mountain's brow
Adown enormous ravines slope amain;
Torrents, methinks, that heard a mighty voice,
And stopped at once amid their maddest plunge!
Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the keen full Moon? Who bade the Sun
Clothe you with rainbows! Who with living flowers
Of loveliest blue spread garlands at your feet?
God! let the torrents, like a shout of nations,
Answer; and let the ice plains echo, God!
God! sing ye meadow streams, with gladsome voice;
Ye pine groves, with your soft and soullike sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder, God!
Ye living flowers, that skirt th' eternal frost!
Ye wild Goats, sporting round the Eagle's nest!
Ye Eagles, playmates of the mountain storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the element!
Utter forth God, and fill the hills with praise.

See verses on viewing Mount Blanc, cited in the Perennial Calendar, July 29.

NOV. 8. St. Willehad, bishop of Bremen, 787.
St. Godfrey, bishop and confessor, 1118.
St. Kebius, apostle of Anglesea.
SS. the Four Crowned Brothers, 304.
Octave of All Saints.

Obs. St. Willehad was an Englishman, and became the first Bishop of Bremen and apostle of the Saxons in the time of Charlemagne. He laboured in that rough field, in the midst of difficulties and persecutions, with great diligence, till he had the happiness to see Duke Witikind embrace the faith, whose conversion was followed by that of his people; after which St. Willehad met joyfully with that death which was to open to him the gates of everlasting life, in the year 790.

At Caerguby, in the isle of Anglesey, the festivity of St. Kebius, disciple of the great St. Hilary, and first bishop and apostle of Anglesey, is still celebrated. There remained in Leland's time a College of Canons, supposed to have been formerly the monastery of this saint.

In Scotland the festivity of St. Gervad, bishop, and St. Monk, confessor, who flourished in the beginning of the ninth century, have a place on this day in the Scots Calendar.

The four brothers suffered in the persecution of Diocletian. Pope Gregory the Great mentions an old church of the Four Crowned Brothers in Rome.

Cape Aletris *Veltheimia Capensis* fl
Smooth Golden Rod *Solidago levigata* still fl.
Late Golden Rod *Solidago petiolaris* still fl.

The above and several other sorts of Golden Rod, and a few Asters, still remain in flower, as do China Asters and African Marigolds, the rest of the flowers of the garden still to be seen are a few summer and autumn plants, which continue sparingly to blow till Christmas, as Stocks, Geraniums, &c.

We have observed that coughs are as common in this as in any month of winter, and perhaps more so. Colds of all kinds are very prevalent in general, and seem to constitute a sort of obscure epidemic: they occur also in the early spring, and more sparingly at other times of the year, but are now more particularly prevalent and general. Warm clothing should be resorted to, particularly the wearing of worsted stockings, and of flannel or some other woollen clothes next to the skin. We believe the habit of smoking Tobacco to be also a salutary practice, and to be capable of protecting the close cottages of the poor against many epidemical disorders. But the pleasure of a pipe is not confined to those who fear the incursion of diseases: it constitutes, to those who are fond of it, one of the greatest luxuries of a winter fireside; and it has been questioned among smokers, whether the luxury of a long Turkey pipe, under the cooling shade of trees in the heat of the Dogdays, be greater than that of a snug merschaum pipe, when, in an old fashioned chimney corner, we sit and feel comfortably defended from the nipping frost at midwinter. In this gloomy month it is particularly delightful, though we by no means recommend carrying smoking to that extravagant excess to which it is now the fashion to carry it. It is too often, in high northern latitudes, accompanied by strong drinks, than which even the opium eating of the eastern nations is not more pernicious.

NOV. 9. Dedication of S. Saviour's at Rome.
St. Theodorus Tyro, martyr, A.D. 306.
St. Mathurin, priest and confessor, 388.
St. Vanne or Vitonus, bishop of Verdun, 525.
St. Benignus or Binen, bishop of Armagh, 468.

Obs. The Dedication of Our Saviour's Church at Rome, called St. John Laterans, gave rise to a festival, for which there is the Office in the Breviary, that of the Dedication of Churches. Under the account of this feast given by Butler, vol. xi. page 170. will be found a long account of dedications in general, and of the antiquity of numerous ecclesiastical rites and religious ceremonies.

St. Theodorus was a young Syrian enlisted in the Roman legions in the time of Dioclesian. His martyrdom for the faith is related by St. Gregory of Nyssa: he was scourged, says this author, and then burnt alive, on the 17th of February, on which day the Greeks keep his festival.

Glaucous Aletris *Veltheimia glauca* fl.

This day has been for years called Lord Mayor's Day in London, on account of the processions in gilded carriages by land, and on the river in ornamental barges, of the new Lord Mayor and Court of Aldermen of the city of London. The order of the procession is well described in the following parody of a speech in Shakspeare's Henry V.:

Suppose that you have seen
The new appointed Mayor at Queenstairs
Embark his royalty; his own company
With silken streamers, the young gazers pleasing,
Painted with different fancies;—have beheld
Upon the golden galleries music playing,
And the horns echo, which do take the lead
Of other sounds:—now view the city barge
Draws its huge bottom through the furrowed Thames,
Breasting the adverse surge. O do but think
You stand in Temple Gardens, and behold
London herself, on her proud stream afloat;
For so appears this fleet of magistracy
Holding due course to Westminster.

A country gentleman, much averse to city revelry, made the following couplet:

Music hath charms to sooth the savage beast,
And therefore proper at a city feast.

A city gentleman, who had laid up a store of wealth, replied:

The chink of gold with gold, transporting sound!
Exceeds the Timbrel, or the Syren's voice
Harmonious, when collective plates go round,
And Hock and Turtle make the heart rejoice.

A country protestant parson, hearing early his favourite cry of Beagles from the wood, exclaimed:

Hark, friend, what heavenly music meets the ear;
Haste, farmer, we shall lose it all, I fear.

The rustic, who dreads hounds over his newsown Wheat, replies:

Music! I cannot hear it for the noise
Of those curs'd dogs, loud shouts, and bellowing boys.

Trahit sua quemque voluptas.

NOV. 10. St. Andrew Avellino, conf. A.D. 1608.
St. Justus, bishop of Canterbury, 627.
SS. Milles, bishop, Abrosimus, priest, and Sina, 341.
SS. Trypho and Respicius, martyrs, and Nympha, virgin, 250.

Obs. St. Andrew Avellino was a native of Castro Nuovo near Naples, and was born in 1520. From his earliest infancy he shewed a very pious disposition. To pretend to have a desire to serve God, and resist the temptations of the world, without having recourse to the daily exercises of virtue, of prayer, and of penance, he held to be a foolish and vain delusion. He practised great austerities, and preserved perpetual watchfulness over his passions. As watermen who row against wind and tide exert every nerve and put their whole strength to the work, so ought we who labour against the stream of temptation and the wind of adversity in the precarious bark of life to omit no auxiliary to our virtue, but strive with all our strength and with all the helps we can get against the foe who is opposing our course. If any one lets go his hold, his skiff like a boat will be carried down the tide of pleasure into the whirlpool of destruction. St. Andrew Avellino, after a life of useful labour in the service of the truth, after founding many monasteries, and doing many virtuous acts, at length, broken by age, he was attacked with apoplexy at mass, while saying *Introibo ad altare Dei*, and expired in the eighty eighth year of his age. He was prepared for his passage by the last sacraments, and died on the 10th of November, 1608. His remains are kept in the church of his convent of St. Paul at Naples, and he was canonized by Pope Clement XI.

Scotch Fir *Pinus sylvestris* conifer.

Though the Evergreens do not shed their leaves in winter, they let some of them fall in the warm autumn weather, and get a few new ones before winter. The cones by this time lie scattered on the ground.

This is the eve of St. Martin's Day, and we shall therefore quote the following old lines relating to the morrow; they may perhaps be read time enough to remind our good housewives to get the Goose ready. There are various proverbial lines written on St. Martin's Day. The following epigram is in a Collection, in quarto, entitled *In Mensium Opera et Donaria Decii Ausonii Magni.* We are indebted for it to Ellis's edition of Brand, page 317:—

November 11.
Carbaseo surgens post hunc indutus amictu
Mensis, ab antiquis sacra deamque colit.
A quo vix avidus sistro compescitur Anser
Devotusque satis ubera fert humeris.

Also, in another Collection:

November 11.
Ligna vehit, mactatque boves, et laetus ad ignem
Ebria Martini festa November agit.
Ad postem in Sylvam porcos compellit, et ipse
Pinguibus interea vescitur Anseribus.

NOV. 11. St. Martin, bishop of Tours, A.D. 397. St. Mennas the Egyptian, martyr, 304. SS. Mennas and Lydia, martyrs.

Obs. St. Martin was born in Hungary in 316, and was remarkable from his infancy for great piety and meekness. He was chosen Bishop of Tours about the year 374, in which office he displayed the most exemplary zeal and activity. He died, beloved and esteemed, at the age of eighty four, about the year 397.

This day was instituted as a festival about the year 650. The word Martlemas is a corruption like Bartlemy for Bartholomew, Barnaby for Barnabus, and others.

St. Martin of Tours was once so popular in France, that his feast had an octave, and it was a rule to roast a Goose for the family dinner on the day of his anniversary. A medal has been struck in France in commemoration of this custom; on one side of which is a Goose, and on the reverse the word Martinalia.

In Profesto autem Martini mos est apud Christianos Ansere et Musto liberaliter per singulas fere aedes fruendi. Unde et Martinianus Anser ille appellatur; et Mustum creditur mox sequenti die in Vinum verti.—*Miscellanea Menologica*, 4to. *Francof. excud. N. Bassaeus*, 1590.

The vulgar expression of *My high Betty Martin* is a corruption of *Mihi beate Martine*. This being a saint more commonly invoked than many others.

Martlemas Beef or Bacon relates to the popular custom of killing beasts on this day to salt and smoke for winter. There is a curious Dutch picture of a hog thus cut open and hung up to dry.

Martinmas Day was anciently a day of great feasting and revelry, as will appear by some extracts from the subjoined little ballad, entitled Martilmasse Day:

It is the day of Martilmasse,
Cuppes of ale should freelie passe;
What though Wynter has begunne
To push downe the Summer sunne,
To our fire we can betake,
And enjoye the crackling brake,
Never heedinge Wynter's face
On the day of Martilmasse.

Some do the citie now frequent,
Where costlie shows and merriment
Do weare the vaporish eveninge out,
With interlude and revellinge rout;
Such as did pleasure Englande's Queene,
When here her Royal Grace was seen;
Yet will they not this day let passe,
The merrie day of Martilmasse.

When the dailie sportes be donne,
Round the market crosse they runne,
Prentis laddes, and gallant blades,
Dancing with their gamesome maids,
Till the Bellman, loud and sowre,
Shakes his bell, and calls the houre;
Then farewell ladde, and farewell lasse,
To the merry night of Martilmasse.

Martilmasse shall come againe,
Spite of wind and snow and raine;
But many a strange thing must be done,
Many a cause be lost and won,
Many a tool must leave his pelfe,
Many a worldlinge cheat himselfe,
And many a marvel come to passe,
Before return of Martilmasse.

Weymouth Pine *Pinus Strobus* conifer.

NOV. 12. St. Martin, pope and martyr, A.D. 655.
St. Nilus, anchoret, Father of the Church, 390.
St. Livin, bishop and martyr, 633.
St. Lebwin, confessor, 8th cent.

Obs. The St. Martin recorded today was Pope Martin I. who was born at Todi in Tuscany. He was a martyr to imprisonment and starvation, and died on the 16th of September, 655.

St. Livin was a zealous and learned Irish bishop, who went over to Flanders to convert the idolators. He began his work by dedicating himself a holocaust to God, and spending thirty days in prayer at the tomb of St. Bavo at Ghent, and offered there every day the holy sacrifice. He wrote an elegy to St. Bavo, which was formerly sung in the divine Office of St. Bavo at Ghent, and is published by Usher and Mabill, Saec ii. Bon. p. 461.

St. Lebwin is patron of Daventer, and had a famous church there, still bearing his name. In it were preserved his reliques, famous for miracles. See *Delices des Pays bas*.

Grape Alve *Veltheimia Uvaria* fl.

We cannot expect any great difference in the weather between the first week in November and this time. It is generally gloomy, or else windy with showers, which continue to beat off the leaves now seen flying in the air sometimes to a great height.

The effect of a whirlblast or sudden gust of wind, accompanied with hail, not unfrequent at this season, on the falling leaves, is thus naturally delineated by the mountain poet Wordsworth:

> But see! where'er the hailstones drop,
> The withered leaves all skip and hop;
> There's not a breeze,—no breath of air,—
> Yet here, and there, and everywhere,
> Along the floor, beneath the shade
> By those embowering Hollies made,
> The leaves in myriads jump and spring,
> As if with pipes and music rare
> Some Robin Goodfellow were there,
> And all those leaves, in festive glee,
> Were dancing to the minstrelsy.

The month of November was said by the ancients to be under the tutelary protection of Diana, and this might possibly be on account of the prevalence of hunting and fieldsports in general during this month. In the calm dark warm days which now often occur, when sounds are heard at a distance, this notion has often suggested itself to us when we have heard the cheerful and lively music of several packs of Harriers and of Beagles at one time, in full cry, in different directions, as may be often heard in Sussex, and on hearing which we might well say with Shakspeare:

> Thy hounds shall make the welkin answer them,
> And fetch shrill echoes from the hollow earth.

This is old All Saints Day, and by a curious old set of couplets in Welch it appears that on the eve preceding, the Heath in some places used to be burned by way of a bonfire:

> Calanganaf Uwn goddaith,
> Aradyr yn rhych, yeh yn ngwaith:
> O'r cant odid cydymmaith.

> On All Saints Day bare is the place where the Heath is burnt;
> The plough is in the furrow, the Ox at work:
> Amongst a hundred, 'tis a chance to find a friend.

NOV. 13. St. Didacus, confessor, A.D. 1463.
St. Stanislas Kostka, confessor, 1568.
St. Mitrius, martyr, 444.
St. Brice, bishop and confessor, 444.
St. Constant, priest in Ireland, 777.
St. Chillen or Kilian of Ireland, priest.
St. Homobonus, 1197.

Obs. St. Didacus, or Diego, being Spanish for James, was of the town of St. Nicholas, in the diocese of Seville in Andalusia. He became early an Observantine Friar, and attended the Jubilee at Rome whereat St. Bernardin of Sienna was canonized in 1450; among the numerous votaries were present above 3800 of the order of St. Francis. In 1463 he died at Alcala.

St. Homobonus was a merchant of Cremona, and had his good name given him by his father at his baptism. Vida honoured him with the following lines, and considered him as patron of his native city:

Beate pauperum Pater
Tu mente coelum cogitans
Deum gerebus pectore
Quem deperibas unice
Rerum tuarum nil memor
Tu largus indigentibus
Eras profundens omnibus
Parvum tuo quod Pradium
Vix suppetabat victui
Ascripte inde coelitum
Choris beatis indicas
Apud Deum quà polleas
Rerum satorem gratia
Funus venitur ad tuum
Caeci vident, Claudi meant,
Muti loquuntur, audiunt
Surdi, laevantur languidi.

Today being old All Souls Day, and the country people frequently following the old style, it is called in Shropshire *Souling Day*, from the custom of making *Soul Cakes*, as they are called, or cakes to be eaten on All Souls Day. The children, particularly about Bridgenorth, still go about singing the following verses at their neighbours, and begging thereby for one or more of these small cakes:

Soul, soul, for a Soul Cake,
I prithee, good mother, a Soul Cake;
One for Peter, two for Paul,
And three for him that made us all,
Soul, soul, for a Soul Cake.

There used in other places to be a custom of begging today by singing:

God bless your soul, Beans and all.

Late Golden Rod *Solidago petiolaris* still fl.
Bay *Laurus Poetica.*

We find this tree recorded today in the Floral Directory, and called Shrub of St. Homobonus.

NOV. 14. St. Laurence, archbishop of Dublin, A.D. 1180.

St. Dubricius, bishop and confessor, 522.

St. Aamand.—Flem. Cal.

Obs. St. Laurence was youngest son to Maurice O'Tool, a rich prince of Leinster. At ten years old his wicked father gave him up a hostage to the King of Leinster, who kept him in a desert place, but was afterwards obliged by his father to put him into the hands of the pious Bishop of Glendaloch. He became a priest, and at twenty five years old an abbot; and at length was promoted to the see of Dublin, which he held till his death in 1180. The Abbey of Our Lady at a place called Eu still retains the chief part of his reliques.

Portugal Laurel *Cerasus Lusitanica.*

This plant is put down today in the Directory as the Tree of St. Laurence.

The fallen leaves now lying in quantities beneath the trees, and particularly under avenues, where they rustle as we walk along, remind one of Shelly's lines:

O Spring! of hope, and love, and youth, and gladness,
Windwinged emblem! brightest, best, and fairest!
Whence comest thou, when, with dark Winter's sadness,
The tears that fade in sunny smiles thou sharest?
Sister of joy, thou art the child who wearest
Thy mother's dying smile, tender and sweet;
Thy mother Autumn, for whose grave thou bearest
Fresh flowers, and beams like flowers, with gentle feet,
Disturbing not the leaves, which are her winding sheet.

The gloom of this time of year is said to dispose to melancholy; but, if her stay be only to temper wit and clip folly's wings, it is often of useful import. It teaches us to regard the flight of time, and make a good use of our hours. The following was written by Mr. M'Leod, and giving by him to the author of the Every Day Book, from which we take it:

Inscription for my Daughter's Hourglass.

Mark the golden grains that pass
Brightly through this channell'd glass,
Measuring by their ceaseless fall
Heaven's most precious gift to all!
Busy, till its sand be done,
See the shining current run;
But th' allotted numbers shed,
Another hour of life hath fled!
Its task perform'd, its travail past,
Like mortal man it rests at last!
Yet let some hand invert its frame,
And all its powers return the same;
Whilst any golden grains remain,
'Twill work its little hour again.
But who shall turn the glass for man,
When all his golden grains have ran?
Who shall collect his scatter'd sand,
Dispers'd by Time's unsparing hand?
Never can one grain be found,
Howe'er we anxious search around.
Then, daughters, since this truth is plain,
That time once gone ne'er comes again;
Improv'd bid every moment pass;
See how the sand rolls down your glass.

NOV. 15. St. Gertrude, virgin and abbess, 1292.
St. Leopold marquis of Austria, confessor, 1136.
St. Eugenius, martyr, 275.
St. Malo or Maclou, bishop, 565.

Obs. St. Gertrude was born of an illustrious family at Eisleben in Saxony, and was sister to St. Mechtildes. She was of a very ardent and devout turn of mind, a proof of which may be collected from her little book "Of Divine Institutions," said to be the next best thing of the kind to St. Teresa's writings. Miracles, says Butler, attested how precious her death was in the eyes of God. The Lypsanographia, or Catalogue of Reliques, printed in 1713 at Hanover, mention among others the reliques of St. Gertrude in a rich shrine. She is to be distinguished from St. Gertrude, also a virgin and abbess, celebrated on St. Patrick's Day, March 17.

Altar Violet *Viola Altaica* still fl.

When the iron tongue of midnight hath told twelve.
Shakspeare.

On the Origin of Clocks.—The clepsydrae or waterclocks seem to be very antient; but clocks made with wheels and a pendulum, and having a dial and hands to shew the hours, are of more modern date than may be commonly supposed. They are not, however, so modern as Weidler and Chalmers make them, who date their invention from the fifteenth century. An exceedingly learned paper, however, read before the Society of Göttingen in 1758 by Professor Hamberger, and quoted by Beckmann, proves incontestibly that clocks were invented as early as the year 700; and it seems that, undergoing successive improvements, they were introduced into common use in the abbeys, monasteries, and churches of Europe, about the middle of the eleventh century; and that they struck the hour on bells, is also evident. The chimes, or a more perfect and numerous play of bells, such as are now used to measure the quarters, and to play tunes at certain hours, are of still more modern date. Those at Antwerp, Ghent, and throughout Holland, are very musical. Carillons played by keys and pedals, such as those in the towers and steeples of the Low Countries of Flanders and Holland, and of the Lowlands of Scotland, are yet more modern. Burney, in his Musical Tours in Germany, has given a very good account of them. See also *Gent. Mag. general Index*, and *Monthly Mag.* xxii. 353, and *Atmos. Phenom.* 393.

NOV. 16. St. Edmund, bishop of Canterbury, A.D. 1242.

St. Eucherius, bishop of Lyons, 460.

Obs. St. Edmund, whose family name was Rich, was a native of Abingdon in Berkshire. His parents were very devout people, and taught him early to despise the world and its transitory honours. How grievously, says Butler, are those foolish parents the spiritual murderers of their own children who bring them up to place their happiness in the gratification of their passions, and who by pampering their humours and caprices render their appetites incontrolable, and themselves unfit for the duties of penance and the labours of life. Butler then goes on to give his readers the edifying particulars of the austere and laborious life of St. Edmund, who at length, after many travels and labours in the cause of the Catholic faith, was made Archbishop of Canterbury, but retired before he died to the Cistercian abbey of Pontigny in Champagne, and afterwards to Soissy, where he died after a short illness and the holy oils. His death was without pain or convulsions, calmly expiring in the midst of his last prayers, and never interrupting, as it seemed, from illness, those holy exercises which conducted his happy soul to the eternal mansions of the blessed Saints and Angels, there and with them to continue the same praises world without end. His intercession has been powerfully exerted since his death; and, among other things, Stephen the historian is recorded to have got rid of a violent toothache by his prayers. His reliques are enshrined and kept in his convent.

African Hemp *Sanseiviera Guineana* fl.

The Robin Redbreast *Sylvia rubecola* now approaches more closely to the habitations of man, and amuses us with its familiarity. In open mild weather, when we are digging up the earth in the garden or field, this little bird comes and hops upon the newly turned up mould inquest of some small insects on which it feeds, and seems to come fearlessly within a few inches of the spade. In frosty weather this is the first bird to appear tapping with his bill against the windows for food.

Our notice yesterday of the origin of Clocks brings to our mind the following lines:

On Midnight in a Cloister.

All is now hush'd, except the deepening tones
Of Abbey Clock striking the ponderous Bell,
That even shakes the sear leaves from the spray,
And tells the hour of midnight: darkness now
Reigns o'er the plain triumphant; not a branch
Of yon long avenue of massie trees
Moves to the breath of heaven; the woods are still,
That Flies might slumber on the topmost boughs,
And such the constitution of the aire,
That even the tingling of the Vestal's Beads,
Escaping from her cell, might greete the ears
Of the lorn Palmer wending on his waye!
Who, startling at the votive sound, would stop,
And bend beneath some spreading beachen shade
In solemn silence, to put up his prayers
To the pure Virgin Mother of our Lord,
And pray her kind protection while he takes
The sweet refreshment of a little sleepe,
Till the shrill Cock proclaim another day.
Thus may we all at Life's last midnight hour,
Faithful, tho' weary of our pilgrimage,
While the sad Passing Bell is yet our Clock,
In confidence invoke thy tender care,
O spotless Virgin, through the lethe passe
That leads to our last penance. O how soon
The Angels' trump will be my morning Cock,
And the great Judgment Day will dawn; the last
That Clocks can measure, or that Time can span,
The blissful portal of Eternity.

NOV. 17. St. Gregory Thaumaturgus, bishop and confessor, A.D. 270.

St. Dionysius, bishop of Alexandria, 265.

St. Gregory of Tours, bishop and confessor, 596.

St. Hugh, bishop of Lincoln, 1200.

St. Anian or Agnan, bishop and confessor, 453.

Obs. The St. Gregory recorded today was at first named Theodorus, and afterwards Gregory Thanmaturgus, from his extraordinary miracles. He was born in Neocaesaria in Pontus, early in the third age. His life is detailed by Butler, who gives a particular account of the miracles performed by him; and thence describes the proofs of the continuation of the miracles operated even down to our days, in attestation of the sanctity of the Church. See also our account of St. Peter ad Vincula, August 1st; see also our May 3d, September 14th, and November 3d. St. Gregory is related to have seen a remarkable Vision of the conflict of the holy martyr Troadius; and some profane writers have styled him and other saints, to whom such appearances have been presented, as visionaries, in the reprobative sense of the word. The fact, however, really is, that certain persons are gifted with a peculiar organization for seeing visions. Dr. Gall, the celebrated discoverer of the Anatomy of the Brain, has declared that St. Ignatius and other holy persons, St. Gregory among the rest, probably, possessed this organization of the brain. But this circumstance, so far from discountenancing the doctrine of admonitory visions, rather confirms it; for the said Organ of Supernaturality may be the peculiar instrument that the Deity employs, whereby to operate visions on the minds of saints and holy persons.

St. Hugh, the Bishop of Lincoln, is related by Dr. Milne in his Gothic Architecture to have actually carried many of the stones and mortar to his workmen, while building the magnificent cathedral of that city. Such was the zeal, humility, and actirity, of our antient Catholic prelates, forming a terrible contrast to the numerous, idle, and avaricious clergy of modern times, of luxury, pride, hypocrisy, and baneful refinement. Neither is the *Deorum templa novo decorare saxo*, the popular feeling now. A few new gingerbread churches, more like Chinese pagodas spoiled in making than temples of worship, are built; while the most magnificent remains of Gothic architecture and religious energy are left to decay. And so closely is man's carnal mind connected, while in this fleshy bondage, with externals, that we always find energy and loftiness of devotion rise and fall with that of its monumental and signiferous exterior. The present age of levity illustrates this, and from the mouldering abbey and cathedral resounds faintly the prophetic strains, *Yea, the stone crieth out of the wall.*

On a ruined Abbey covered with Ivy and Cobwebs.

Whylome each trustie priest, at early call
Of matin's belle, at prayer was always founde,
And eke his flocke, greymantled pilgrimmes all,
Soughte morninglie the churche's hallowed grounde;
And when the Vespers' larum 'gan to sound,
Agen poured forth to praise by tapir light;
And sacred memorie keepe the holie rounde
Of yearly vigils for each sainte beside,
Faith, Hope, and Charitie, did ever there abide.

But Discorde came and blewe her trumpe of woe,
And trod our holie altars to the dust,
Destroyed the faue, and bred the fiercest foe
Of deadlie hatred and of worldlie lust;
Hypocrasie then spread her masking crust
O'er Faith; and priestlie pride, with craftie eye,
Stalk'd in at vestry door, by gold yeurst,
And slew the heavenborn virtue Charity,
And Hope rested alone her claims on tythe and fee.

Then down the temple fell, in ruined plight;
Each mangled window now, each turret high,
Gives lodgement for the illfaced Owl of night,
Or crowking Crowes, or Bats that flitten bye;
The sacred stone out of the walle doth crie
Against the heretics, dismayed all;
While the old spire, upraised to the skie,
Still bears the Cocke of watchfulness, to call
The faithful few, who dread the like calamitie.

Tree Stramonium *Datura arborea* fl.

NOV. 18. DEDICATION of SS. Peter and Paul at Rome.

SS. Alphaeus, Zachaeus, Romanus, and Barulas, martyrs.

St. Odo, abbot of Cluni, confessor, A.D. 942.

St. Hilda, abbess, 680.

Obs. The Vatican Church, dedicated in honour of St. Peter, is the second Patriarchal Church in Rome, and in it reposes one half of the reliques of SS. Peter and Paul. The religious multitude to this day repair in numbers to these sepulchres, to pay adoration to them. The sepulchres of saints, says St. Chrysostom, thus surpassing the palaces of kings, for even kings and emperors go to salute them. Butler, the historiographer of the saints, in expatiating on this habit of pilgrimages to shrines and reliques, expressly guards the reader against any false notion that Catholics worship the reliques themselves, or even dedicate holy edifices to saints. They are, says he, in reality dedicated to God, and are so dedicated under the patronage of some saint, whose intercession we may invoke with the Almighty. The Sacred Vault of this church is called the Confession of St. Peter, or the Threshold of the Apostles *Limina Apostolorum*; and thousands of pilgrims have flocked to it ever since the primitive ages of the Church.

Pilgrimages, whatever the idle of modern times may say to the contrary, constitute a very interesting feature in the Christian religion. Their very appearance is picturesque, and has been lauded by the poets of old; their habits of life simple, and yet, from their practice of constantly moving, much checquered with a diversity of events. The pilgrim has abundant opportunity of seeing the various kind and hospitable, as well as the inhospitable and rude, manners and feelings of mankind, and he may learn in his pilgrimage many a lesson of human nature. He is useful, as he brings the goods of one country to another, and promotes the commerce of arts and the goodfellowship of foreign and distant nations; and, like the severe orders of religious communities, he exhibits a proof of the sincerity of his faith, and a lively example of patience and devotion for the attainment of the greatest of all boons, everlasting happiness. Milton likens "Greyhooded Evening" to "A sad votarist in Palmer's weeds."

Curly Passionflower *Passiflora serrata* fl.

The autumnal Fungi begin now to decline very fast, and many of them are quite gone. The winter Fungi, however, are now just beginning to appear. Large Boleti and others on trees are seen still in plenty. The leaves continue to fall from the trees, and to bespread the ground far and wide; and things begin to assume a wintry appearance.

This was the birthday of Rubens the painter; hence christened Peter Paul.

This is perhaps the most foggy time of the whole year, a dense stratus frequently continuing through the whole night and day. Indeed fogs are the usual concomitants of November in London and its neighbourhood, where one effect of a foggy night is often that of diminishing the combustion of oil in lamps and other lights, which shews that misty and damp air cannot furnish oxygen so readily as that which is clear. We remember frequently after foggy nights seeing the lamps in the streets burning to a late hour next morning. Experiments on the power of the air at different times to furnish oxygen might be made with lamps, candles, and other lights.

Having alluded above to the subject of pilgrimages, we may observe in addition that the custom of bearing boughs of Palm from the pilgrimages to the Holy Land caused them to be called Palmers, and that the small heaps of stones raised by them on their routes, and surmounted by rude stone crosses, got the name of Mountjoyes, reminding us of the following lines:

Shaded by Judaean Palms,
Yon sad Pilgrim, slowly wending,
Fed on hospitable alms,
To some votive shrine is bending.
Sweeter far his holie life
Than the worldling's life of care;
Free from trouble, free from strife,
Jogging on in open air.
Hope in Heaven is his beacon,
Faith in God his firm support;
Charity, that nought can weaken,
Is his first and last resort.
And where angry winds are roaring,
Fiercer dangers hovering round,
Still aloft his thoughts are soaring,
Still at prayer he's always found.
And from Jeopard emerging,
Builds his Mountjoy, votive stone,
Tribute to the Blessed Virgin,
Mercy's mother, and his own.

NOV. 19. St. Elizabeth, widow, A.D. 1231.
St. Pontian, pope and martyr, 230.
St. Barlaam, martyr.

Obs. St. Elizabeth was the daughter of Alexander the Second, king of Hungary, and his queen Gertrude. She was born in 1207, and died in 1231. Aware of the fugitive nature of all worldly pleasures, the vanity of riches, and the trumpery dross of worldly honours; considering that this life will soon be over, and our busy pursuits avail us nothing; this holy and noble lady devoted her whole time to the service of God, and placed her affections on the imperishable treasures of a better state of existence. She founded many charitable and religious institutions, and was assisted in her devotions by her husband, the young Landgrave Lewis. Her marriage only increased her virtues, and she lived a life of more austerity than a recluse, and spun wool with her own hands, and made woofs for the poor of the religious orders. After the death of the landgrave she was persecuted with violence and bigotry, and was turned out of the castle by her brother in law Henry, and otherwise ill used. At her ill treatment she only seemed to rejoice; and one evening hearing the bell sound for matins at the church of the Franciscan Friars, she went thither, and implored them to sing a Te Deum for the trials of virtue with which God had proved her. See *Butler's Lives*, xi. 329.

We have alluded before to the Franciscan orders: if the reader should desire an account of these and other orders, they may be found in *Butler's Lives*, and in a large folio French work, entitled *Recueil des Costumes des Ordres*, &c. with numerous coloured plates, printed at Paris in 1784.

Applefruited Passionflower *Passiflora maliformis* ll.

Many species of Passionflower blowing late in the autumn, require the shelter of the greenhouse and even of the stove in cold situations. They are beautiful trailing plants, and their leaves, reddening in decay, are often as ornamental as their flowers when in prime.

If the weather be dry and fair at this time of year, the borders of the garden should be dug, at least those which have not been dug up before earlier in the autumn. Herbaceous and bulbous plants may also be put into the ground; and, the leaves being nearly all down, the gardener may begin to clear up the garden for the winter.

At this time of year great numbers of birds of various kinds live in flocks, which, being composed chiefly of the numerous young of summer's broods, are often very large. The great destruction which goes on annually among birds can be no where better proved than by observing the disproportion between the numbers of any species in autumn and those of the following spring. In the fens of Cambridgeshire, Lincolnshire, and in Holland, this is particularly observable. We have been in those flat and fenny districts at this present time of year, and have been astonished at the vast quantity not only of Geese and Ducks, but of Crows, Rooks, Daws, and other common birds, with which in some places the air seems darkened. About the rocky shores of this island still greater numbers of sea birds inhabit, and the poet has justly spoken of the plumedark air in those ornithophorous regions.

The dark time of year is now approaching, when Cocks are said to crow more than ordinary. That the antients counted the watches of the night by Cockcrowings, we have abundant proof. So in King Lear, "He begins at Curfew, and walks till the first Cock." Again, in the Twelve Mery Jestes of the Widow Edith, 1573:

> The time they pas merely til ten of the clok,
> Yea, and I shall not lye til after the first Cok.

It appears from a passage in Romeo and Juliet, that they were carousing till three o'clock:

> ——The second Cock has crow'd,
> The Curfew bell has toll'd; 'tis three o'clock.

NOV. 20. St. Edmund, king and martyr, A.D. 870.
St. Humbert, bishop of the East Angles, m. 855.
St. Felix of Valois, confessor, 1212.
St. Bernward, bishop and confessor, 1021.
St. Maxentia of Ireland, virgin and martyr, 7th cent.

Obs. St. Edmund, king of the East Angles, having been attacked by the Danes in 870, and, unable to resist them, heroically offered to surrender himself a prisoner provided they would spare his subjects. The Danes, however, having seized him, used their utmost endeavours to induce Edmund to renounce his religion; but, he refusing to comply, they first beat him with clubs, then scourged him with whips, and afterwards, binding him to a stake, killed him with their arrows. His body was buried in a town where Sigebert, one of his predecessors, had built a church, and where afterwards, in honour of his name, a more spacious building was erected, which, together with the town, was named St. Edmundsbury, but it is now called Bury St. Edmunds.

Red Stapelia *Stapelia rufa* fl.

The genus Stapelia is very numerous, but all this species are rather cultivated for their singularity of appearance than for their beauty.

In the Ephemeris, today is called *Oligohemera*, from there being now but a very little daylight. The days, however, have not quite, though nearly, got to the shortness of the winter solstice; the true brumal season beginning about the feast of the Conception, 8th of December.

The reader will find a particular account of the seasons in a small work, entitled "Pocket Encyclopaedia," published by Nicholls and Son, London 1827. The best division is the following: Early Spring begins at Candlemas, late Spring at Elm's Tide; early Summer at Barnaby Tide, late Summer at St. Swithin; early Autumn at St. Bartlemy's Tide, late Autumn at Michaelmas; early Winter at Conception Tide, late Winter at New Year's Tide.

The fogs of November are at this time often changed for boisterous winds, which sweep off the last of the decayed leaves, and leave the trees quite bare.

The Saxons called November *Windmonat* or Windmonth, on account of the prevalence of high winds in this month. For the same reasons the Germans call it *Wintermonth*, the word winter having the same root as wind.

This being the eve of the Presentation of Our Lady, we subjoin the following Morning Hymn, addressed to her, to be recited tomorrow before daybreak:

Morning Hymn to the Virgin.

The watchful Cock, rathe herald of the morn,
With lively din doth sound his clarion shrill;
The soft and stealthy light breaks o'er the lawn,
And purples each dark peak of yonder hill.
Hail, Holy Virgin, kindest Mother still,
Fair Star of Morning beaming o'er the main,
Again in votive strains soft numbers shrill,
Thy Palmer seeks thy fostering aid again.
Lily of Virgins, pure as orient light,
Sweet as the drops from Cassia's fragrant bough,
When first Aurora fires the brow of Night,
And Zephyr fans the scented branch, art thou!
Bright Ray of solace in Heaven's arduous way,
Grant me thy succour for another day.

NOV. 21. PRESENTATION OF OUR LADY. St. Columban of Ireland, abbot and c. A.D. 615. St. Gelasius, pope and confessor, 496.

Obs. It is an old tradition, that the Blessed Virgin Mary was presented in the temple in her infancy, and dedicated, according to the exceedingly antient custom, to the service of Heaven. This solemn offering of Our Lady to God when only a child is the foundation of the festival of today, which in the Greek Church is called the Entrance of the Blessed Virgin into the temple. This festival is mentioned in the most antient Greek Menologies which are to be found. Germanus, the Patriarch of Constantinople in the thirteenth century, preached several sermons on it, which have come down to our days. The festival passed from the Greeks into the west, and was kept at Avignon as early as 1372. Butler, speaking of the Presentation, observes, The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the Angels. Mary was the first who set up the standard of virginity, which so many have since followed. The religious orders, and particularly the females, ought especially to take her for their patroness, as her life was the most perfect model of their state. They should always have her example before their eyes, and imitate her in prayer, humility, modesty, quietude, and retirement. She who has the company of good thoughts, says St. Ambrose, is never less alone than when alone. It is a curious fact, that virginity has been from time immemorial respected in all religions, except certain heretical schisms, which have been levelled at Christianity in the middle and later ages of the Church. In like manner the doctrine of Intercession, however misunderstood or abused, has formed a feature in all antient religions, and modern heresy alone has dared to gainsay it. But even Milton, tainted as he was with the vile rubbish of Puritanism, is lavish in his praises both of the great Christian virtue in question, as well as of the holy doctrine to which we have alluded. His beautiful poem Comus illustrates the truly Catholic turn of his great mind, which seems, as it were, to beam through the prejudices of his education. What can be finer than the following lines, which would have been worthy of St. Teresa herself, and which express true Catholic sentiments:

So dear to Heaven is saintly Chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt;
And in clear dream and solemn vision
Tell her of things that no gross ear can hear;
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it by degrees to the soul's essence,
Till all be made immortal.

The following passage is still more to the purpose, and expresses the sentiments of faith, of hope, and of devotion, raised in a sceptical mind by the contemplation of this great Christian virtue:

O welcome, pure eyed Faith, whitehanded Hope,
Thou hovering angel, girt with golden wings,
And thou, unblemished form of Chastity,
I see ye visibly, and now believe.

The whole poem expresses the same sentiments, and the absurd mythological beings invoked or alluded to only shew how completely grounded in the nature of the human mind is the tendency to believe in the intercession of angelic powers, and how prone we are, when the powerful feeling is not instructed in its true objects, to be thereby led into numberless errors of credulity. We shall resume this subject on the octave of this day, Nov. 28.

Largeflowered Woodsorrel *Oxalis grandifolia* still fl.

This being the eve of St. Cecilia's Day, in many places minstrels and other pious musicians used to salute her with hymns; she being considered the Patroness of Music.

NOV. 22. St. Cecilia, virgin and mart. A.D. 230. St. Theodoret the Studite, abbot, 821. SS. Philemon and Appia.

Obs. The name of St. Cecily (otherwise and in Latin called Cecilia) has ever been illustrious in history, and ever since the primitive ages is mentioned with distinction in the Canon of the Mass, and in the Sacramentaries and Calendars of the Church. She was a Roman lady of good and pious family, and was early converted to the faith, and made a vow of virginity when very young, but was forcibly compelled to marry Valerian, whom she immediately converted, together with his brother Tiburtius and an officer named Maximus, and they were all persecuted, and suffered martyrdom shortly afterwards.

St. Cecily is regarded as the patroness of music, and is represented by Raffaele with a regal in her hand. Some part of the adoration of this saint seems to have arisen from the tradition that she was skilful in the practice of this delightful science, and that an angel who visited her was drawn down from the mansions of the blessed by the charms of her harmonious melody, a circumstance to which Dryden has alluded in the conclusion of his celebrated Ode to Cecilia:

Music the fiercest grief can charm,
And fate's severest rage disarm;
Music can soften pain to ease,
And make despair and madness please:
Our joys below it can improve,
And antedate the bliss above.
This the sweet Saint Cecilia found,
And to her Maker's praise confined the sound.
When the full organ joins the tuneful quire,
The immortal powers incline their ear;
Borne on the swelling notes our souls aspire,
While solemn airs improve the sacred fire,
And angels lean from heaven to hear.

At last divine Cecilia came,
Inventress of the vocal frame;
The sweet enthusiast from her sacred store
Enlarged the former narrow bounds,
To harmonious melodious sounds,
With nature's mother wit, and arts unknown before.

St. Chrysostom elegantly describes the effect of sacred music in kindling the fire of divine love in the soul, and the constant use of music in the church shews how much her pastors and bishops have approved of the same in all ages. The effects of high mass are known to be powerfully influential on some minds in exciting strong sentiments of devotion. St. Austin describes its effect on himself shortly after his conversion, and says also that the sweet singing at the church did cause him to shed abundance of tears. The wretched heretical puritans in this country tried to abolish church music, for it was part of their plan to render religion gloomy; and traces of their influence are still to be seen in the moping melancholy of a Sunday afternoon among certain sectarians in England and in Holland; while it is the glory of the mother church to exhibit religion in all those forms of cheerfulness and gratitude which ought to be raised in an innocent mind by the festive celebration of the adorable mysteries of Christianity. A similar argument to that applied to music may be used with respect to the splendid paintings of sacred history which adorn our larger Catholic chapels and cathedrals. The use of externals is not rightly understood by people in general: Catholics alone know how to value the powerful influence exercised on the mind by pious imagery blended with suitable music. Milton, whose feelings were in so many respects Catholic, has some good verses on this subject in his *Il Penseroso*. Concerts were common on St. Cecilia's Day in the times of Dryden and of Pope.

Trumpetflowered Woodsorrel *Oxalis tubiflora* full fl.

The above plant still decorates our greenhouse, and from its trumpetlike flower has been called St. Cecilia's Flower.

In the antient Breviaries are two beautiful hymns in Latin, which used to be, and in some places are still, sung today; one beginning *Virginis Proles opifexque Matris*, and the other *Jesu Corona Virginum*.

Many beautiful musical compositions have been made expressly for St. Cecilia's Day, and for the great concerts usually held thereon.

NOV. 23. St. Clement, pope and mart. A. D. 100.

St. Amphilochius, bishop of Iconium, 394.

St. Tron, confessor, 693.

St. Daniel, bishop and confessor, 545.

Obs. St. Clement was the son of Faustinus, and was converted to the faith by St. Peter and St. Paul. He was a Roman, and, as he himself says, of the race of Jacob. He wrote two excellent Epistles to the Corinthians, found in the Alexandrian Manuscript of the Bible. St. Clement succeeded St. Cletus in the Apostolical Chair of Rome in the year 91, and reigned nine years. Eusebius says he died in the third year of Trajan, others style him a martyr. St. Clement is generally believed to have died a natural death about the year 100, at the commencement of the Emperor Trajan's reign. His legend relates that he was cast into the sea with an anchor about his neck, and that on the first anniversary of his death the sea retired from the place where he suffered, though three miles from the shore, and discovered a superb temple of the finest marble, which contained a monument to the saint. The sea withdrew in this way for several years, for seven days in succession. In allusion to this circumstance, the device of an anchor may be seen in the various parts of the church of St. Clement Danes, London, and on the boundary marks of the parish. Many of the parishes in the city of London have got certain surnames, as St. Clement Danes, St. Margaret Pattens, St. Giles Cripplegate, St. Michael Bassishaw, &c. derived from oral circumstances, or from facts in the history of those parishes.

Plott, in his "History of Staffordshire," page 430, describing a Clog Almanack, says, A pot is marked against the 23d of November, for the feast of St. Clement, from the antient custom of going about that night to beg drink to make merry with.

Brady, in the Clavis Calendaria, 8vo. Lond. 1812, vol. ii. page 279, observes that Old Martinmass continues to be noticed in our Almanacks on the 23d of November.

St. Tron was the founder of the great Benedictine Abbey near Liege, called St. Trons or Truyen's. His life is written by Theodoricus.

Convex Woodsorrel *Oxalis convexa* fl.

As the severer weather of winter is approaching, it is advisable to forewarn persons who hustle the cold, as it is called in Sussex, against the too frequently incurred dangers of close apartments, which are in many ways destructive of the health. The cheerful fire, closed doors, and drawn curtains of an evening, by which Jack Frost and his biting Aeolian companions are kept out, are admittedly very snug means of rendering our northern winter agreeable; but persons err by not having sufficient vent for air to pass freely in and out of their apartments, particularly their bedrooms by night. People sit in draughts in warm summer weather, when they are really dangerous, and exclude all air in winter. The metallic wheels or flyers placed in window panes and door pannels, which whirl round with the passing current, and are called Ventilators, are very useful machines; as, besides tending to circulate the air, the rapidity of their motion indicates the comparative heat of our rooms.—*Perennial Calendar.*

Autumnal appearances are increasing, and occasional gales of wind and interchanges of nipping frost hasten the approaching winter. The following passage in Isaiah seems to allude to the wintry garb of Nature:—*The earth mourneth and languisheth; Lebanon is ashamed, and withereth away; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*—Isaiah, xxiii. 9.

There is in the Paris Breviary an antient hymn to St. Clement to be used on this day, beginning *Martyr Dei*, &c.

NOV. 24. St. John of the Cross, conf. A.D. 1591.
St. Chrysogonus, martyr, 851.
SS. Flora and Mary, virgins and martyrs, 851.
St. Cianan or Kenan, bishop in Ireland, 489.

Obs. St. John of the Cross was born at Avila in Old Castile in 1542, and died in 1591. With his mother's milk, says Butler, he sucked in the most tender devotion to the Blessed Virgin, and was preserved from many dangers by her visible intercession. To satisfy his devotion to her, he took at twenty one years of age the religious habit among the Carmelite Friars of Medina in 1563. After deliberating with himself about entering the order of Carthusians, he at length was persuaded by St. Teresa to become one of the reformed or barefooted Carmelites, which took place on Advent Sunday in 1568. So great were the austerities of those friars, that St. Teresa was forced to exert herself to limit them. This order was, however, approved of by Pope Pius V. and confirmed by Gregory XIII. in 1580. See Butler's Lives, xi. page 404. From the great attachment of this Saint to the Cross, the emblem of our religion, he was called St. John of the Cross. And from his fervid and flowery discourses, with this ensign in his hand, he made many converts even in the wavering age in which he lived, when the austere religious rites of early Christianity were about to give place to the acquisitive and crafty policy of more unsteady times. St. John is even recorded to have prayed for crosses and troubles to try his patience, perseverance, contempt of the flesh, and love of God. Persecutions, he used to say, were the means to attain to the depth and knowledge of the mystery of the Cross. How contrasted to such a life of austerity is that of the pampered modern Epicurean, who, setting his heart on the perishable pleasures of this world, cannot enjoy one of them, from his impatience of the disappointments and troubles with which the happiest of mortal lives are not free. In the little solitary convent of Pegnuela in the mountains St. John finished his mystical treatises that compose his works. We find the following aspiration in allusion to this saint:—As rivers when filled with copious rains almost overflow their banks, in impatience to disembogue themselves into the ocean; so may our souls, like that of the holy John, replenished with the showers of divine grace, so overflow with devotion that they may swell with desire to mingle in the sea of eternal joy.—*Florilegium*, xi. 24.

Saint Flora was a martyr at Cordova in the ninth century, where she suffered martyrdom with St. Mary, another pious virgin, by decapitation, ordered by the Cadi, on the 24th of November, 851.

The following sonnet is well addressed to St. Flora at this season:

Flower of nectar odours, pride of Spain,
Beautie's unvarnished essence, saintlie mayde,
Before whose form all earthborn flowers fade,
And, blushing, let their petals, fall again;
How rightly thou art named from the train
Of fragrant cups that catch the morning dew;
Thou the chaste Snowdrop's whiteness without stain,
Mixt with the Harebell's deeply purpling blue.
Thy care in Spring, wise maid, was to bedew
The garden of the soul with heavenlie grace,
Weeting that all that's earthlie wends apace
Into the dark abyss of death and rue.
Well did'st thou weave thy crown for that blest place,
Where Virtue's flowers ever keep their hue.

Starry Stapelia *Stapelia radiata* fl.

We find the above plant recorded as blowing today in the greenhouse.

NOV. 25. St. Catherine, virgin and m. 3d cent. St. Erasmus or Elme, bishop in Ireland.

Obs. St. Catherine the virgin and martyr was born, according to her legend, at Alexandria, and of so wonderful a capacity that, having in 305 disputed with fifty heathen philosophers, she converted them all to the true faith. For this offence the Emperor Maxentius caused her to be instantly cast into prison. Here by her eloquence and learning she converted the empress and one of the principal generals of Maxentius: this so enraged the emperor, that he ordered her to be tortured with four cutting wheels, in which were saws of iron, sharp nails, and sharp knives; the wheels turned one against another, and thus the saws, knives, and nails met. She was so tied to one of the wheels, that the other, being turned the contrary way, her body might be torn in different places with the sharp instruments: she was afterwards beheaded. The Catherine Wheel used as a sign to public houses, and as a name for pinwheels, a sort of artificial fireworks, derived their origin from this instrument of torture; and St. Catherine is usually represented with a large wheel by her side. From a corrupted pronunciation of St. Catherine's Wheel came also the common sign of the Cat and Wheel at public houses and shops.

In the church of West Wickham in Kent is an old painting in a window of St. Catherine trampling on the Emperor Maxentius. This picture has been copied by Mr. Hone, and made one of the subjects of the numerous woodcuts in his *Every Day Book*.

St. Catherine being esteemed the patroness of learned men, her image is frequently to be seen in the libraries of Christendom, just as that of the fabulous Minerva used to be in the libraries of the antients. Indeed the Catholic Church in the middle ages, by allowing the invocation of particular saints for the protection of particular sciences, trades, and callings, did no more than encourage all her faithful children to associate every occupation of life with the contemplation of heaven, the anticipation of which really enhances all worldly enjoyments. Since this pious habit of invoking the saintly servants of God for our operations on earth has grown out of fashion, the world has become by degrees more sordid, commercial, and avaricious, than in times when, all our works being dedicated to Heaven, and patronised by those already its blest inhabitants, we lost sight of the value of perishable in the hope of endless enjoyments.

Sweet Coltsfoot *Tussilago fragrans* fl.

The Scented Coltsfoot *Tussilago fragrans* in very mild weather begins to blow about this time, and erects its sweetly smelling blossoms, while its old leaves are rotting on the ground. It is the first of the few plants that constitute the true Hybernal Flora. We have noticed this plant as in blow on the 1st of January, which it often is: for it continues flowering all the winter when the weather is open. The next species in succession that flowers with us is the White Coltsfoot, which flowers at the end of January; then the common Yellow Coltsfoot in March; and, lastly, the large Butterbur, at the end of March or beginning of April. But the present species and the white one are the only two that can be called hybernal.

We have now frequently high winds, at other times dead calms.

On the last falling Leaves, by La Feuille.

De la tige détachée
Pauvre feuille dessechée
Où vas tu?—je n'en sais rien;
L'orage a frappé le chêne
Qui seul etait mon soutien;
De son inconstante haleine,
Le Zephyr et l'Aquilon,
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon;
Je vais où le vent me mène
Sans me plaindre ou m'effrayer;
Je vais où va toute chose,
Où va la feuille de rose,
Et la feuille de laurier.

NOV. 26. St. Peter of Alexandria, m. A.D. 311.
St. Nicon, confessor, 998.
St. Sylvester Gazzolini, abbot, 1267.
St. Conrad, bishop and confessor, 976.
St. Christina, virgin.

Obs. St. Peter of Alexandria was excellent, as Eusebius informs us, not only for his Christian virtues, but for his extraordinary talents and learning. He succeeded Theonas in the see of Alexandria in the year 300. Virtue is tried and made perfect by suffering, and the piety and penitential character of St. Peter seemed to increase with the persecutions that he suffered. He at length received the crown of martyrdom, with three other faithful priests, in the year 311.

Linear Woodsorrel *Oxalis linearis* still fl.

We find many of the Woodsorrels recorded at this time of year flowering late in our greenhouses.

The time of year is now arrived when the Myrtle will no longer bear being left abroad in most parts of England and France. In the south of France, however, as well as the southwest of England, there are many situations in which it grows all winter out of doors. The Myrtle, we know not for why, was consecrated by pagan superstition to Venus. Myrtle wreaths are often spoken of, and remind us of the following verses of Drayton, in his Elysium of the Muses:

The garland long ago was worn
As Time pleased to bestow it:
The Laurel only to adorn
The conqueror and the poet.
The Palm his due, who, uncontrol'd,
On danger looking gravely,
When fate had done the worst it could,
Who bore his fortunes bravely.
Most worthy of the Oaken wreath
The ancients him esteemed,
Who in a battle had from death
Some man of worth redeemed.
About his temples grace they tie,
Himself that so behaved,
In some strong siege by th' enemy,
A city that hath saved.
A wreath of Vervain heralds wear,
Amongst our garlands named,
Being sent that dreadful news to bear,
Offensive war proclaimed.
The sign of peace who first displays,
The Olive wreath possesses;
The lover with the Myrtle sprays
Adorns his crisped tresses.
In love the sad forsaken wight
The Willow garland weareth;
The funeral man, befitting night,
The baleful Cypress beareth;
To Pan we dedicate the Pine,
Whose slips the shepherd graceth;
Again the Ivy and the Vine
On his front Bacchus placeth.

Myrtles will thrive much the best in maritime situations. They are inhabitants of the shores of Italy and the south of Europe. The Myrtle's fondness for the seashore is noticed by Virgil in his Georgics:

——Nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes litora myrtos. *Georg.* 4.

And again: Litora Myrtetis laetissima.

In his Pastorals also he alludes to the fragrance of the Myrtle blossom:

Et vos, ô lauri, carpam, et te, proxima Myrte;
Sic positae quoniam suaves miscetis odores.

NOV. 27. St. Maximus, bishop and confessor of Riez, A.D. 460.
St. James Intercisus, martyr, 421.
St. Maharsaphor, martyr, 421.
St. Virgil of Ireland, bishop of Saltzburg, 784.
St. Secundin, bishop in Ireland, 447.

Obs. St. Maximus was born in Provence at Decomer, now called Chateau Redon near Digne, and died on this day in 462. The Cathedral of Riez, where he lies, bears conjointly the name of the Blessed Virgin and of St. Maximus.

St. James, surnamed Intercisus, was born at Bethlapeta, a royal city of Persia; for rebuking the idolatry of which nation he was cut to pieces by degrees, at the loss of each limb rejoicing in the circumstance of his martyrdom.

Lupinleaved Woodsorrel *Oxalis lupinifolia* fl.

We observed a phenomenon today, which, as it may often occur, we shall notice. We observed some large stubble fields, on which weeds were growing, apparently covered with some white flowers, which at this dreary time of year surprised us; on a closer examination, what we took to be flowers turned out to be the little round and white puffs of the Common Groundsel *Senecio vulgaris*, which, having flowered in thousands in the field during the late mild weather, were now in seed, and covered the field, unshaken by any wind during this calm season. The *Aster tardiflorus* still remains in flower.

The weather at this time is usually mild and wet, with fogs; we have, however, an occasional interchange of frosts. On some occasions a kind of weather occurs now which happens every now and then during the course of all the winter months. The air becomes perfectly calm, the sky clouded and dark, without much mist below, and the ground gets dry. Not a leaf stirs on the trees, and the sounds of distant bells, and other sounds and noises, are heard at a great distance, just as they are on other occasions before rain. The thermometer is often from forty five to fifty two degrees. The barometer rises to set fair and remains steady, and the current of smoke from the chimneys either goes straight upright into the air in a vertical column, or inclines so little with the breath of air as to indicate sometimes one wind, and sometimes another. At this time the crowing of the Cocks, the noise of busy Rooks and Daws, which feed in flocks in the meadows, and fly at morning and eventide in flocks to and from their nests, the music of distant singing, and the strokes of the church clocks and chimes, are heard for miles, as if carried along under the apparent sounding board of the clouds above. Even the voices of persons are heard at a vast distance, all being hushed around. This sort of weather is well described by Mr. White of Selborne in a poetic effusion, which has been copied into the Perennial Calendar.

Lines from Herrick.

I tell of festivals, and fairs, and plays,
Of merriment, and mirth, and bonfire blaze;
I tell of Christmas mummings, New Year's Day,
Of Twelfth Night king and queen, and children's play;
I tell of Valentines, and true loves knots,
Of omens, cunning men, and drawing lots.

I tell of brooks, of blossoms, birds and bowers,
Of April, May, of June, and July flowers;
I tell of Maypoles, hockcarts, wassails, wakes,
Of bridegrooms, brides, and of their bridal cakes;
I tell of groves, of twilights, and I sing
The court of Mab, and of the fairy king.

NOV. 28. St. Stephen the younger, m. A.D. 764. St. James, confessor of La Marca, of Ancona, 476.

Obs. St. Stephen, surnamed the younger, of St. Auxentius' Mount, was one of the most renowned martyrs in the persecution of the sacrilegious Iconoclasts in the year 764. Those who desire to be truly well acquainted with the real spirit which actuated image-breakers and pretended reformists of all kinds, cannot do better than read the "History of the Reformation," by William Cobbett, a work full of very curious information, and of which, though only published two years, upwards of two hundred thousand copies have already been sold.

Variegated Stapelia *Stapelia variegata* fl.

We promised to resume on the octave of the Presentation, which, if kept, would fall on today, some further observations on the respect paid to virginity by the antients, as well as by even the heretical writers of our own times; the subject, however, having been amply discussed already, we shall content ourselves with citing Milton's lines from Comus:

I mean that too, but yet a hidden strength,
Which, if Heaven gave it, may be termed her own;
'Tis Chastity, my brother, Chastity;
She that has is clad in complete steel;
And, like a quivered nymph with arrows keen,
May trace huge forests and unharboured heaths,
Infamous hills and sandy perilous wilds;
Where, through the sacred rays of Chastity,
No savage fierce bandite, or mountaineer,
Will dare to soil her virgin purity.
Yea there, where Desolation dwells,
By grots and caverns shagg'd with horrid shades,
She may pass on with unblench'd majesty,
Be it not done in pride, or in presumption.
Some say, no evil thing that walks by night,
In fog or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlaid ghost
That breaks his magic chains at Curfeu time,
No goblin, or swart faery of the mine,
Hath hurtful power o'er true virginity.
Do you believe me yet, or shall I call
Antiquity from the old schools of Greece
To testify the arms of Chastity?
Hence had the huntress Dian her dread bow,
Fair silvershafted queen, for ever chaste,
Wherewith she tam'd the brinded Lioness
And spotted Mountainpard, but set at nought
The frivolous bolt of Cupid; gods and men
Fear'd her stern frown, and she was queen o' the woods.
What was that snakyheaded Gorgon shield
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace, that dash'd brute violence
With sudden adoration and blank awe?

NOV. 29. St. Saturninus, bishop and m. A.D. 257.

St. Saturninus, martyr.

St. Radbold, bishop and confessor, 918.

Obs. St. Saturninus was Bishop of Toulouse in France, who was martyred by being tied to a wild bull, and the beast made to run down a hill, by which means he was killed, in 257.

Sphenogone *Sphenogone pelliflora* fl.

It has been often enquired why Vanes were so frequently made in the form of Cocks; we believe this form to be originally a religious emblem, and the tail of the Cock being conveniently shaped to catch the wind was used as the fan of the Vane.

In Brand, by Ellis, vol. i. we find, Vanes on the tops of steeples were antiently made in the form of a Cock, called from hence Weather Cocks, and put up in papal times to remind the clergy of watchfulness.

In summitate crucis quae campanario vulgò imponitur, galli gallinacei effugi solet figura, quae ecclesiarum rectores vigilantiae admoneat.—*Du Cange, Glossary.*

The suoject is alluded to in the following lines:

Hark! now I hear those evening bells,
What doleful tales their music tells,
Of comfort past, of hours misspent,
Of youth to sensual vices lent;
Of childish joys in days of yore,
Of merry playmates now no more;
Of all that frightful change of things
Which each succeeding season brings.
Softly ring on, melodious peal,
Your soft persuasive strains I feel,
Which give refreshment to the soul,
By carolling to its proper goal.
For though each soul entrancing knell
Seems some fair image lost to tell,
Of love entombed, of friendship dead,
Of infant hopes for ever fled;
And calls to mind the early time
When first I heard your melting chime,
At life's and daylight's infant dawn,
When Cocks first blew the trump of morn,
And first I sallied forth to play,
Free, on a festive holiday.
Since which old times the silvery head
Of fond paternal counsel 's dead;
The girl, that was the evening star
Of youthful passion dwells afar;
The trusty Dog, my father's pride,
Is swallowed in Time's gulphing tide;
And fierce Erynnis tramples down
Those childish hopes we now disown.
Yet still, oh! soft melodious bells,
A tale of joy your music tells
To faithful flocks, assembled here
To drink of holy water clear.
For in the dusky cloister damp,
Where Vigilance hath lit her lamp,
The white winged angel Hope appears,
And my desponding genius cheers,
And says, "Hark! yet the tuneful bells
Are sounding still their magic spells,
That quell all harms, and call the sheep
The vigils of pure Faith to keep;
And cheer the soul to hold in view
For faithful flocks green pastures new;
'Tis those fair realms, fair Virtue's seat,
Where kindred souls again will meet;
The taper steeple points the way,
The Cock upon the vane doth say,
Then follow me, not turning round
To every blast that sweeps the ground;
But, by a watchfulness on high,
Bend to the spirit of the sky."
Then jingle on, ye mellow bells,
Of many hopes your music tells.

NOV. 30. St. Andrew, apostle, A.D. 339.
SS. Narses, bishop, &c. martyrs, 339.
SS. Sapor, Isaac, Mahanes, Abraham, and Simeon, martyrs, 339.

Obs. St. Andrew was the son of James, a fisherman at Bethsaida, and was younger brother of Peter. He was condemned to be crucified on a cross of the form of an X, and, that his death might be more lingering, he was fastened with cords.

The Order of the Thistle was instituted by Achains king of Scotland in 787, restored by James V. 1540, revived by King James II. in 1687, and reestablished by Queen Anne in 1703. It consists of the sovereign and twelve brethren or knights, making in the whole thirteen, and four officers. The star is worn on the left side of the coat or cloak, and consists of a St. Andrew's cross, of silver embroidery, with rays going out between the points of the cross; on the middle a thistle of gold and green on a field of green, and round the thistle and field a circle of gold, having on it the following motto in green letters, *Nemo me impune lacessit*, No man provokes me with impunity. The badge or jewel is worn pendent to a green ribband over the left shoulder, and tied under the arm. It consists of the image of St. Andrew, with the cross before, enamelled and chased on rays of gold, the cross and feet resting upon a ground of enamelled green; and on the back, enamelled on a green ground, a thistle gold and green, the flower reddish, with the above motto round it. The collar consists of Thistles and sprigs of Rue interspersed, and from the centre is suspended the image of St. Andrew; the whole of gold enamelled.

The figure of St. Andrew's cross is to be seen on many coins and tradesmen's tokens connected with Scotland.

Hospinian thus alludes to St. Andrew's Day and its customs of old:

> Andreae amatores vulgò turbaeque procorum
> Dona ferunt, creduntque illius numine dextro,
> Praestigiisque aliis tacita sub nocte peractis
> Spem rectam fore, seque frui re posse cupitâ.
> *Hospin. de Orig. Fest. Christianorum*, fol. 152, b.

The Advent of our Lord Jesus Christ is now celebrated, and the nearest Sunday to this time is Advent Sunday.

We find the following curious note about this time in the Perennial Calendar:

L'Avantage de la Chrétianisme.—Parmi les grands avantages de la religion Catholique, c'est ne pas le son moindre, qu'elle fournit une réponse positive et satisfactoire à des questions les plus difficiles et metaphysiques que mille fois l'imagination de l'homme se propose à resoudre. Ce n'est pas possible d'éviter la question naturelle: D'où suis je? Qui a fait le monde? Quelle est la destination de l'âme? Quelle especе de changement arrive à l'instant de la mort? La religion donne les réponses propres à toutes ces questions. La nature est la voix de Dieu, et la Révélation ses lois. S'il faut penser, il faut avoir aussi des règles pour la direction de nos idées, la regulation de nos imaginations.

Threecoloured Woodsorrel *Oxalis tricolor* fl.

Today we bid adieu to the gloomy month of November, which so many of the Dutch and English dread as the month of suicidal dullness and mental despondency. For our part, we have never considered November a disagreeable month, as the cold is seldom severe, and though there are heavy fogs and interchanges of violent gales of nocturnal wind, yet on the whole there are more days in November in which we can walk abroad and enjoy ourselves than in either December, January, or February.

DEC. 1. St. Eligius or Eloy, bishop and confessor, A.D. 659.

Obs. St. Eligius was born at Catalat about the year 588. His parents brought him up from his infancy in the fear of God; his heart was full of sincerity, and his temper sweet and obliging. The sees of Noyon and Tournay being vacant, St. Eligius was required to take upon him that arduous charge in 640. After having governed his flock nineteen years and a half, he was favoured with the foresight of his death, which happened on the 1st of December, in 659, being seventy years and some months old.

St. Eligius is called not only Eloy but Loy, and is vulgarly regarded as the patron of blacksmiths. In "The World of Wonders," written for the vile purpose of calumniating Christianity, page 308, we find, When St. Eloy, the saint for smiths, doth hammer his irons, is he not instead of god Vulcan? And is not St. Catherine commonly painted with a wheele, as they were wont to paint Fortune?

The above were harmless abuses of the religious character and spirit of those early ages, but they have been made use of by some writers to strengthen the false charge of idolatry brought against the Catholic religion. That there is a tendency in the human mind to form images emblematical of any occult powers on which we rely cannot be doubted; and the Christian religion being in its ceremonious part adapted to the failings of human nature, it was wise, when the true religion was established at Rome, to substitute images of real saints and emblems of historical facts for the figures of Pallas, Juno, Jupiter, and other figures of the powers of the elements. As our whole connexion with the world is by means of our senses and bodily organs, so our communication with Heaven while here must of necessity be by means of sensible signs and of feelings which exist by the intervention of the bodily powers. Hence the total fallacy of the spiritualism of many sects becomes manifest. Images are forcible mementoes, and those who object to their presence in churches might as well object also to pictures. It would be insulting common sense to suppose, as calumniators of religion assert, that the Catholic worshipped either the molten image or the coloured canvass, while history shews that these things were only regarded as memorials. An ornamented cathedral may seem absurd to a Dutch Calvinist; but to the classic antiquary and pious Catholic every decoration of a building is legible as a monumental document. The lofty spire of the church points, as a learned architect expresses it, to that Heaven to which we are to aspire. The Cock on the vane is an emblem of clerical vigilance; for the bird of dawning sounds the early clarion to call us to prayer. The bells, too, of cathedrals and churches had suitable inscriptions, as *Adeste Fideles, Convoco Sanctos.* The windows painted with sacred subjects bring into our minds the most important events of religious history; the very make of a cathedral, the sublime form of its architecture, the mixed voices and music of the choristers, all conjoin to cause a sentiment of veneration, and become a source of excitement to the cardinal virtues, which reminds one of the words of the prophet, "*Yea the very stone crieth out of the wall.*"

But, though in Christian countries the images and emblems of the real Saints, who now are enjoying the blessings of Heaven, were substituted for the above described mythological images emblematical of the elementary powers, they should never be *confounded* with them, an error into which Milton fell in his poetical works, and which makes many persons suspect his belief in Christianity. But Milton, by being unfortunately educated among puritans, lost the respect for Christian truth, and the beauty of the Catholic ritual and doctrine, that he otherwise would have had; and, by receiving an education exclusively classical, he became almost insensible to the distinction between classical emblems and Christian truths: otherwise he could never have mixed Our Saviour and the Saints and Angels with the false gods of antiquity, as he has done throughout his works. He possessed, however, by nature a noble mind, and at times a Catholic elevation of sentiment and grandeur of imagery.

Dark Stapelia *Stapelia pulla* fl.

DEC. 2. St. Bibiana, virgin and martyr, A.D. 363. St. Nonnus, bishop of Heliopolis?

Obs. St. Bibiana received the crown of martyrdom when Apronianus was governor of Rome. This holy virgin was a native of that renowned city. Having been sentenced to be tied to a pillar, and whipped with scourges loaded with leaden plummets till she expired, she underwent this punishment cheerfully, and died in the hands of the executioness. There is an Office for her in the Breviary.

Lemon Geodorum *Geodorum citrinum* fl. in our conservatories.

By the time that December sets in the leaves are all fallen; of which Horace, who wrote in a more southern clime than ours, is nevertheless mindful when he says, *Hic tertius December sylvis honorem decusit.*

During the violent gales of wind and rain, and particularly during a certain unhealthy continuance of such weather, which often takes place in the winter, we have noticed a phenomenon to prevail, which at all times of year happens before rain accompanied by wind, namely, the snapping of the wicks of candles and lamps, and the growth of a foul excrescence about them, called funguses. Virgil represents the women at work by lamplight as foreknowing the coming weather by these signs: *Testa cum ardente viderent Scintillare oleum ac putres concrescere fungos.* Lights of all sorts, and also fires, burn badly in this kind of weather; and it is recorded that the lamps burning before the figures of the Virgin Mary have gone out prematurely, when their wicks were found to be full of Fungi. The burning blue of candles, fabulously ascribed to the coming of some ghostly phantom, seems also to be the effect of a peculiar state of the air.

This day being usually in the season of Advent, we may introduce the following ancient lines on the sports of the season:

Three weekes before the day whereon was borne the Lorde of Grace,
And on the Thursdaye boyes and girls do runne in every place,
And bounce and beate at every doore with blowes and lustie snaps,
And cry, The Advent of the Lord, not borne as yet, perhaps.
And wishing to the neighbours all, that in the houses dwell,
A happie yeare, and every thing to spring and prosper well:
Here have they Peares, and Plumbs, and Pence, ech man gives willinglee,
For these three weeks are always thought vnfortunate to bee:
Wherein they are afrayde of sprites and cankred witches spight,
And dreadfull devils blacke and grim, that then have chiefest might.

DEC. 3. St. Francis Xavier, apostle of the Indies, confessor.

St. Birinus, bishop and confessor.

St. Sola, hermit.

St. Lucius, king and confessor.

Obs. Among those who in the sixteenth century laboured most successfully in the great work of the conversion of nations, the most illustrious was St. Francis Xavier. By the irresistible force of his zeal and miracles he not only converted many pagans and Mahometans, but also reformed the debauched manners of many Christians. St. Francis received the recompense of his labours in 1552, being only forty six years old. The number of miracles wrought at the prayers of this saint induce us to say something of modern miracles in general, with a view to clear up a point in which many people err much in opinion. It is not pretended that the workers of miracles, as they are called, do so by their own power, but that Almighty God does so at the instigation of their pious prayers, and always with the view of supporting the Catholic Church thereby. Some of the most remarkable that have happened in our time are those at St. Winifred's Well on the person of Winifred White, and that at New Hall on the person of Miss Barbara O'Conner, published in the Catholic Miscellany. To those who doubt of modern miracles, we recommend a perusal of the evidence previous to forming a hasty opinion. The miracles which continue to be wrought from time to time, in attestation of the sanctity of the Catholic Church alone, are established on evidence equally strong with that on which Protestants, in common with Catholics, believe the miracles recorded in the Holy Scriptures: these modern miracles have in some instances been proved by a series of corresponding testimony, from witnesses of the facts, of such a consistent and positive nature as could not be rejected on any ordinary subject in a court of law; and there have been a succession of such miracles wrought in favour of Catholicism from the time of Jesus Christ to the present day, many of which have possessed all the requisite characters of truth laid down by the most scrupulous critics; lastly, because the doubting of Catholic miracles would tend to invalidate those of holy writ, whose greater relative distance of time and place lessens, *caeteris paribus*, their comparative probability.

Indian Tree *Euphorbia Tirucalli* fl.

If we desire blossoms now we must look to the hothouse, and, if fortunate enough to possess one, we may at all times of the year have flowers.

The encreasing coldness of the weather and the shortness of the winter's day remind one of Moore's lines

On the Superior Planets.

As for those chilly orbs, on the verge of creation,
Where sunshine and smiles must be equally rare;
Did they want a supply of cold hearts for that station,
Heaven knows we have plenty on earth we could spare.
Oh think what a world we should have of it here,
If the haters of peace, of affection, and glee,
Were to fly up to Saturn's comfortless sphere,
And leave earth to such spirits as you, love, and me.

DEC. 4. St. Barbara, virgin and martyr, A.D. 306.
St. Peter Chrysologus, 450.
St. Anno, bishop and confessor of Cologn, 1075.
St. Osmund, bishop, 1099.
St. Maruthas, bishop, 5th cent.
St. Siran or Sigirannus, 655.
St. Clement of Alexandria, 189.

Obs. St. Barbara was a scholar of Origen, and suffered martyrdom at Heliopolis in Egypt, in the reign of Galarius, about the year 306.

St. Peter Chrysologus was formed to perfect virtue from his youth by the exercises of an interior life. He was consecrated Bishop of Ravenna, and governed that see with great prudence and zeal. He died on the 2d of December, in 450.

The adoration paid to St. Barbara was formerly very great, and is so still in Spain, Portugal, Italy, and other faithful countries, whereby the Catholic religion has never suffered at all by revolutions. The following is nearly the translation of a Spanish prayer to this saint against storms, to be used particularly before and during tempests:

Prayer to the glorious St. Barbara, virgin and martyr, especially against Tempests.

+Eternal and omnipotent God, who with the rays of thy divine love didst illuminate the blessed St. Barbara, that she might appreciate the high mystery of the blessed Trinity, and, despising the dangerous delights of a vain world, she might embrace a state of perpetual virgin purity, and by the blood of her glorious martyrdom might shew forth a bold example of perseverance in the Catholic faith, concede, we humbly beseech thee, that by her intercession and glorious merits we may be delivered from the dangers, tempests, and storms of this life, and especially that we be enabled at the hour of death to receive worthily the blessed sacraments of confession, and the communion of the holy body and precious blood of our Lord, thy only begotten son Jesus Christ, to the end that we may be received like her into the kingdom wherein thou reignest in perfect trinity and unity for ever and ever. Amen.—Then follows the *Our Father*, and the *Hail Mary*.+

In a curious old Prayer Book, entitled *Celeste Palmetum*, published at Bruges, p. 287, we have a little Office of St. Barbara, composed chiefly of orations and hymns, most of which express the various particular objects of her patronage, and are addressed to her against disease, violent death, and imminent danger. One runs thus:

To St. Barbara.

Admitte nostra vota,
O Sancta Barbara,
Profecta mente tota
Patrona maxima,
Exopto te videre
Cum cesso vivere,
Tunc, oro, me tuere
Coeloque suscipe.

Barbadoes Gooseberry *Cactus Pereskia* fr.

DEC. 5. St. Sabas, abbot, A.D. 532.
St. Crispina, martyr, 304.
St. Nicetius, bishop of Triers, 166.

Obs. St. Sabas retired when quite young to a monastery called Flavinia; in vain his friends employed every means to induce him to return into the world, he had tasted the bitterness of it and the sweetness of the yoke of Christ, and nothing could draw him from his good purpose. He was particularly humble, mortified, and fervent: one day, whilst at work in the garden, he gathered a beautiful Apple with an intention to eat it; but, reflecting that this was a temptation of the devil, he threw the Apple on the ground, and trod upon it: he made a vow from that time never to eat any Apples as long as he lived. After a life spent in great sanctity and labours, he departed to our Lord on the 5th of December, in 532, being ninety four years old.

Longstalked Hibiscus *Hibiscus pedunculatus* still fl.

In reverting to journals, we find many plants still remaining in imperfect flower, though after this time we believe none come into flower except exotics of the greenhouse and hothouse, of which there are but few.

As many of our readers, who may not be Catholics, but who occasionally go into Catholic chapels, may be curious to know the rules observed in the choice of colours for the priests' dresses, we subjoin the following account of them, in the absence of any particular notice today.

The colours used in priestly ornaments in the church service are as follows:—The White is used on the Feasts of our Lord, of the Blessed Virgin, and of all the saints who are not martyrs. The Red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The Purple or Violet, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember Days, and Rogation Days, when the Office is of them. Green is used on all Sundays and Ferias from Trinity Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the *white* is used. The Black is used on Holy Friday, and in masses of *Requiem* for the dead, which may be said on any day, that is not a Sunday or a double, except the days from Palm Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecost, and of Corpus Christi.—Paschal time begins on Holy Saturday, and continues to the first Vespers on the eve of Trinity Sunday.

DEC. 6. St. Nicholas, bishop of Myra, A.D. 342.
St. Nicholas of Pinara, bishop, 551.
SS. Dionysia, Dativa, Leontia, Tertius, Aemilianus, Boniface, and Majoricus, martyrs.
St. Peter Paschal, bishop and martyr, 1300.
St. Theophilus, bishop of Antioch, 190.

Obs. St. Nicholas was born at Patara in Lycia: he died in 343. He is called Patron of School Children; a clue to which is afforded to us by a writer in the Gentleman's Magazine for April 1777, vol. xlvii. p. 158, who mentions having in his possession an Italian Life of St. Nicholas, 3d edit. 4to. Naples 1645, from which he translates a story, which fully explains the occasion of boys addressing themselves to St. Nicholas's patronage. St. Nicholas was inured from his infancy to the exercises of devotion, penance, and perfect obedience. He was chosen Archbishop of Myro, and in that exalted station became famous by his extraordinary piety and zeal, and an incredible number of stupendous miracles.

Hospinian says the invocation of St. Nicholas by sailors took its rise from the legendary accounts of Vincentius and Mantuanus:—Solet etiam Sanctus Nicolaus a periclitantibus in mari aut quavis aliâ aquâ, invocari. Huic Idolomaniae fabula originem dedit, quae extat apud Vincentium, libro xiv. capite 70; et Mantuanium, lib. xii. Fastorum, ubi sic canit:

Cum Turbine Nautae
Deprensi Cilices magno clamore vocarent
Nicolai viventis opem descendere quinam
Coelitum visus sancti sub imagine patris
Qui freta depulso fecit placidissima vento.
Hosp. De Festis, 153.

Armstrong, speaking of Cindadella, says, Near the entrance of the harbour stands a chapel dedicated to St. Nicholas, to which the sailors resort that have suffered shipwreck, to return thanks for their preservation, and to hang up Votive Pictures, representing the danger they have escaped, in gratitude to the saint for the protection he vouchsafed them, and in accomplishment of the vows they made in the height of the storm. This custom, which is in use at present, is taken from the old Romans, who had it, among a great number of other customs, from the Greeks; for we are told that Bion the philosopher was shewn several of these votive pictures hung up in a temple of Neptune near the sea side. Horace alludes to them thus:

———Me tabulâ sacer
Votivâ paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo. Lib. i. Od. 5.

Mos est plurimis in locis, ut in Vigilia Sancti Nicolai parentes pueris ac puellis clam munuscula varii generis dent, illis opinantibus, S. Nicolaum cum suis famulis hinc inde per oppida ac vicos discurrere, per clausas fenestras ingredi, et dona ipsis distribuere.

Nestflowered Heath *Erica nidiflora* fl.

DEC. 7. St. Ambrose, bishop and confessor, doctor of the Church, A.D. 397.
St. Fara, virgin and abbess, 655.
Vigil of the Conception.

Obs. St. Ambrose was born about the year 340: whilst a child, laying asleep in one of the courts of his father's palace, a swarm of Bees flew about his cradle, and some of them crept in and out at his mouth, which was open; at last they mounted up in the air so high, that they quite vanished out of sight. This was esteemed a presage of future greatness and eloquence: the like is said to have happened to Plato. St. Ambrose was about thirty four years old when he was ordained bishop; and he is ranked among the Doctors of the Church. He died on the 4th of April, 397.

St. Fara, after meeting with great opposition, received the religious veil in 614, in the monastery of Faremontier. Though very young, she was appointed abbess of the nunnery, and governed it with great discretion and piety. She died, after a painful lingering sickness, on the 3d of April, about the year 655. The relics of St. Fara were enshrined, and a great number of miracles have been wrought through her intercession.

Hairy Achania *Achania pilosa* fl.

We insert the following in allusion to the well known Vision of St. Nicholas from the Perennial Calendar, but we had not room to insert it in its proper place yesterday:

A Mistake cleared up with respect to Doctrine.—A well known legendary history of the restoration to life of two children at the prayers of St. Nicholas, and of his vision, affords an illustration of a piece of Catholic doctrine often misrepresented by Protestants. The saint repels the idea that he had worked the miracle, which God had in reality performed at his intercession and prayers. A similar doctrine will always be found to be maintained by those holy persons at whose instance Heaven has been pleased to testify, by miraculous effects, to the sanctity of the church. The saints never pretend to ascribe miracles to any power delegated to themselves.

This being the Eve of the Conception, we have filled up a blank space in the page with the following Hymn to the Virgin, taking from a curious old Spanish collection of Devotional Exercises:

Salve Virgen floreciente
Templo de la Trinidad,
Gozo de las serafines
Retrete de puridad,
Refugerio de afligidos
Nuerto do el deleyte està
Palma de patiencia, y cedro
De inviolable castidad.
Tu la Tierra eres bendita
Del Tribu sacerdotal,
Pura siempre, y siempre libre
De la disgracia de Adan.
Ciudad, donde Dios habita
Por cuya Puerta Oriental
Todas las Gracias entraron
En ti Vergen singular.

DEC. 8. CONCEPTION OF OUR LADY.
St. Romarie, abbot, A.D. 653.

Junoni Jugali sive Zygiae.—Rom. Cal.

Obs. This day is a solemn festival held by the Church in commemoration of the miraculous conception of the Immaculate Holy and Blessed Virgin Mother of God; and is, as Butler assures us, the joyful dawning of the bright day of mercy refulgent in the birth of our Lord Jesus Christ. The conquest of Christianity over sin is emblematically represented, in many statues of the immaculate conception, by the Virgin standing triumphant on the globe of the world, and crushing the head of the serpent recoiling round it. The religious consequences of this sacred mystery are universally known to Christians. Schlegel, in his Dramatic Literature, has given us some curious observations on the change it likewise produced in the literature of Europe, and the manners and morality of the people. See *Butler*, xii. 159.

In the feast of the conception of the immaculate Virgin, adds Butler, we celebrate the joyful dawning of that bright day of mercy, the first appearance which that most glorious of all pure creatures made in the world, with those first seeds of grace which produced the most admirable fruit in her soul. Her conception was in itself a glorious mystery, a great grace, and the first effect of her predestination. The fall of our first father Adam involved all mankind in guilt and misery excepting Mary, the most holy amongst the saints. All received their existence in sin; they were all obliged to say with St. Paul, We are the children of wrath even as the rest; the grace which exempted Mary from original sin preserved her also from the sting of concupiscence, or inordinate love of creatures and tendency to evil.

The following is an old Portuguese prayer used today:—Omnipotente e eterne Deos que por obra do Espirito Santo formastes o corpo e alma du gloriosa Virgen Maria para digne morado do vosso fillio, concede nos por intercisso da mesma senhora cuja memoni celebramos, nos livreis dos males presenta e da morte eterna, Pelo J. C. &c.

Arbor Vitae *Thuja occidentalis* fr.

In the Floral Directory this shrub is dedicated by name to the Miraculous Conception, which holy mystery is, as it were, the *arbor vite* of our eternal existence.

We shall finish the day with another specimen of the early hymns to the Virgin, in the Italian:

Inno alla Nostra Signora.

Salve del cielo Sovrana
Alba stella matatina
Degli Angeli Regina
Fonte del Divin' amor.

Salve delle grazie piena
Fra le donne ben stimata
Sposa figlivola nata
Madre vera del Signor.

Solagio de' peccadori
Dei smariti Cynosura,
Lume chiaro Luce pura
E perfetta Carita.

Palma della Patienza
Suave Cassia odorata
Cedro dolce pura amata
Doll' eterna Castita.

Il serpente gia calcata
Sotto Vostri pie, dolente
Nella festa serbe sempre
L'alta impegna di belta.

O Maria, per me ora
Allegra la mia sorte
E nell' ora della morte
Fa moriri en fedelta.

DEC. 9. St. Leocadia, virgin and martyr, A.D. 304.
SS. the seven martyrs at Samosata, 297.
St. Wulfhilde, virgin and abbess, 990.

Obs. St. Leocadia was a native of Toledo, and was apprehended by an order of Dacian, the cruel governor under Dioclesian in 304. Her constancy was tried by torments, and she died in prison, praying that God would not prolong her exile, but speedily unite her with her holy friend St. Eulalia, who had suffered martyrdom.

St. Wulfhilde was a noble virgin, who learnt from her infancy to despise all worldly things, and only to love those which were heavenly. She was placed when very young by her parents at the monastery of Winchester. King Edgar offered her his hand in marriage, but she refused, right well knowing how easily temptations to sin are let into the soul by the acceptance of worldly honours and riches. The king made many attempts to obtain her, but she resisting, and he being struck with her fidelity to her heavenly spouse, and her good sense in preferring to insure the treasures of an imperishable world, made her abbess of Barking Abbey, to which house he gave many splendid possessions. Her life and history, detailed by Butler, reminds us of Milton's Sonnet:

To a pious Lady, probably when taking the Vows.

Lady, that in the prime of earliest youth
Wisely hast shun'd the broad way and the green,
And with those few art eminently seen
That labour up the hill of heavenlie truth,
The better part with Mary and with Ruth
Chosen thou hast, and they that overween,
And at thy growing virtues fret their spleen,
No anger find in thee, but pity and ruth.
Thy care is fixt, and zealously attends
To fill thy odorous lamp with deeds of light
And hope that reaps not shame. Therefore be sure
Thou, when the Bridegroom with his fearful friends
Passes to bliss at the mid hour of night,
Hast gain'd thy entrance, Virgin wise and pure.

Corsican Spruce *Pinus Larico* conifer.

DEC. 10. St. Eulalia, virgin and martyr.
St. Malchiades, pope, A.D. 314.
Another St. Eulalia, virgin and martyr.

Obs. St. Eulalia was but twelve years old when the bloody edicts of Dioclesian were issued. Her mother, observing her impatient ardour for martyrdom, carried her into the country. The saint found means to make her escape, and, after much fatigue, arrived at Meriday before break of day, where, presenting herself before the judge, she reproached him with impiety in attempting to destroy souls; upon which she was seized, and, after many torments, stifled by the smoke and flames which surrounded her.

Another St. Eulalia is also recorded today.

Portugal Cypress *Cupressus Lusitanica* conifer.

In Butler's Lives today is recorded the history of the celebrated Christian poet Prudentius, who is the author of so many of the hymns of our Breviaries. Among the best selections from his writings is the following hymn to be used at Mattins, or on hearing the Cock Crow:

Ales diei nuncius
Lucem propinquam praecinit
Nos excitator mentium
Jum Christus ad vitam vocat.
Auferte clamet lectulos
Aegro sopore desides;
Castique recti et sobrii
Vigitate jam sum proximus
Jesum ciamus vocibus
Flertes precantes fervidi
Intenta supplicatio
Dormine cor mundum vetat
Tu Christe semnum discute
Tu rumpe mortis vincula
Tu solve peccatum vetus
Novumque lumen ingere
Deo Patri sit gloria
Ejusque soli filio
Cum spirito Paradyso
Et nunc et in perpetuum.

DEC. 11. St. Damasus, pope and conf. A.D. 384.
SS. Fuscian, Victorius, and Gentian, martyrs, 287.
St. Daniel the Stylite, confessor, 494.

Obs. St. Damasus succeeded Liberius. He was sixty years old when he was chosen Bishop of Rome, and ordained in the basilic of Lucina, otherwise called St. Lawrance's, which title he bore before his pontificate. Having sat eighteen years and two months, he died on the 10th of December, in 384, being near fourscore years of age.

Aleppo Pine *Pinus Halepensis* conifer.

One of the great advantages of cultivating the Pines, Firs, and Evergreens, in general in our gardens, is that in fine weather in winter they almost cheat us into a belief it is summer, being in full foliage: their verdure, too, is fine and various.

As the weather gets colder, Robins, Titmice, Chaffinches, Goldfinches, and other birds, get tamer; and, together with Sparrows, frequent our stackyards, and come to our windows for food.

Our readers have frequently heard of the Swiss cowherd's song, called the *Ranz des Vaches*, but few perhaps have ever seen it or heard it sung. The words are as follows:

Quand reverai je en un jour,
Tous les objects de mon amour,
Nos clairs ruisseaux,
Nos hameaux,
Nos côteaux,
Nos montagnes,
Et l'ornament de nos montagnes,
La si gentille Isabeau?
Dans l'ombre d'un ormeau,
Quand danserai je au son du Chalameau?
Quand reverai je en un jour,
Tous les objects de mon amour,
Mon père,
Ma mère,
Mon frère,
Ma soeur,
Mes agneaux,
Mes troupeaux,
Ma bergère?

DEC. 12. SS. Epimachus and Alexander, martyrs, A.D. 250.
St. Finian or Finan, bp. and conf. in Ireland, 552.
St. Columba, abbot in Ireland, 548.
St. Cormac, abbot in Ireland.
St. Colman, abbot in Ireland, 659.
St. Eadburge, abbess, 751.
St. Valery, abbot, 622.
St. Corentin, 1st bishop of Quimper, 5th cent.
Another St. Corentin, or Cury, hermit, 401.

Obs. Whilst the persecution set on foot by Decius raged with the utmost violence at Alexandria, in 250, Epimachus and Alexander fell into their hands, and upon confessing the name of Jesus Christ were loaded with chains, and committed to prison. Some time after, their martyrdom was consummated by fire. Four martyrs of the other sex were crowned on the same day.

And now dark sablemantled winter sits
In saddest plight, and counts the drops of raine
That drip from off the thatch, like some old hermit
Counting his beads, and seems like him to pray
For airs more genial and for brighter skies;
Then cheer him with woodfire and merry ring
Of gesting wassaillers 'gainst Christmas comes.

Crowded Heath *Erica conferta* still fl.

The Heaths constitute a beautiful genus of greenhouse plants, and should never be omitted in conservatories, as some of their species flower nearly all the year. A light mixture of loam and bog earth suits them best.

Imitation of the Ranz des Vaches.

When shall I return to the Land of the Mountains,
The lakes and the Rhone that is lost in the earth,
Our sweet little hamlets, our villages, fountains,
The flowerclad rocks of the place of my birth?
O when shall I see my old garden of flowers,
Dear Emma the sweetest of blooms in the glade,
And the rich Chesnut grove, where we pass'd the long hours
With Tabor and Pipe, while we danced in the shade?
When shall I revisit the Land of the Mountains,
Where all the fond objects of memory meet;
The Cows that would follow my voice to the fountains,
The Lambs that I call'd to the shady retreat;
My father, my mother, my sister and brother;
My all that was dear in this valley of tears;
My palfrey grown old, but there's ne'er such another;
My dear dog, still faithful, tho' stricken in years.
The vesper bell tolling, the loud thunder rolling,
The Bees that humm'd round the tall vinemantled tree,
The smooth water's margin whereon we were strolling
When evening painted its mirror for me.
And shall I return to this scenery never!
These objects of infantine glory and love;
O tell me, my dear Guardian Angel, that ever
Floats nigh me, safe guide to the regions above.

DEC. 13. St. Lucy, virgin and martyr, A.D. 304.
St. Jodoc or Josse, confessor, 669.
St. Kenelm, king and martyr, 820.
St. Aubert, bishop of Cambray and Arras, 669.
B. John Marinoni, confessor, 1562.
St. Othilia, virgin and abbess, 772.
St. Adelbert, bishop.

Obs. St. Lucy was very young when she offered the flower of her virginity to God. Her mother, unacquainted with her vow, pressed her to marry a young nobleman, but on knowing her design left her at full liberty to pursue her pious inclination. The infernal villain, in the rage of his disappointment, accused her before the governor Paschasius as a Christian. After a long and glorious combat, she died in prison of the wounds she had received, about the year 304.

St. Kenelm of Mercia was son of Kenulph, of royal blood, descended from Wibba, father of King Penda. He was murdered very young, but, as the legend goes, being a pious child, the place of his murder was discovered by a ray of light over the corpse, and by these words in Saxon found somewhere inscribed:

In Clent Cowpasture, under a thorn,
Of head bereft, lies Kenelm Kingborn.

St. Othilia was a native of Strasbourg, and was baptised by Bishop Erhard at Ratisbon. She afterwards conducted above a hundred nuns in a convent in Alsase, built by her father.

O Sapientia is the beginning of an anthem in the Latin service to the honour of Christ's Advent, which used to be sung in the church from this day until Christmas Eve.

Cypress Arbor Vitae *Thuja Cypressioides* verd.

It has been justly said that the amusement of the botanist need not be confined to spring and summer. He has plants also for autumn, and Fungi, too, for both the early and later parts of that season. In winter he may study the Ferns and Mosses, and occasionally Sea Weeds. At the present time the Mosses will begin to occupy his attention. There is also another source of gratification in winter, which is the various forms of the branches of trees when their leaves are off, and we can take another survey of their varieties in the particular shape and disposition of the boughs and spray, a thing pointed out by Gilpin.

P.S.—It is a curious coincidence, that after having written the above observations on bare boughs, we turned to the Ephemeris of Nature to see what to-day was called, and we find it called *Ruminudia*, or Bearbough Day, the leaves by this time being all fallen, and the branches bare.

Winter now comes to sway the waning yeare,
Sullen and sad, with all his duskie train
Of vapours, storms, and clouds, and winde and raine,
With scarcely any sun the hind to cheere,
Unless perchance a beam, more dim than cleare,
Crosseth the abbey choir at hour of none,
Through painted window, but it fadeth soon
Like some ethereal ray of heavenlie cheere,
That o'er the aged pilgrim's soul is thrown
From the eternal spirit of the skie,
Tokening that though now grim and dull is grown
The spark of life, the sun will by and bye
Mount the Almighty King's eternal throne,
Where day no more will set, nor flowers die.

DEC. 14. St. Spiridion, bishop and c. A.D. 348. SS. Nicasius, 9th bishop of Theims, and his companions, 5th cent.

Brumalia. Ambrosiana.—Rom. Cal.

Obs. St. Spiridion was a native of Cyprus: his employment was that of keeping sheep. He was chosen Bishop of Iremithus, and continued the same rural exercise, yet so as to attend his pastoral functions with great assiduity and devotion. He passed from this life to eternal bliss on the 14th of this month.

The Brumalia were feasts in honour of Bacchus, held at Rome, and instituted by Romulus in imitation of the Greeks, who held similar festivals by the name of Dionysia. An account of all the heathen feasts will be found in Forster's Perennial Calendar.

Swamp Pine *Pinus palustris* verd.

This species will succeed best in moist places, and seems to take the place of the Willow, contrary to Pines in general, and contradictory to Virgil's distinguishing lines:

Fraxinus in Sylvis pulcherrima, Pinus in Hortis
Populus in Fluviis, Abies in Montibus altis.

Gilpin, in his prosing but poetic work on Forest Scenery, has not done sufficient justice to this tribe of trees. Pines and Firs mix very agreeably in the grove with other trees of different shades of green. Horace speaks with pleasure of the shady spot:

Quo Pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis et obliquo laborat
Sympha fugax trepidare rivo.

The musical festivities of Christmas time usually begin about this time in most Christian countries. That species of nocturnal street music commonly called the Waits, or more properly Wakes, commonly begins about this time, and continues till Christmas; so that at this dreary season we are serenaded during the night by the music of fiddles, hautbois, clarionets, flutes, French horns, lyres, lutes, and other instruments; the effect of which, when they first awake us from our slumbers, is very pleasing and fanciful. This custom originated evidently in commemoration of the early salutation of the Virgin Mary before the birth of Jesus Christ, or the *Gloria in Excelsis*, the hymn of the angels.

The Christmas Carol and Waits. From "Christmas," a Poem.

Now, too, is heard,
The poor, but pious minstrel, through the streets,
With Carol new; and oft, amid the gloom
Of midnight hours, prevail the accustomed sounds
Of wakeful Waits; whose melody, composed
Of hautboy, organ, violin, and flute,
And various other instruments of mirth,
Is meant to celebrate the coming time.

It is said that the *Gloria in Excelsis*, sung by the angels to the shepherds at our Lord's Nativity, was the earliest Christmas Carol. The word Carol is from *cantare*, to sing, and *rola*, an interjection of joy.

In London the bellman gives about a large paper of verses concerning the Nativity, which is ornamented with prints of the Saints and the Holy Family.

DEC. 15. St. Eusebius, bp. of Vercelli, A.D. 371.
St. Florence or Flann, abbot in Ireland.
Octave of the Conception.

Obs. St. Eusebius was the first Bishop of Vercelli whose name was known. St. Ambrose assures us that he was the first who in the west united the monastic life with the clerical; living himself, and making his clergy in the city live, almost in the same manner as the monks in the east did in the deserts. St. Jerom places the death of St. Eusebius in 371; an ancient author says it happened on the 1st of August.

Pitch Pine *Pinus resinosa* fr.

This is the tree called Pine of St. Florence; from it pitch is chiefly derived. How much the scenes of our early childhood are connected with the recollection of particular trees, under whose shade we have played as children, or whose particular forms have caught our infant attention. Some of the pleasantest recollections and images are connected with old favourite trees, and they make up part of the scenery in the magic lantern mind of the nostalgic sojourner in a far distant land, who sighs when he thinks of his native home and the scenes of his childhood.

The following beautiful lines are from the pen of Vincente Rodriquez de Arellano:

Mi Amada.

Si Saver queres
Bella Pastora
A quien adora
Mi Corazon.

Oye las senas
De la hermosura
Cuya luz pura
Mi embelezo.

Negros y largos
Son sus cabellos
Jugar con ellos
Solia amor.

Y entre sus hebras
Aprisionado
De enamorado
Tal vez llorò.

Sobre la leche
Que con cautela
De la ovejuela
Sacca el pastor.

Caër no has visto
Ojas de Rosa
Que hacen vistosa
Placida union, &c.

Pues esa misma
Orna el semblante
De la que amante
Me aprisionó.

Porque en su seno
Trente y mexillas
Sus maravillas
Flora apuró.

Flor de granado
Rosa temprana
Nacar y grana
Sus labros son.

Y el talle joven
Cedro que mueve
Del vento leve
Soplo veloz.

Mayor Prodigio
Mayor belleza
Naturaleza
Nunqua formó.

Si ya con esta
No has penetrado
Quien ha robado
Mi incliuacion.

Llega a esa fuente
Tan clara y bella
Y mira en ella
Tu perfeccion.

Que sus cristales
Preciosa encanto
Te divan quanto
Calli mi voz.

DEC. 16. St. Adelaide, empress, A.D. 999.
St. Ado, archbishop of Vienne, 875.
St. Adelbert, first bishop of Magdeburg.
St. Beanus, bishop in Ireland.

Obs. St. Adelaide, otherwise called Alice, recorded today was daughter of Ralph II. king of Burgundy. She died at Salces in Alsase in 999, and part of her reliques are kept in a costly shrine in the Treasury of Reliques at Hanover. The life of St. Alice is written by St. Odilo. She is to be distinguished from another saint of the same name recorded on the 5th of February.

St. Ado was born about the year 800. The see of Vienne falling vacant, he was chosen archbishop, and consecrated in Sept. 860. The multiplicity of affairs never made him the less constant in prayer or less rigorous in his mortifications. He passed to the eternal enjoyments of God on the 16th of December, 875, having been bishop fifteen years and three months.

Chinese Arbor Vitae *Thuja Orientalis* fr.

We have copied the above, as well as many other Evergreens, from the Floral Directory, without knowing why their frondescence is particularly notified on the particular days. Perhaps their winter shoots are intended to be commemorated.

The southern heaven presents a very beautiful appearance through the night at this time of year. About ten o'clock the Pleiades and Aldebaran are approaching the meridian; Capella is nearly on the zenith; lower down in the south east we may observe Sirius, of celebrated brilliancy; above, and a little more east, is Procyon; still higher up, and further east, the two stars of Gemini, while the beautiful constellation Orion holds a conspicuous place among the above in south south east.

We find the following note in Brand's Popular Antiquities:

"*On Ringinge the hallowed Belle in great Tempestes or Lightninges.*—Aubrey, in his Miscellanies, page 148, says, At Paris when it begins to thunder and lighten they do presently ring out the great bell at the Abbey of St. Germain, which they do believe makes it cease. The like was wont to be done heretofore in Wiltshire. When it thundered and lightened, they did ring St. Adelm's Bell at Malmesbury Abbey. The curious do say that the ringing of bells exceedingly disturbs spirits. The same is said of Cockcrowing. Our forefathers, however, did not entirely trust to the ringing of bells for the dispersion of tempests, for in 1313 a cross full of reliques of divers saints was set on St. Paul's steeple, to preserve from all danger of tempests." This may perhaps be the reason why so little mischief to London has been done by storms.

On Coincidences.—It is a remark repeatedly made, and that, too, by persons by no means superstitious, that more coincidences happen than, according to the common doctrine of chances, we should have a right to expect in a given time. Though this is an assertion difficult of proof, on account of the vague and undefined character of what we call coincidences, yet every body is struck with the force of the observation; and some persons have thought that there might be some mysterious and remote laws which regulated the falling out of events in such a manner, as that two or more strikingly similar, though, as far as we can perceive, unconnected events, should in a great number of instances happen together. For one trifling instance of what we allude to, see a coincidence accidentally recorded in the Postscript of Dec. 13, p. 348.

DEC. 17. St. Olympias, widow, A.D. 410. St. Begga, widow and abbess, 698.

Saturnalia.—Julian Cal.

Obs. St. Olympias, the glory of the widows in the eastern church, was a lady of illustrious descent and a plentiful fortune. She was born about the year 368. The devil assailed her by many trials, which God permitted for the exercise and perfecting of her virtue; frequent severe sicknesses, most outrageous slanders, and unjust persecutions, succeeded one another. She died in her sufferings, and, deserving to receive the recompense due to holy and faithful servants, enjoyed the glory of heaven among the saints.

St. Begga was daughter of Peppin of Landen, sister to St. Gertrude of Nivelle. She founded the Beguines.

White Cedar *Cupressus Thyoides* fr.

The Pines and Cedars seem to have been marked down on certain days, as if the young winter frondescence had been first observed on those days; we can discover no other reason. The White Cedar is a native of more southern climes than our own, but will grow very well in our gardens.

The ancient custom still preserved at the College of Our Lady at Winchester of singing the *Dulce Domum*, though it takes place before the Whitsun holidays, may equally well be sung now, when scholars are going home to spend Christmas. The song is simple and beautiful, and is as follows:

Concinamus, O Sodales
Eja! quid silemus?
Nobile canticum!
Dulce melos, domum!
Dulce domum resonemus!
Chorus.—Domum, domum, dulce domum!

Appropinquat ecce! felix
Hora gaudiorum,
Post grave tedium
Advenit omnium
Meta petita laborum.
Domum, domum, &c.

Musa! libros mitte, fessa;
Mitto pensa dura
Mitte negotium
Jam datur otium
Me mea mettito cura.
Domum, &c.

Ridet annus prata rident
Nosque rideamus
Jam repetat Domum
Danlias advena
Nosque domum repetamas.
Domum, &c.

Heus Rogere fer cabellos
Eja nunc eamus
Limen amabile
Matris et oscula
Sauviter et repetamus.
Domum, &c.

Concinamus ad Penates,
Vox et audiatur;
Phosphore! quid jubar,
Segnius emicans,
Gaudia nostra moratur.
Domum, domum, &c.

A translation of this song occurs in the Gent. Mag. for March 1796, vol. lxvi. p. 209. See also Gent. Mag. for Dec. 1811, vol. lxxxi. p. 503.

DEC. 18. St. Gatian, 1st bp. of Tours, 3d cent.
SS. Rufus and Zozimus, martyrs, 116.
St. Winebald, abbot and confessor, 760.

Obs. St. Gatian was first Bishop of Tours, who came with St. Denys of Paris from Rome in the third century.

The expectation or accouchement of the Blessed Virgin Mary is celebrated in a little Office printed in the Supplement to the Paris Breviary. It is not celebrated now in England.

SS. Rufus and Zozimus had the happiness to share in the chains and sufferings of St. Ignatius of Antioch in 116. St. Polycarp says of them they have not suffered in vain but in faith; they are gone to that place that was due to them from the Lord; for they loved not the present world, but Him who died and was raised again for us. It may be remarked here, as a distinguishing trait in Catholicity, that the primitive martyrs rejoiced exceedingly in being called to suffer for their holy cause, and hastened usually with joy to receive the crown of eternal joy promised to the faithful.

New Holland Cypress *Cupressus Australis* fr.

In mild weather many plants remain in flower, which either blow all the year, as Stocks, Wallflowers, Groundsell, Daisies, and Dead Nettle, or which belong to other seasons, and remain in flower, as the Muskflower, the Leopardsbane, the Marigold, the Chrysanthemum, and others. But though we enjoy flowers in winter, from their coming at a dreary season, yet they want the luxuriance and fulness which distinguishes them in spring; and a bright flower or two here and there have perhaps rather a melancholy appearance when surrounded by the dead or dying haulme of other plants.

The following lines were found among the editor's papers, dated Dec. 18, we therefore insert them:

Epitaph on the Tomb of a departed Relation.

Where she was born, or where she died,
This tablet to the world may tell;
Memory such trivial dates derides,
Nor treasures in her hallowed cell.

How well she fill'd Life's little space,
How lively all her virtues were,
The filial heart alone can trace,
And warm affection can declare.

There grav'd in characters too deep
For Time's rude wasting hand to move,
Fond Memory delights to weep
O'er fading records trac'd by love.

DEC. 19. St. Nemesion, martyr, &c. A.D. 250. St. Samthana, virgin, abbess in Ireland, 738.

Obs. St. Hemesion was an Egyptian. He was persecuted, and at length suffered a cruel martyrdom at Alexandria, where, in more perfect imitation of our divine Redeemer, he was put to death among thieves.

St. Samthana was the foundress of the monastery Cluambronach, on the borders of Meath in Ireland, where she probably died in 738.

Twocoloured Heath *Erica bicolor* still fl.

We extract the following from the Perennial Calendar:—Almost all writers of taste have alluded to the delightful recollections of early childhood, and it has been a favourite theme of the poets; but the cause of those very acute sensations of pleasure which come across the mind when certain early scenes are recalled to view, have never been explained. They are beautifully described by Addison and other writers in the Spectator, Tatler, Guardian, and similar periodical works. Some persons have imagined the recollections of the past to make up part of the pleasure of eternal life, and that the recollecting old scenes with pleasure is a favourable omen. Of all these things, however, we are confessedly ignorant, and must content ourselves with enjoying the passing phenomena, and await for a knowledge of their causes the event of the great change that the soul probably undergoes at the dissolution of this body, *spirare et sperare.*

Infantine Recollections; being some Verses found this Day among the Papers of one of the Editors, evidently some Parody.

In Fancy how dear are the scenes of my childhood,
Which old recollections recall to my view;
My own little garden, its plants, and the wild wood,
The old paper Kite that my infancy flew.

The cool shady Elm Grove, the pond that was by it,
My small plaything Mill where the rain torrent fell;
My Father's Pot Garden, the Drying Ground nigh it,
The old wooden Pump by the Melon Ground well.

That Portugal Laurel I hail as a treasure,
For often in Summer, when tired of play,
I found its thick shade a most exquisite pleasure,
And sat in its boughs my long lessons to say.

There I first thought my scholarship somewhat advancing,
And, turning my Lilly right down on its back,
While my thirst for some drink the Sun's beams were enhancing,
I shouted out learnedly—*Da mihi lac.*

No image more dear than the thoughts of these baubles,
Ghigs, Peg Tops, and Whip Tops, and infantine games;
The Grassplot for Ball, and the Yewwalk for Marbles,
That leads to a temple which nobody names.

Those three renowned Poplars, by Summer winds waved,
By Tom, Ben, and Ned, that were planted of yore,
'Twixt the times that these wights were first breeched and first shaved,
May now be hewn down, and may waver no more!

How well I remember, when Spring flowers were blowing,
With rapture I cropt the first Crocuses there!
Life seemed like a Lamp in eternity glowing,
Nor dreamt I that all the green boughs would be sear.

In Summer, while feasting on Currants and Cherries,
And roving through Strawberry beds with delight,
I thought not of Autumn's Grapes, Nuts, and Blackberries,
Nor of Ivy decked Winter cold shivering in white.

E'en in that frosty season, my Grandfather's Hall in,
I used to sit turning the Electric Machine,
And taking from shockbottles shocks much less galling,
If sharper than those of my manhood I ween,

The Chesnuts I picked up and flung in the fires,
The Evergreens gathered the hot coals to choke,
Made reports that were emblems of blown up desires,
And warm glowing hopes that have ended in smoke.

How oft have I sat on the green bench astonished
To gaze at Orion and Night's shady car,
By the starspangled sky's magic lantern admonished
Of time and of space that were distant afar!

But now, when embarked on Life's rough troubled ocean,
While Hope with her anchor stands up on the bow,
May Fortune take care of my skiff put in motion,
Nor sink me when coyly she steps on the prow.

DEC. 20. St. Philogonius, bishop of Antioch, A.D. 322.

St. Paul of Latrus, hermit, 956.

Vigil of St. Thomas the apostle.

Obs. St. Philogonius was brought up to the law, and was very eloquent. He may be considered as one among the many examples that Christendom affords of a person who, educated to the examination of evidence and the attainment of truth, became so completely convinced of the truth of the Catholic faith, that he died, as it were, to the world, devoting his whole soul and body to the cause of heaven.

Stone Pine *Pinus Pinea* fr.

Many persons have represented the winter as a very dreary season, almost totally devoid of interest. In London this may be true; but in the country it is far otherwise when the weather is mild, and even in frost and snow there is a diversity of grotesque appearances which amuse us for awhile merely as a change. Mild and calm winters are, however, the most pleasant; and the Hybernal Flora, the Berries on the Evergreens, and a winter garden in general, are circumstances calculated to delight and to amuse. And when we combine these circumstances with the approaching annual customs and festivities of midwinter, we are far from regarding it as an uninteresting period. The Spectator very wisely recommends a winter garden, composed of Evergreens, hedges of Holy Yew and Box, and groves of Laurel, Laurestine, and Bays, with Holly, the Pyracantha, and other Evergreens, whose berries ornament our hybernal gardens; and the trees might be Pines, Firs, Cedars, and Cypress. For, possessing these winter plants, a warm bright day affords us a walk in a garden of green leaves, and we may almost fancy it summer.

The following plants of the Hybernal Flora will blow in open ground in our parterres:—The Scented Coltsfoot *Tussilago fragrans* blows now, and continues in mild seasons all the winter till the middle of February, diffusing a most grateful scent in the air. This plant succeeds best by being transplanted frequently.

The Evergreens whose berries ornament our winters are the following:

The Holly *Ilex aquifolium*, whose berries are scarlet.
Ivy *Hedera Helix*, the berries being green.
Pyracantha *Mespilus Pyracantha*, deep orange berries.

Besides these, the following exhibit beautiful berries on bare boughs:

The White Thorn or May Bush *Crategus oxyacantha*, red berries.
The Black Thorn *Prunus Spinosa*, the sloes, being a blue grey colour.
Dog Rose, and numerous other Roses.
Bittersweet Nightshade *Solanum Dolcamara*, red berries.

To these we may add the Parasitical Misletoe, *quo turdus malum sibi cacat*.

The Winter Robin.

A suppliant to your window comes,
Who trusts your faith, and fears no guile;
He claims admittance for your crumbs,
And reads his passport in your smile.

For cold and cheerless is the day,
And he has sought the hedges round;
No berry hangs upon the spray,
Nor Worm nor Ant's egg can be found.

Secure his suit will be preferr'd,
No fears his slender feet deter;
For sacred is the household bird
That wears the orange stomacher.

Charlotte Smith.

DEC. 21. St. Thomas, apostle.
St. Edburge, virgin.

Angeronalia. Herculi et Cereri.—Rom. Cal.

Obs. St. Thomas the apostle, surnamed Didymus or the Twin, appears to have been a Jew, and in all probability a Galilean. There are a very few passages in the Gospel concerning him. St. Thomas is said to have suffered martyrdom in Galilee, being killed by some people instigated by the heathens. Very little, however, is known for certain on this point. He is affirmed to have travelled and promulgated Christianity among the Parthians, Medes, Persians, and Carmenians, and to have been the apostle of the Indies; where he effected numerous conversions, and by his preaching raised the indignation of the Bramins, who instigated the people against him till they threw stones and darts at him, and ended his life by running him through the body with a lance.

In London the Wardmotes are always held on St. Thomas's Day, for the election of Common Councilmen and other officers.

Going a Gooding on St. Thomas's Day formerly prevailed in England. Women begged money, and in return presented the donors with sprigs of Palm and branches of Primroses. Mr. Ellis says, This practice is still kept up in Kent, in the neighbourhood of Maidstone.

Sparrowwort *Erica Passerina* still fl.

The weather is now usually more still than in the early part of the month, and is often cloudy and dark to such a degree as to have caused this and the following days to have been called *the dark days afore Christmas*. During such weather, Cocks often crow all day and night almost, which has given rise to a popular and rather pleasing notion that the Bird of Dawning now saluteth with his perpetual crowing the Advent of the Lord of Light, the dawn of Christian hope. Thus Shakspeare observes in Hamlet:

——And then it started, like a guilty thing
Upon a fearful summons. I have heard
The Cock, that is the trumpet of the morn,
Doth with his lofty and shrill sounding throat,
Awake the god of day; and at his warning,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine! and of the truth herein
This present object made probation—
It faded on the crowing of the Cock.
Some say that ever 'gainst that hallowed season,
At which our Saviour's birth is celebrated,
The bird of Dawning croweth all night long.
The nights are wholesome, then no mildew falls,
No planet strikes, nor spirits walk abroad;
No fairy takes, nor witch hath power to charm;
So gracious and so hallowed is the time.

The traditions of all ages appropriate the appearance of spirits to the night. The Jews had an opinion that hurtful spirits walked about in the night. The same opinion obtained among the ancient Christians, who divided the night into four watches, called the evening, midnight, and two morning cockcrowings.

The Cock crows, and the morn grows on,
When 'tis decreed I must be gone. *Butler.*

——The tale
Of horrid apparition, tall and ghastly,
That walks at dead of night, or takes his stand
O'er some new opened grave; and, strange to tell,
Evanishes at crowing of the Cock. *Blair.*

We shall resume our observations on the period of Cockcrow tomorrow.

DEC. 22. St. Ischyrion, martyr, A.D. 253.
SS. Cyril and Methodius, confessors, 881.
St. Cheromon.—Fr. Cal.?
St. Flavica.—Flem. Cal.?

Obs. St. Ischyrion was in office under a certain Aegyptian magistrate, who, though very low in life, and obliged to toil perpetually, was nevertheless an example of Christian vigilance and labour. What Christian, says the historian, does not blush when he recollects Epictetus's Lamp and the Labour of Cleanthes? Prayer in those stations of life should not too much trespass on labour; but who cannot also pray at his work if rightly disposed to this holy exercise? To remind labourers on the earth of their much greater interest in heaven, and to preserve them in the duty of prayer, the short prayers of the daily exercise are highly useful, as is the ringing of the Angelus Bell, and other regular admonitions of periodical religious exercises and prayers.

St. Cyril recorded today was originally named Constantine, who with his de vout brother the monk Methodius extended the Catholic doctrine by means of missionary travels.

Pellucid Heath *Erica pellucida* still fl.

We resume today our observations on the nightwatches and other periodical and occasional Cockcrowings, which we promised yesterday. Who can ever forget the nightwatches proclaimed by the Cock in that scene in Comus where the two brothers, in search of their sister, are benighted in a forest:

> Unmuffle, ye faint Stars; and thou, fair Moon,
> That wont'st to love the traveller's benison,
> Stoop thy pale visage through an amber cloud,
> And disinherit Chaos, that reigns here
> In double night of darkness and of shades;
> Or, if your influence be quite dammed up
> With black usurping mists, some gentle taper,
> Though a rushcandle from the wicker hole
> Of some clay habitation, visit us
> With thy longlevelled rule of streaming light;
> And thou shalt be our star of Arcady,
> Or Tyrian Cynosure. Or, if our eyes
> Be barred that happiness, might we but hear
> The folded flocks penned in their wattled cotes,
> Or sound of pastoral reed with oaten stops,
> Or whistle from the lodge, or village Cock
> Count the nightwatches to his feathery dames:
> 'Twould be some solace yet, some little cheering,
> In this close dungeon of innumerous boughs.

We have noticed that during the still dark weather, which often happens about the Brumal Solstice, Cocks often crow all day and night; and hence the notion that they crow all night on the vigil of the Nativity. They begun to crow during the darkness of the eclipse of the Sun, Sept. 4, 1820. And it seems that crepusculum is the sort of light in which they crow most.

There is this remarkable circumstance about the crowing of Cocks,—they seem to keep nightwatches or to have general crowingmatches at certain periods, as soon after twelve, at two, and again at daybreak. These are the Alectrophones mentioned by St. John. To us these Cockcrowings do not appear quite so regular in their times of occurrence, though they certainly observe certain periods, when not interrupted by changes of the weather, which generally produce a great deal of crowing. Indeed the song of all birds is much influenced by the state of the air.

The beautiful Hymn at Cockcrow written by Prudentius, and beginning *Ales Diei nuncius*, is well known, and has been otherwhere noticed.

DEC. 23. St. Victoria, virgin and m. A.D. 250. St. Servulus, confessor, 590. SS. martyrs of Crete.

Obs. St. Victoria was a young noble lady, who, being a Christian, desired to live to her heavenly spouse in a state of perpetual virginity. During the time that the persecution of Decius was raging. She was sacrificed to her constancy to her vow and her refusing to worship idols, and was martyred in 250.

St. Servulus was a poor but devout beggar, who subsisted on the alms he received at the church of St. Clement at Rome. The surplus of his receipts he always gave to other mendicants, in the true spirit of that religion which teaches us to give away all that is superfluous to the needy: thus he at once exercised his humility by receiving, and his charity by bestowing, alms.

The ten martyrs of Crete are recorded today who fell a prey to the rapacity of the panders of the infernal Decius.

Cedar of Lebanon *Pinus Cedrus* fr.

The Cedar Trees of Mount Lebanon have always been famous in history for their magnitude and grandeur, and, compared with the Cypresses of Mount Sion and the Palms of Judaea, have been used as emblems of great substantial virtues, and employed metaphorically to express traits in the characters of great saints. See the Hymn to Our Lady which we have recorded on the 2d of July and the 25th of August.

The following verses are an elegant encomium of the study of Natural History with a view to moral improvement. Gay's Fable, beginning *Remote from cities lived a swain*, seems taken from them; they were written long ago, it is said, by a teacher of Italian:

Il Villano ed il Filosofo, per il Signor Grillo.

Nei campi ameni e fertili
Viveva un buon villano
Dal cittadino strepito
Tenendosi lontano;
E nel suo stato modico,
Contento sol dei beni
Che dan Pomona e Cerere,
Passava i di sereni.
Sebbene il tempo avessegli
La chioma incanutita
Pure era fresco e vegeto,
Qual nell'eta fiorita.
Uman, modesto, affabile,
A' suoi doveri fido
Fu sempre; e del suo merito
Tal giva intorno il grido,
Che un Cittadin filosofo,
Che spesso impallidiva
Su' libri, per conoscerlo
Alla sua casa arriva.
Seco discorre: attonito
Ammira la sua mente,
Il cuor sincero e candido,
E la ragion prudente.
E donde in te derivano
Gli disse, tanti lumi?
Forse dei gran Filosofi
Leggesti tu i volumi?
Forse ad Ulisse simile
Vagando in varie parti,
Vedesti molti popoli
Loro costumi ed arti?
Dalla Natura semplice,
Di cui siam tutti figli,
Rispose, seppi prendere
Soltanto i miei consigli.
Appresi dalla tortora
Ad esser fido sposo,
Dalla formica provido,
Dall'ape industrioso:
Ad esser padre tenero
M'insegnan gli augelletti
Nella stagion, che allevano
I figli pargoletti;
Il mio Melampo insegnami
La fedelta sincera,
E l'umil gratitudine,
E l'amistade vera:
D'ogni animal, che merita
Abborrimento e sprezzo,
Da'rei virj a difendermi
Mi sono sempre avvezzo.
Qual gufo par ridicolo
Un'uom troppo ciarliero;
E simile alla vipera
Sara chi nudre in seno
Dell'odio e dell'invidia
Il livido veleno:
Colui che opprime il debole,
Che in van piange e si lagna,
Imita il lupo perfido,
E l'aquila grifagna,
Oime! sclama il filosofo,
E d'aquile, e di lupi
Le gran cittadi abbondano
Piu assai che selve, e rupi;
Che ognor voraci e cupidi
Di far nuove rapine
Le lor ricchezze ammassano
Sopra le altrui rovine.
Ah! si chi vuole apprendere
Una morale pura,
Qual tu facesti, esamini
La semplice natura:
Chi d'essa i semi spigola,
E li coltiva in seno,
Coi frutti che producono
Vivra felice appieno.

DEC. 24. SS. THRASILLA and EMILIANA, virgins. St. Gregory of Spoleto, priest and martyr, 304. *Vigil of the Nativity*, or Christmas Eve.

Obs. SS. Thrasilla and Emiliana were two of the three aunts of St. Gregory the Great. They early renounced the vain pleasures of the world for a recluse and religious life. Their sister Gordiana also took to a religious life, but unhappily apostatized, and got into great trouble in the world. The other two died faithful, resigned, and happy. Thrasilla died first, and, appearing to Emiliana in a vision, invited her to celebrate with her the Epiphany in eternal bliss; the pious sister sickened and died almost immediately. All, says the historian, would fain call out, Let me die the death of the righteous, but, he adds, all who would so die must also mend their lives.

Frankinsense *Pinus taeda* fr.

The ceremonies which take place on Christmas Eve are of a most pleasing character, and serve to amuse us in this dreary season of midwinter. The houses and churches stuck up with Evergreens and their beautiful berries, the merry carols sung about the streets and in the villages, the waits or night music, the lights in the churches and before the images of Our Lady, and the cheerful bells, which begin their peal at midnight to hail the birthday of the Lord, whom all true Christians regard as the Salvator of mankind, are naturally calculated to impress the imagination with joyous ideas of the most lively sort; and these are in no small degree enhanced by the very numerous early recollections of childhood with which Christmas and its festivities are connected.

Christmas Carols continue now to be sung, and often continued all night, with great festivity, mirth, and good cheer; and the huge Christmas log is often lighted, which continues burning all next day, and even till the morrow of Christmas.

The following is written by our poet Milton, whom we have often spoken of before as having a Catholic turn of mind. It seems to be composed for Mattins or Laudes on the morning of the Nativity, and being fit to be recited after the midnight mass which takes place tonight, we insert it on the vigil:

Oration for the Morn of Christmas.

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of Wedded Maid and Virgin Mother born,
Our great Redemption from above did bring.
For so our holie sages once did sing.
That he our deadlie forfeit should release,
And with his Father work us a perpetual peace.

That glorious form, that light unsufferable,
And that farbeaming blaze of Majesty,
Wherewith he wont at Heaven's high Council Table
To sit the midst of Trinal Unity,
He laid aside, and, here with us to be,
Forsook the Courts of everlasting day,
And chose with us a darksome house of mortal clay.

Say, heavenlie Muse! shall not thy sacred vein
Afford a present to the Infant God,
Had thou no verse, no hymn, no solemn strain,
To welcome Christ to this his new abode,
Now while Heaven's way by the Sun's beam unrode
Hath yet no point of the approaching light,
And all the spangled host keep watch in squadrons bright.

See how from far upon the eastern road
The startled wizards haste with odours sweet,
O run prevent them with thy humble Ode,
And place it at the saintlie Virgin's feet,
Have thou the honour first our Lord to greet,
And join thy voice unto the Angels' choir,
From out his secret altar touch'd with hallow'd fire.

The Hymn that follows this is truly Christian, and shews the great mind of the author elevating itself over the prejudices of education, and soaring in regions far above the sphere of the pagan mythology with which his young mind had been filled. How contrasted to the sordid soul of Spencer, who prostituted talents worthy the highest employment to the vile purpose of blasphemous adulation to an unworthy queen.

+DEC. 25. NATIVITY OF OUR LORD.

CHRISTMAS DAY.

St. Anastasia, martyr, A.D. 304.

Another St. Anastasia, martyr.

St. Eugenia, virgin and martyr, 257.

Obs. The festival of Christmas is the greatest of all the feasts of the year, being the celebration of the birth of the incarnate Son of God by the ever blessed and immaculate Virgin Mary; and it has consequently ever been kept with great solemnity, festivity, and rejoicing. At midnight between the Vigil and the Festival of Christmas the midnight mass is celebrated, and the solemnity of the sacrifice is greatly enhanced by the time of its occurrence. Imagine the solemn sounds of the great cathedral bell succeeding the merry ringing of the Christmas Eve, and then the choir lighted up in all its pomp for the celebration of mass on the dawn of the Nativity, the whole church ornamented with Ivy and Holy Berries, and the full voices of the whole congregation singing the *Adeste fideles.*"

The following lines relate to the midnight mass, and to the festivities of this hallowed season:

Christmas.

On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung;
That only night in all the year
Saw the stoled priest the chalice rear.
The damsel donned her kirtle sheen;
The hall was dressed with Holly green;
Forth to the wood did merry men go,
To gather in the Misletoe.
Then opened wide the baron's hall,
To vassal, tenant, serf, and all.

The Christmas Log or Yule Clog is the next subject of consideration. This was a huge log of wood selected for the purpose, which was sometimes laid on the fire on Christmas Eve, and kept alight all the following day, and even longer, warming the whole room, and enlivening the snug chimney corner, wherein the family were seated all around, and busy with their games. Sometimes a portion of the old log of the preceding year was preserved to light up the new with. Thus Herrick, in his Hesperides, has mentioned this in his

Ceremonies for Christmasse.

Come bring, with a noise,
My merrie, merrie boys,
The Christmass Log to the firing;
While my good dame she
Bids ye all be free,
And drink to your heart's desiring.

With the last year's brand
Light the new block, and
For good successe in his spending,
On your psalteries play,
That sweet luck may
Come while the Log is a teending.

Holy *Ilex bacciflora* full fr.

DEC. 26. St. Stephen, the first martyr, A.D. 269.
St. Dionysius, pope and confessor, 269.
St. Jarlath, 1st bishop of Tuam, 6th cent.

Obs. St. Stephen was one of the seven deacons appointed by the Apostles to manage the public fund for the relief of the poor, and to attend to minor ecclesiastical occupations. He is called the protomartyr or the first martyr or witness of the New Testament; for, although St. John the Baptist was murdered on account of the testimony he bore concerning Christ, he died before the consummation of the Old Law. St. Stephen having charged the Jews with the murder of Jesus Christ, he was stoned to death in the year 33.

Among the many superstitious practices which popular ignorance assign to St. Stephen's Day may be reckoned the absurd custom of sweating and bleeding Horses.

The custom of annual donations at Christmas and on New Year's Day is very ancient, being copied by the Christians from the Polytheists of Rome at the time the public religion was changed. These presents nowadays are more commonly made on the morrow of Christmas. From this circumstance the festival of St. Stephen has got the nickname of Christmas Boxing Day, and by corruption Boxing Day.

In London, and in many other parts of Europe, large families and establishments keep regular lists of tradesmen's servants, apprentices, and other persons, who come about making a sort of annual claim on them for a Christmas Box on this day.

But this season is particularly dear to children, who anxiously count on their little Christmas Boxes for months beforehand. So in the Kinderlied or Child's Song:

Now Christmas is come, and now Pappy's come home,
With a Pegtop for Tommie; a Hussif for Sue;
A new bag o' Marbles for Dick; and for Joan
A Workbox; for Phoebe a Bow for her Shoe;
For Cecily, singing, a Hummingtop comes;
For dull drowsie Marie a Sleepingtop meet;
For Ben, Ned, and Harry, a Fife and two Drums;
For Jennie a box of nice Sugarplumbs sweet.

Mr. Strutt, in his Manners and Customs, vol. iii. 147, gives us, from a manuscript in the Harl. Library, 2057, an enumeration of Auntient Customs in Games used by Boys and Girles, merrily sett out in verse:

Any they dare chalenge for to throw the sledge,
To jumpe, or leape over ditch or hedge;
To wrastle, play at Stoole Ball, or to runne;
To pich the Barre, or to shoot of a Gunne;
To play at Loggets, Nine Holes, or Ten Pinnes;
To try it out at Footeball, by the shinnes;
At Ticktacke, Seizenody, Maw, and Ruffe;
At Hot Cokles, Leapefrogge, or Blindman's Buffe.
To drink the halper Pottes, or deale at the whole Cann;
To play at Chesse, or Pue, and Inkehorne;
To daunce the Moris, play at Barleybrake,
At all exploits a man can think or speak;
At Shove Groate, Venter Poynte, or Cross and Pile,
At beshrew him that's last at any stile;
At leapinge over a Christmas bonfire,
Or at the drawing Dame out of the Myer;
At Shootecocke, Gregory, Stooleball, and what not;
Pickepoynt, Toppe and Scourge to make him hott.

Purple Heath *Erica purpurea* still fl.

DEC. 27. St. John the Evangelist.
St. Theodoret Grapt, confessor, 822.
Vigil of Childermas.

Obs. St. John the Evangelist, who is styled in the Gospel the beloved disciple of Jesus Christ, was a Galilean, son of Zebedee and Salome, and brother to St. James the Great. The phrenologists pretend that the portraits and heads of St. John the Evangelist indicate more humility and benevolence than that of any of the other Apostles.

This day is the Jewish Festival of Lighting the Lamps, or the Dedication of the Second Temple by the Maccabees, after its profanation by Antiochus Epiphanes, and when the holy vessels were again set apart for its service. During this festival the Jews return thanks for the victories obtained by their ancestors over the Greeks that invaded the Holy Land.

Christmas sports still continue, and in this joyous season many great festivals and commemorations come near together.

Flame Heath *Erica flammea* fl.

The weather is now fast approaching when clear frosty nights exhibit the pole of heaven in all its brilliancy of innumerable stars, reminding us of Moore's lines, which allude to their diversity of colour, a circumstance not often noticed by poets:

'Twas when the world was in its prime,
When the fresh stars had just begun
Their race of glory, and young Time
Told his first birthdays by the Sun:

Oh what a vision were the stars
When first I saw them burn on high,
Rolling along, like living cars
Of light, for gods to journey by!

They were my heart's first passion;—days
And nights, unwearied, in their rays
Have I hung floating, till each sense
Seemed full of their bright influence.

Often—so much I loved to trace
The secrets of this starry race—
Have I at morn and evening run
Along the lines of radiance spun,
Like webs between them and the Sun,
Untwisting all the tangling ties
Of light into their different dyes;
Then fleetly winged I off, in quest
Of those, the farthest, loneliest,
That watch, like winking sentinels,
The void, beyond which chaos dwells,
And there, with noiseless plume, pursued
Their track through that grand solitude,
Asking intently, all and each,
What soul within their radiance dwelt,
And wishing their sweet lights were speech,
That they might tell me all they felt.

Nay oft, so passionate my chase
Of these resplendent heirs of space,
Oft did I follow—lest a ray
Should 'scape me in the farthest night—
Some pilgrim Comet, on his way
To visit distant climes of light;
And well remember how I sung
Exulting out, when on my sight
New worlds of stars, all fresh and young,
As if, just born of darkness, sprung.

Loves of the Angels.

DEC. 28. Holy Innocents.

St. Theodorus, abbot of Tabenna, A.D. 367.
St. Orsisius, abbot.
Childermas Day.

Obs. The Festival of the Holy Innocents or Childermas Day is intended to commemorate the slaughter of the Jewish children by Herod. It is recorded by Macrobius, that the base and cruel order of Herod was so promptly executed, that even one of the sons of the tyrant then at nurse fell a sacrifice with the other children. In allusion to the festivals of St. Stephen, St. John, and that of Innocents, Mr. Wheatley has observed, that as there are three kinds of martyrdom,—the first both in will and deed, which is the highest; the second in will, but not in deed; the third in deed, but not in will; —so the Church commemorates these martyrs in the same order. St. Stephen first, who suffered both in will and deed; St. John next, who suffered in will, but not in deed; the Holy Innocents last, who suffered in deed, but not in will.

Innocents Day was formerly esteemed a day of very unlucky omens; there was a custom, as the learned Gregory tells us, among thrifty housewives, to whip up the children at an early hour on Childermas Day.

See Cotgrave's Dict., the Diction. de Furetière, and Diction. de Trevoux, *v.* Innocentes.

This custom is mentioned by Hospinian. de Orig. Festor. Christianor, fol. 160 b.:—Hujus lanienae truculentissimae ut pueri Christianorum recordentur et simul discant odium, persecutionem, crucem, exilium, egestatemque statim cum nato Christo incipere, virgis caedi solent in aurora hujus Diei adhuc in lectulis jacentes à parentibus suis.

Bloody Heath *Erica cruenta* still fl.

This is also called Holy Innocents Heath, from its name and from its being in flower about this time.

The following are pretty lines on the Evening Star, a name given to Venus when she is east of the Sun, as that of Morning Star is when she is west of him. They are from a popular magazine:

The Evening Star.

The Evening Star illumines the blue south,
Twinkling in loveliness. O! holy Star,
Thou bright dispenser of the twilight dews,
Thou herald of Night's glowing galaxy,
And harbinger of social bliss! how oft,
Amid the twilights of departed years,
Resting beside the river's mirror clear
On trunk of massy oak, with eyes upturned
To thee in admiration, have I sate,
Dreaming sweet dreams, till earthborn turbulence
Was all forgot; and thinking that in thee,
Far from the rudeness of this jarring world,
There might be realms of quiet happiness.

Blackwood's Magazine.

DEC. 29. St. Thomas Becket, bishop of Canterbury, m. A.D. 1170.
St. Marcellus, abbot of the Acoemetes, 485.
St. Evroul, abbot and confessor, 596.

Obs. St. Thomas à Becket was born in London in 1117. His father when on a pilgrimage to Jerusalem was taken captive by the Saracens, and while with them a young Syrian lady was converted by him, who with him escaped from the emir their master, and, being baptized in England by the name of Maud, was married to him in St. Paul's Church at London. Of this connection Thomas à Becket was the result. The life and elevation of Becket is well written by John of Salisbury, and included in Butler's Lives. His assassination in the Cathedral of Canterbury at vespers before the altar of St. Bennet is well known, as is the penance and scourging of the king afterwards for having been privy to this sacrilegious murder. The reliques of Becket were put into a costly shrine, and there remained in the cathedral till the monsters of the "Reformation," among other sacrilegious acts, plundered it; the infamous King Henry took the gold and jewels; and the body of the saint was burnt. A bone of his arm is however preserved, and shewn at the church of St. Waltrude at Mons, and his hair shirt is divided between the College of Douay and the Abbey of Liesse. Other vestments were preserved at St. Bertin's Abbey at St. Omer's, and other places of the Netherlands.

Genista Heath *Erica Genistopha* fl.

The burning of Peat and sometimes of Heathmould at this time of year produces a pleasant smell, that scents the air far and wide. The burning of weeds during all the autumnal and winter months is also a pleasing rustic picture.

At this dreary season, while travelling along the road or skirting the woody suburbs of our country villages, we are often cheered by the blaze of the gipsey's fire, and her vagrant and half naked family around it. Rogers, in his "Pleasures of Memory," has thus described the gipsey:

> Down by yon hazel copse at evening blazed
> The Gipsey's faggot. There we stood and gazed;
> Gaz'd on her sunburnt face with silent awe,
> Her tattered mantle, and her hood of straw;
> Her moving lips, her cauldron brimming o'er;
> The drowsy brood that on her back she bore,
> Imps, in the barn with mousing owlet bred,
> From rifled roost at nightly revel fed:
> Whose dark eyes flash'd thro' locks of blackest shade,
> When in the breeze the distant Watchdog bayed:
> And heroes fled the Sybil's muttered call,
> Whose elfin prowess scaled the orchard wall.
> As o'er my palm the silver piece she drew,
> And traced the line of life with searching view,
> How throbb'd my fluttering pulse with hopes and fears,
> To learn the colour of my future years!

DEC. 30. St. Sabinus, bp. of Assisium, A.D. 304.
St. Anysia, martyr, 304.
St. Maximus, confessor, 662.

Obs. St. Sabinus bishop of Assisium and several of his clergy suffered by the infernal edicts of Diocletian and Maximian about the year 304. At the conclusion of this saint's short history in Butler's Lives we find the following lines, in allusion to the eternal peace which crowns our martyred saints; they were lines composed by, and at length inscribed on, the tomb of Antonio Castalio in the Cathedral of Florence:

Quam vivens nunquam potui gustare quietem
Mortuus in solidâ jam stationè fruor
Passio, cura, labor, mors tandem, et pugna recessit
Corporea, et solum mens quod avebet, habet.

Pontieva *Pontieva Glandolum* fl.

Winter in the Country.

All outdoor work
Now stands; the waggoner, with wispwound feet,
And wheelspokes almost filled, his destined stage
Scarcely can gain. O'er hill, and vale, and wood,
Sweeps the snowpinioned blast, and all things veils
In white array, disguising to the view
Objects well known, now faintly recognised.
One colour clothes the mountain and the plain,
Save where the feathery flakes melt as they fall
Upon the deep blue stream, or scowling lake,
Or where some beetling rock o'erjutting hangs
Above the vaulty precipice's cove.
Formless, the pointed cairn now scarce o'ertops
The level dreary waste; and coppice woods,
Diminished of their height, like bushes seem.
With stooping heads, turned from the storm, the flocks,
Onward still urged by man and dog, escape
The smothering drift; while, skulking at a side,
Is seen the Fox, with close downfolded tail,
Watching his time to seize a straggling prey;
Or from some lofty crag he ominous howls,
And makes approaching night more dismal fall.

Grahame.

The churches and houses are still decorated with Evergreens, and the berries of Ivy, Holly, and the Missletoe, give a liveliness to the internal decorations of apartments at this dull season.

Virgil thus describes the Missletoe, Aen. vi. 205:

Quale solet sylvis brumali frigore viscum
Fronde virere nova, quod non sua seminat arbos,
Et croceo foetu teretes circumdare truncos;
Talis erat species auri frondentis opacâ
Ilice; sic leni crepitabat bractea vento.

DEC. 31. St. Sylvester, pope and conf. A.D. 335.
St. Columba, virgin and martyr, 258.
St. Melania the younger, 439.
Vigil of Epiphany, or New Year's Eve.

Obs. St. Sylvester was Bishop of Rome, and succeeded Miltiades in the papacy in 314. Sylvester is accounted the author of several rites and ceremonies of the Romish church, as asylums, unctions, palls, corporals, mitres, &c. He died in 334.

Gigantic Turcroea *Turcroea gigantea* fl.

This is a large hothouse plant: it continues in blow till January.

This is the last day of the old year, and, Christmas festivities continuing, people generally sit up and see the old year out, as they call it, and beguile the long night with the merriment of the season. The religious, also, keep the Vigil of the Epiphany all night, and it is still customary in some places to sit up in the illuminated church all night, ringing the bells at seasonable intervals.

Hark! how the merry bells from every steeple
Sound the glad New Year's tidings, while the air,
Freed from nocturnal mischief by the sound,
And pure as breath of Heaven, seems to echo
From every rock and dell, and leafless wood,
The faint response of this sweet sonnerie.
The minstrel chorus, with the tuneful Pipe,
The gay Guitar, with sweetly mellow Lute,
And Lyre more clear than Phoebus ever strung,
By their rathe wakes now scare the spirits of night,
And make e'en wintry darkness safe as day.
That spreads her black couch for the newborn year.
In joyous lively sweete expectancy.
Our altars now are lighted, at each shrine
A taper burns to every patron saint,
And every storypainted window dim
Can tell its saintlie tales in color'd scenes,
Waiting the octave of that holy dawn,
When on the darkness of the longlost world
Th' effulgent light of Heaven again was shed.
All night we keep our watches, but ah! now
Another year rolls round life's airy spiral,
And bears us closer to the fearful verge,
When we no more can make the annual rounds
Lesser and less towards the top, and then
We fall to right or left. O, holy angels,
My constant guard, protect my waning days,
For every New Year's Chime's an annual Clock
That says, Thou hastenest to eternity.

Anthologia.

SUPPLEMENTARY ADDITIONS.

ON THE

ANTIQUITIES OF THE MOVEABLE FESTIVALS.

1. HOLY NAME OF JESUS.

Obs. This festival occurs on the second Sunday after the Epiphany, and was thus instituted and extended to the whole church by Pope Innocent XIII. in 1721. The particular Office recited today was composed in some part of the sixteenth century. St. Gregory Nazianzen has some curious remarks on the powerful effect of solemnly pronouncing the name of Our Lord over demoniacs, in his Epistle to Numesius the heathen. He also relates some very wonderful effects produced by making in the air the Sign of the Cross.

This festival occurs at nearly the coldest time of the winter, frost and snow being its usual concomitants.

The churches are still decorated with the Christmas Evergreens.

The following is an old Swiss hymn sung at the *Gloria:*

Lob, Ehr, Dank und Segen,
Sey grosser Gott der Macht!
Dir deiner Glorie wegen,
Von deinem Volke gebraucht!
Nur du, Herr, bist der höchste!
Sohn Gottes Jesu Christ!
Der tu zugleich der Nachste
Und Herr und Gott uns bist.

The following is the original of the hymn of which so many beautiful translations are familiar to us, as it was sung on this day:

Hymnus in fest. Nom. Jesu.
Iesu dulcis memoria,
Dans vera cordi gaudia:
Sed super mel, & omnia,
Ejus dulcis praesentia.
Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quàm Jesus Dei Filius.
Iesu spes poenitentibus!
Quàm pius es petentibus!
Quàm bonus te quaerentibus!
Sed quid invenientibus?
Nec lingua valet dicere,
Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.
Sis Jesu nostrum gaudium,
Qui es futurus praemium:
Sit nostra in te gloria,
Per cuncta semper saecula.

2. SHROVE TUESDAY.

Obs. Shrove Tuesday comes at the end of the Carnival, and signifies the time when the sinners were shriven or purified from their sins by a general confession and absolution before the penitential season of Lent. A particular account of Shrove Tuesday, as well as of the other festivals, will be found in Butler's *Moveable Feasts of the Church*.

Among the many curious Antiquities of the Festivals, we find that this day used to be called *Fastern's Een* in Scotland; and in the north of England the Monday before is called *Collop Monday*, and Shrove Tuesday is called *Pancake Tuesday*. The custom of ringing the large bell at the church at noon, for people to put on their pancakes, is not very ancient; it seems to have been substituted at the Reformation for the midday *Angelus Bell*, for when piety declined, and Epicureanism was substituted for mortification, the sound of the words *Pancake Bell* became more agreeable in the ears of modern refinement. This bell is still rung in many places.

Olaus Magnus relates several curious sorts of games practised on this day.

The detestable practice of Cockthrowing some years back took place today, and is now scarcely put a stop to: and we find by Brand's Antiquities, that in the ribaldry that followed the profane age of Elizabeth the Cock was styled the Shrovetide Martyr.

Infernal cruelties used to be practised towards Cocks on this day, which were put an end to at one village in England in consequence, as we are informed, of the following lines being stuck up in the School Room of the parish:

A man of kindness to his beast is kind,
But brutal actions show a brutal mind:
Remember He who made thee made the brute,
Who gave thee speech and reason form'd him mute;
He can't complain, but God's allseeing eye
Beholds thy cruelty, and hears his cry.
He was designed thy larum, not thy drudge;
And know that his Creator is thy judge!

The Mother Church, who is ever correcting the vices of her children, thus admonishes us against the abuses of the Carnival and of Shrovetide:—How monstrous is the inconsistency of those who by the excesses of Shrovetide make sin a preparation for a state of penance, and plunge themselves into disorders at the very time they pretend to be disposing themselves for a perfect conversion! Can dissipation ever dispose the soul for recollection, or sensuality and intemperance be a preparation to fasting? "As wrestlers," says St. Basil, (Hom. i. de Jejun. n. 10, p. 9,) "exercise themselves before the combat, so must Christians practise abstemiousness, in order to prepare and fit themselves for fasting." If we are astonished at the severe fasts of the primitive Christians during Lent, we must reflect that the whole year was with them in some measure a continual fast, and thus enabled them to bear the greatest austerities without prejudice to their health. The like habits of temperance

would have the same effect upon us; whereas sudden changes from one extreme to another are often attended with dangerous consequences.

Hymnus.

Audi benigne Conditor,
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.
Scrutator alme cordium,
Infirma tu scis virium,
Ad te reversis exhibe
Remissionis gratiam.
Multùm quidem peccavimus,
Sed parce confitentibus:
Ad nominis laudem tui
Confer medelam languidis.
Concede nostrum conteri
Corpus per abstinentiam,
Culpae ut relinquant pabulum
Jejuna corda criminum.
Praesta beata Trinitas,
Concede simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.—Amen.

3. ASH WEDNESDAY and *Lent.*

Dies Cinerum. Caput Jejunum.

Obs. Penance, fasting, and voluntary suffering in expiation of sins are practices as ancient as any religion whatever, and, like prayer, are coeval with the true worship of Almighty God. In the earliest accounts of Judaea we find fasting in sackcloth and ashes mentioned among the penitential practices of the children of Israel.

On fasting, much is to be said in a medical point of view. If not carried too far, it is very useful in clearing the blood of redundant and vicious humours, and in relieving the stomach from the too great action into which it is habitually called by our habits of repletion. By lessening the impetus of the circulation, likewise, it relieves the brain from pressure, and qualifies the mind in an eminent degree for the holy meditations and offices of the season of penance. Abstinence from flesh meat is also a salutary adjunct to fasting, and we are persuaded that the periodical fasts and abstinences of the Church have a good physical effect on the body, as well as on the mind; and thus, in the consolidated wisdom of our forefathers, was contemplated the threefold benefit of health of body, vigilance and purity of mind, and salutary penance for sins, by a periodical observance, which nothing but the idle, lazy, and dissipated gourmand of an age of refinement would venture to impugn.

A work has been advertised in the *Catholic Miscellany*, on Abstinence and Fasting, by Dr. Forster of Chelmsford, with a view of

explaining medically the mode of employing fasting and abstinence to the greatest advantage.

Ash Wednesday is called so from the ancient strewing of ashes when the head was covered with sackcloth in the Penitential Office of the day.

The following curious and ancient Lenten Canticum used to be recited at Mattins or Ash Wednesday and the Sunday following; we believe it is from the pen of Prudentius:

Ex more docti mystico
Servemus hoc jejunium,
Deno dierum circulo
Ducto quater notissimo.
Lex & Prophetae primitus
Hoc praetulerunt, postmodum
Christus sacravit, omnium
Rex atque Factor temporum.
Utamur ergo parcius
Verbis, cibis, & potibus,
Somno, jocis, & arctius
Perstemus in custodia.
Vitemus autem noxia,
Quae subruunt mentes vagas;
Nullumque demus callidi
Hostis locum tyrannidi.
Flectamus iram vindicem,
Ploremus ante Judicem
Clamemus ore supplici,
Dicamus omnes cernui:
Nostris malis offendimus
Tuam Deus clementiam:
Effunde nobis desuper
Remissor indulgentiam.
Memento quod sumus tui,
Licet caduci, plasmatis:
Ne des honorem Nominis
Tui, precamur, alteri
Laxa malum quod fecimus,
Auge bonum quod poscimus:
Placere quo tandem tibi
Possimus hic, & perpetim.
Praesta beata Trinitas,
Concede simplex Unitas:
Vt fructuosa sint tuis
Jejuniorum munera.—Amen.

4. PALM SUNDAY or *Passion Sunday.*

Dominica in Ramis Palmarum.
Dimanche des Rameaux.—Fr.

Obs. The week immediately preceding Palm Sunday is called Passion Week, and the week which follows it Holy Week. The reason why Passion Sunday has received the cognomen Palm Sunday is from a custom of bearing Palms in religious processions today. Our churches and chapels are also stuck up with Palms, and in these northern countries of Europe the flowering branches of the

Willows are substituted for real Palm boughs, and, together with a few Evergreen boughs, are blessed and distributed to the congregation. Hence to day was called *Dominica in Ramis Palmarum*. The custom is derived from the Palm boughs strewed on the road when Our Lord entered Jerusalem riding on an Ass. Hospinian thus alludes to this feast in his Origines:

> Hinc venit alma dies quà Christus dicitur urbem
> Ingressus Solymam dorso gestatus aselli.

It seems that many of the Willows are always to be found in flower on this day, even when the moveable feasts occur early. When they occur late, the Willows are nearly in leaf.

There was once a ceremony practised this day of drawing along a wooden Ass, in memory of that whereon Christ rode into Jerusalem.

The following is the ancient hymn for Palm Sunday, and sung at Laudes. There is another for Matins, which we have not inserted, as it is printed in the Prayer Books, beginning *Pange Lingua Gloriosi*, &c.:

Hymnus ad Dominicâ Palmarum.

Lvstra sex qui jam peregit
Tempus implens corporis,
Sponte libera redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.
Felle potus ecce languet,
Spina, clavi, lancea
Mite corpus perforarunt:
Vnda manat & cruor:
Terra, pontus, astra, Mundus,
Quo lavantur flumine!
Crux fidelis inter omnes
Arbor una nobilis:
Silva talem nulla profert
Fronde, flore, germine.
Dulce ferrum, dulce lignum,
Dulce pondus sustinent.
Flecte ramos arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas;
Et superni membra Regis
Tende miti stipite.
Sola digna tu fuisti
Ferre Mundi Victimam;
Atque portum praeparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus Agni corpore.
Sempiterna sit beatae
Trinitati gloria,
Aequa Patri, Filioque:
Par decus Paraclito:
Unius, Trinique nomen
Laudet universitas.—Amen.

5. MAUNDY THURSDAY, *Sheere Thursday*, or *Dies Mandati*.

Coena Domini.
Jeudi Saint.—Fr.

Obs. The Church on this festival, which is held the day before Good Friday, celebrates the Last Supper of our Divine Redeemer with the institution of the Holy Sacrament of Communion.

The ceremony of consecrating the oils takes place today, and it is remarkable that the celebrated Fenelon, in his "Education of a Daughter," recommends strongly that she be accustomed to see this ceremony performed.

There is still a custom kept up on Maundy Thursday of visiting several churches, and saying a short prayer in each; and giving alms to the poor who attend on the occasion.

The ceremony of washing the feet of the Paysannes and other poor folks used to be practised, and at Rome is still practised on this day, with profound humility, by the sovereign pontiff himself.

In good old times, when pious Catholics made every festival a season of almsgiving, the practice of distributing gifts at the feet-washing was almost universal. Gowns and hoods were given to the women, and generally to the number of the years of age of the donor.

At Paris, Penitential Psalms and Tenebrae used to be sung on this day in the Bois de Boulogne.

Hymnus Die Mandati, atque festis.
Inv. +, *atque Exalt.* + *Cantandus.*

Vexilla Regis prodeunt,
Fulget Crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.
Quae vulnerata lanceae
Mucrone diro, criminum
Vt nos lavaret sordibus,
Manavit unda & sanguine.
Impleta sunt, quae concinit
David fideli carmine,
Dicendo nationibus,
Regnavit à ligno Deus.
Arbor decora, & fulgida,
Ornata Regis purpura,
Electa digno stipite
Tam sancta membra tangere.
Beata, cujus brachiis
Pretium pependit saeculi,
Statera facta corporis,
Tulitque praedam tartari.
O Crux ave spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.
Te fons salutis Trinitas,
Collaudet omnis spiritus:
Quibus Crucis victoriam
Largiris, adde praemium.

6. HOLY FRIDAY, otherwise called *Good Friday*.

Le Vendredi Saint.—Fr.

Obs. The Church on this day commemorates the sufferings of Our Lord on the Cross by a solemn service. It has always been observed as a day of extraordinary devotion. In no country, however, are the ceremonies of this and other festivals observed with so great pomp as at Rome. The cross of St. Peter's is then illuminated, and has a fine effect. It was on this day principally that that branch of the Spanish Dominicans called Flagellants used to punish themselves with voluntary scourges.

Hospinian relates a curious custom of Hallowing Rings on this day.

The Hot Cross Buns eaten today in Europe seem to be of ancient custom, though its precise origin is not known. Hutchinson in his "Northumberland," following the authority of Bryant, derives the word from the Boun, or sacred cakes offered at the Arkite Temple. This is, however, doubtful.

Holy Friday usually occurs at a time of year when the flowers of the Early Spring are far advanced, and we have Snowdrops, Crocuses, Daffodils, and the early pink blossoms of the Mazereon and of the Plum trees, to decorate our parterres.

Hymnus Sancto Die Crucif. ex Officio. B. V. Mariae, sept dolor.

Stabat Mater dolorosa,
Juxta Crucem lacrymosa,
Dum pendebat filius.
Cujus animam gementem,
Contristantem, & dolentem,
Pertransivit gladius.
O quàm tristis, & afflicta
Fuit illa benedicta
Mater Unigeniti.
Quae moerebat, & dolebat,
Pia Mater dum videbat,
Nati poenas inclyti.
Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Matrem Christi contemplari
Dolentem cum filio?
Pro peccatis suae gentis,
Vidit Iesum in tormentis,
Et flagellis subditum.
Vidit suum dulcem natum.
Morientem desolatum,
Dum emisit spiritum.
Eja Mater fons amoris,
Me sentire vim doloris,
Fac ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

7. HOLY SATURDAY.

Sabbato Sancto.
Saint Samedi.—Fr.

Hymnus, ex Off. Sep. Dolor. B. V. M.

Virgo virginum praeclara,
Mihi jam non sis amara,
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.
Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore filii.
Flammis ne urar succensus,
Per te Virgo sim defensus
In die Judicii.
Christe, cum sit hinc exire,
Da per matrem me venire
Ad palmam victoriae.
Quando corpus morietur,
Fac ut animae donetur
Paradisi gloria.

8. EASTER SUNDAY, or *Easter Day. Dominica Gaudii.*

Dominica Resurrectionis.
Dimanche des Pâques.—Fr.

Obs. As on Friday the Church commemorated the Crucifixion of Our Lord, so today is kept the greatest of all the festivals in honor of his Resurrection from the Sepulchre. The Church today puts forth all her pomp, which may be seen to the greatest advantage at St. Peter's at Rome, where the processions are very magnificent, the Pope himself assisting at high mass. The Vigil of Easter is called *Holy Saturday*, when the Office begins by blessing the fire.

Easter is generally a pleasant time of year, from the appearance of returning spring, the melody of birds, and the flowering of the numerous Narcissus, Daffodils, Hyacinths, early Tulips, and other flowers of the early spring. The weather is sometimes very clear, and cool east winds prevail, with very dry air. At other times, when the feasts are later, April pours forth her arrosoir of showers to replenish the earth against the coming of May. Chaucer says,

When that Aprilis with her showerie soote
The drought of March had pierced to the roote.

At Dijon in Burgundy it is the custom upon the first Sunday in Lent to make large fires in the streets, whence it is called Firebrand Sunday.

MIDLENT SUNDAY is the one which occurs in the middle of Lent; CARE SUNDAY precedes Palm Sunday; and LOW SUNDAY is the Sunday after Easter.

The extinguishing lights on Easter Eve, and rekindling them, is mentioned by Hospinian. The benediction of a great candle is also alluded to. It was customary also in this country to light the churches on Easter Eve with Pascal Tapers. See Gent. Mag. for 1796, p. 293. The custom of getting up to see the sun dance on Easter Day is described by Brand, vol. i. p. 137, where the reader will also find numerous Easter customs described.

Hymnus in festo Resurrectionis.

Paschale mundo gaudium
Sol nuntiat formosior,
Cum luce fulgentem nova
Jesum vident Apostoli.
In carne Christi vulnera
Micare tamquam sidera
Mirantur, & quidquid vident
Testes fideles praedicant.
Rex Christe clementissime,
Tu corda nostra posside;
Ut lingua grates debitas
Tuo rependat nomini.
Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitae renatos libera.
Deo Patri sit gloria,
Et filio qui à mortuis
Surrexit, ac Paraclito,
In sempiterna saecula.

9. LOW SUNDAY, or *Dominica in Albis.*

Hymnus in festo Sabbati in Albis.

Ad regias Agni dapes,
Stolis amicti candidis
Post transitum Maris rubri
Christo canamus Principi.
Divina cujus Charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor Sacerdos immolat.
Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare:
Merguntur hostes fluctibus.
Jam Pascha nostrum Christus est,
Paschalis idem Victima,
Et pura puris mentibus
Sinceritatis azyma.
O vera coeli Victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitae praemia.
Victor subactis inferis
Trophaea Christus explicat,

Coeloque aperto subditum
Regem tenebrarum trahit.
Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitae renatos libera.
Deo Patri sit gloria,
Et Filio, qui à mortuis
Surrexit, ac Paraclito,
In sempiterna saecula.

10. ROGATION SUNDAY, and *Rogation Days.*

Dimanche des Rogations.—Fr.

Obs. The fifth Sunday after Easter is called Rogation Sunday, and the Rogation days are the MONDAY, TUESDAY, and WEDNESDAY following, and immediately preceding HOLY THURSDAY or Ascension Day.

Rogation Week, Saxon Lang dagar, i. e. days of perambulation, is always the next but one before Whitsunday, and so called because on Monday, Tuesday, and Wednesday of that week, Rogations and Litanies were used; and fasting, or at least abstinence, then enjoined by the Church to all persons, not only for a devout preparative to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth; and in this respect the solemnization of matrimony is forbidden from the first day of the said week till Trinity Sunday. The Dutch call it *Cruysweek*, Crossweek, and it is so called in some parts of England, because when the priests go in procession this week the cross is carried before them. In the Inns of Court it was called Grassweek, because the commons of that week formerly consisted much of sallads, hard eggs, and green sauce upon some of the days.

The weather on this feast is usually fine, and the village processions in Catholic countries afford a remarkable instance of the innocent hilarity so closely connected with the Christian festivals; they are well described by Chateaubriand in his *Christianisme.* As the *Anemone Pulsatilla* from blowing often at Easter is called PASQUE FLOWER, so is the *Polygala vulgaris* from being used in the Rogation processions often called ROGATION FLOWER. Some other flowers, however, have obtained this name from the same cause.

11. HOLY THURSDAY, or *Ascension Day.*

Festum Ascensionis.
Le Jeudi Saint d'Ascension.—Fr.

Obs. The fifth Sunday after Easter is called Rogation Sunday, and the Thursday following is Ascension Day. The Monday, Tuesday, and Wednesday in the same week, and immediately preceding Holy Thursday, are called the Rogation Days.

Ascension Day may be thus described:—The apostles and other disciples were returning to Jerusalem for the approaching feast of Pentecost. Ten days before that festival, while they were all at table together in Jerusalem, Christ favoured them with his last apparition. Having repeated his former commission, and given his last charge to his apostles, in the place where they were assembled together in Jerusalem, thence led them forth on the road to Bethania, to a high part of Mount Olivet, about a Sabbath day's journey from the city. Being arrived at the summit of the mountain, he raised himself from the earth in the presence of his disciples, and lifting up his hands, as was customary with the Jews on such occasions, he gave them his blessing, and at the same time ascended into heaven in their sight; and as in his resurrection he raised himself by his own power, so in his ascension he was wafted up to heaven by his own divine energy and power, being himself the very author of life and motion. The disciples followed him with their eyes as he rose, till a bright cloud took him out of their sight. And while they stood in silent amazement two angels appeared in white garments, and thus accosted them:—"Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you shall so come in like manner as ye have seen him go into heaven;" that is to say, when he shall come to judgment. The apostles after this glorious sight returned full of joy to Jerusalem.

The parochial perambulations usually take place today, to define and perpetuate the memory of the boundaries of the parishes. The boundaries of the township and parish of Wolverhampton are in many points marked out by what are called *Gospel Trees*, from the custom of having the Gospel read under or near them by the clergyman attending the parochial perambulations.

The subsequent is from Herrick's Hesperides, page 18:

——Dearest, bury me
Under that Holy Oke, or *Gospel Tree*;
Where, though thou see'st not, thou mayest think upon
Me, *when thou yeerly goest procession.*

Hymnus in festo Ascensionis.

Aeterne Rex Altissime,
Redemptor & fidelium,
Cui mors perempta detulit
Summae triumphum gloriae,
Ascendis Orbes siderum,
Quo te vocabat coelitus
Collata, non humanitus,

Rerum potestas omnium.
Vt trina rerum machina,
Coelestium, terrestrium,
Et inferorum condita,
Electat genu jam subdita.
Tremunt videntes Angeli
Versam vicem mortalium:
Peccat caro, mundat caro,
Regnat Deus Dei caro.
Sis ipse nostrum gaudium,
Manens Olympo praemium,
Mundi regis qui fabricam,
Mundana vincens gaudia.
Hinc te precantes quaesumus,
Ignosce culpis omnibus,
Et corda sursum subleva
Ad te superna gratia.
Vt cùm repentè coeperis
Clarere nube judicis,
Poenas repellas debitas,
Reddas coronas perditas
Jesu, tibi sit gloria,
Qui victor in coelum redis,
Cum Patre, & almo Spiritu,
In sempiterna saecula.

12. WHIT SUNDAY, or *Feast of the Penticost.*

Dominica.
Dimanche de Pêntecote.—Fr.

Obs. The great festival of Whitsuntide is celebrated seven weeks after Easter, to commemorate the descent of the Holy Ghost on the Apostles after the Ascension of Our Lord.

From the first ages of Christianity, the two principal and most sacred times for the solemn administration of baptism were the eves of Easter and Whitsuntide. In parish churches the font is blessed, and the divine office is shorter during this octave and at Easter than at other times of the year. Ever since the middle ages a great wax candle also has been customarily blessed, to represent the light of faith shining forth to the world. On this day likewise the bells are rung and trumpets sounded, while the prose Veni, Sancte Spiritus, *Come Holy Ghost Creator come*, &c. is chanted after the epistle at mass.

Confirmation is administered by the bishops at all seasons of the year; but Pentecost has always been looked upon as the proper festival for this sacrament.

It was a primitive rule of discipline, that no fast should be commanded during the fifty days of the Paschal time; nevertheless, the divine Spouse being represented as taken away from the church on the feast of the Ascension, by a law of universal custom in the close of this time of spiritual joy, the Eve of Whit Sunday has been ob-

served, at least from the fourth or fifth century, and probably long before, with a fast of precept, in order to prepare the faithful for the descent of the Holy Ghost. This is expressly mentioned in the sacramentaries of Pope Gelasius and St. Leo.

Whitsuntide is called Rose Easter, that beautiful tribe being usually now in blow; but we might as well call Easter, Daffodil Whitsuntide. The genus Narcissus blowing as abundantly about the feast of Our Lord's Resurrection, as the genus Rosa does about his Ascension.

Hymnus in festo Pentacost.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti, pectora.
Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, Charitas,
Et spiritalis unctio.
Tu septiformis munere,
Digitus Paternae dexterae,
Tu ritè promissum Patris,
Sermone ditans guttura.
Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.
Hostem repellas longiùs,
Pacemque dones protinus:
Ductore sic te praevio
Vitemus omne noxium.
Per te sciamus da Patrem,
Noscamus atque Filium;
Teque utriusque Spiritum
Credamus omni tempore.
Deo Patri sit gloria,
Et Filio, qui à mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.

———

Hymnus alter in Dom. Pentacost.

Iam Christus astra ascenderat,
Reversus unde venerat,
Patris fruendum munere
Sanctum daturus Spiritum,
Solemnis urgebat dies,
Quo mystico septemplici
Orbis volutus septies,
Signat beata tempora.
Cum lucis hora tertia
Repentè Mundus intonat,
Apostolis orantibus
Deum venire nuntiat.
De Patris ergo lumine
Decorus ignis almus est,
Qui fida Christi pectora
Calore verbi compleat.
Impleta gaudent viscera,
Afflata sancto Spiritu,
Vocesque diversas sonant,
Fantur Dei magnalia.
Notique cunctis Gentibus,
Graecis, Latinis, Barbaris,

Simulque demirantibus
Linguis loquuntur omnium.
Iudaea tunc incredula,
Vesana torvo spiritu,
Madere musto sobrios
Christi fideles increpat.
Sed editis miraculis
Occurrit & docet Petrus,
Falsum profari perfidos,
Ioële teste comprobans.
Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.

12. TRINITY SUNDAY.

Dominice S. Trinitatis.
Dimanche de la Trinitè.—Fr.

Obs. On this festival the Church commemorates the mystery of the Holy Trinity.

Christ our Lord, says the historian, before his ascension into heaven commissioned his apostles to go and preach to all nations the adorable mystery of the Blessed Trinity, and to baptize those who should believe in him: "In the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. These words alone, says a late writer, should suffice to confound the Arians, Socinians, and all other ancient and modern enemies of this fundamental article of the Christian faith. By saying, *In the name*, Our Lord here teaches the unity of God in three distinct persons; and indeed almost every page both of the Old and New Testament proclaims that there is only one God, and that there can be no more. But that in this most simple and strict unity in God there is a Trinity of really distinct subsisting persons is clearly expressed by the same words of Christ. Reason can never attain this mystery, as our Lord himself declares, in Matt. xi. 27, xvi. 17.

Hymnus in Dom. S. Trinitatis, at Matins.

Summae Parens clementiae,
Mundi regis qui machinam,
Unius et substantiae,
Trinusque personis Deus.
Da dexteram surgentibus,
Exurgat ut mens sobria,
Flagrans & in laudem Dei
Grates rependat debitas.
Deo Patri sit gloria,
Natoque Patris Unico,
Cum Spiritu Paraclito,
In sempiterna saecula.

At Vespers.

Iam Sol recedit igneus:
Tu lux perennis, Vnitas,

Nostris, beata Trinitas,
Infunde lumen cordibus.
Te manè laudum carmine,
Te deprecamur vesperè,
Digneris, ut te supplices
Laudemus inter Coelites.
Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Saeclum per omne gloria.

13. CORPUS CHRISTI DAY.

Festum Corporis Christi.
Le Fête Dieu.—Fr.

Obs. The institution of the Holy Sacrament of the Eucharist was formerly celebrated with solemn thanksgiving to the Divine Goodness on Maundy Thursday in Holy Week; but that time being mostly taken up in commemorating the sufferings of our Saviour, a proper solemn festival was appointed in honour of this great mystery. Pope Urban IV. in 1264 fixed it on the Thursday after the Octave of Whitsunday, commanding it to be observed over the whole Church with a solemnity equal to the four great festivals of the year.

Garlands, and pageants representing the history of our Saviour, used to be hung about on this day.

In the Churchwardens' Accounts of St. Mary at Hill, in the city of London, 17 and 19 Edward IV. Palmer and Clerk churchwardens, the following entry occurs:—"Garlands on Corpus Christi Day, xd."

We find among the ancient annual church disbursements, "for four men bearing torches about the parish" on this day, payments of 1*d.* each. Among the same accounts, for the 19th and 21st years of Edward IV. we have: "For flaggs and garlondis, and pakthredde for the torches, upon Corpus Christi Day, and for six men to bere the said torches, iiijs. vij*d.*" And in 1485, "For the hire of the garments for pageants, is. viij*d.*"

Rose garlands on Corpus Christi Day are also mentioned under the years 1524 and 1525, in the parish accounts of St. Martin Outwich.

Hymnus ad festum Corporis Christi.

Pange lingua gloriosi,
Corporis mysterium,
Sanguinisque pretiosi,
Quem in Mundi pretium
Fructus ventris generosi
Rex effudit Gentium.
Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso Verbi semine,

Sui moras incolatus
Miro clausit ordine.
In supremae nocte coenae
Recumbens cum fratribus,
Observata lege plenè
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.
Verbum caro, panem verum
Verbo carnem efficit,
Fitque Sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.
Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui.
Genitori, Genitoque
Laus, & jubilatio,
Salus, honor, virtus quoque
Sit & benedictio:
Procedenti ab utroque
Compar sit laudatio.

14. HOLY NAME OF MARY.

Obs. This festival occurs within the octave of the Nativity of the Blessed Virgin Mary, Sept. 8th, and the service begins with the Votive Mass. The following *Sermo S. Bernardi*, from the *Homilia*, illustrates the signification of the name of Mary:

Et nomen, inquit, Virginis Maria. Loquamur pauca, & super hoc nomine, quod interpretatum Maris Stella dicitur, & Matri Virgini valde convenienter aptatur. Ipsa namque aptissimè sideri comparatur. Quia sicut sine sui corruptione sidus suum emittit radium, sic absque sui laesione virgo parturivit filium. Nec sideri radius suam minuit claritatem, nec Virgini filius suam integritatem. Ipsa est igitur nobilis illa Stella ex Iacob orta, cujus radius universum orbem illuminat; cujus splendor & praefulget in supernis, & inferos penetrat, terras etiam perlustrans, & calefaciens magis mentes, quam corpora, fovet virtutes, excoquit vitia. Ipsa, inquam, est praeclara, & eximia stella super hoc mare magnum, & spatiosum necessariò sublevata, micans meritis, illustrans exemplis. Tu autem.

Sicut cedrus exaltata sum in Libano, & sicut cypressus in monte Sion: quasi myrrha electa, Dedi suavitatem odoris, et sicut cinnamomum, & balsamum aromatizans. Dedi.

Hymnus, ex Off. B. V. M. Montis Carmel.

Ave Stella matutina,
Peccatorum medicina,
Mundi Princeps & Regina:
Virgo sola digna dici,
Contra tela inimici
Clypeum pone salutis,
Tuae titulum virtutis.
Tu es enim virga Jesse,
In qua Deus fecit esse,
Aaron amygdalum,
Mundi tollens scandalum,

Tu es area compluta,
Coelesti rore imbuta,
Sicco tamen vellere.
Tu nos in hoc carcere
Solare propitia,
Dei plena gratia.
O Sponsa Dei electa,
Esto nobis via recta
Ad aeterna gaudia,
Ubi pax est, & gloria.
Tu nos semper aure pia
Dulcis exaudi Maria.

15. FESTIVAL OF THE ROSARY, or *Festum Rosarii.*

Obs. The Festival of the Rosary occurs on the first Sunday of October. It is to be distinguished from the Salutation said on the Beads, also called the Rosary. The festival of today is to be found in the Roman Breviary.

Hymnus Antiquus in Officio Rosarii.

O gloriosa Virginum,
Sublimis inter sidera:
Qui te creavit, parvulum
Lactente nutris ubere
Quod Heva tristis abstulit,
Tu reddis almo germine:
Intrent ut astra flebiles,
Coeli recludis cardines.
Tu Regis alti Janua,
Et Aula lucis fulgida:
Vitam datam per Virginem,
Gentes redemptae plaudite.
Iesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, & almo Spiritu,
In sempiterna saecula.

The Salutation of the Rosary as said on the beads is quite different, and runs thus: ✠*In nomine Patris et Filii et Spiritus Sancti. Amen.*

The *Pater Noster* being said once, the *Ave Maria* is said ten times, that is, once on each bead, till the person comes to the large bead, and then the *Pater Noster* is said again, and then the ten *Ave Marias*; and so on till the whole number of tens be finished, which on the short or common Chaplet is five, but in certain long Rosaries it amounts to fifteen; at the end it is customary to say the Belief in Latin.

And then the whole finishes with the *Pater Noster, Ave Maria, Gloria Patri,* and *In nomine Patris,* &c.✠ Sometimes, however, short prayers on the fifteen mysteries are introduced.

16. ADVENT SUNDAY.

Dominica Adventus Domini.

Obs. The earliest time of Advent is the last week in November; it signifies the Advent or Hithercoming of Our Lord. The following is the hymn sung at Mattins on this feast by the Order of St. Augustin:

Hymnus in Domin. Adv. at Matins.

Instántis Adventum Dei
Poscámus ardenti prece;
Festisque munus ínclytum
Praeoccupémus cánticis.
Aeterna Proles féminae
Non horret inclúdi sinu;
Fit ipse servus, ut jugo
Nos servitútis éximat.
Mansuetus & clemens venit;
Occurre, festína, Sion:
Ultro tibi quam pórrigit,
Ne dura pacem réspuas.
Mox nube clarâ fúlgurans
Mundi redíbit árbiter,
Suique membra córporis
Coelo triumphátor vehet.
Foetus tenebrárum, die
Cedant propinquo crímina:
Adam reformétur vetus,
Imágo succédat novi.
Qui liberátor ádvenis,
Fili, tibi laus máxima
Cum Patre, & almo Spíritu,
In sempiterna sécula.

Hymnus in Dominica Adv. at Laudes.

Jordánis oras praevia
Vox ecce Baptistae quatit:
Praecónis ad grandes sonos
Ignávus abscédat sopor.
Auctóris adventum sui
Tellus, & aether, & mare
Praegestiente séntiunt
Et jam salútant gáudio.
Mundémus & nos péctora:
Deo propinquanti viam
Sternámus; & dignam domum
Tanto parémus hóspiti.
Tu nostra, tu Jesu, salus;
Tu robur & solátium:
Arens ut herba, te sine
Mortále tabescit genus.
Aegris salutárem manum
Extende: prostrátos leva:
Ostende vultum, jam suus
Mundo reflorescet decor.
Qui liberátor ádvenis,
Fili, tibi laus máxima
Cum Patre, & almo Spíritu,
In sempiterna sécula.

Hymnus in festo SS. Innocentium.

Molles in agnos ceu lupus
Amens tyrannus irruit,
Et destinat promiscuâ
In strage Christum perdere.
Cunae redundant sánguine;
Sed in Deum frustrà furit:
Unum petit tot mórtibus,
Mórtes tot unus effugit.
Matres, querelis párcite;
Quid rapta fletis pignora?
Agnum salútis óbsidem
Denso sequuntur ágmine.
Qui natus es de Virgine
Jesu, tibi sit glória
Cum Patre, cumque Spiritu
In sempiterna sécula.

In Officiis B. M. V.

Quem terra, pontus, sidera,
Colunt, adorant, praedicant,
Trinam regentem machinam,
Claustrum Mariae bajulat.
Cui Luna, Sol, & omnia
Deserviunt per tempora,
Perfusa coeli gratia,
Gestant puellae viscera.
Beata Mater munere,
Cujus supernus Artifex
Mundum pugillo continens,
Ventris sub arca clausus est.
Beata coeli nuntio,
Fecunda sancto Spiritu,
Desideratus Gentibus
Cujus per alvum fusus est.
Iesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, & almo Spiritu,
In sempiterna saecula.—Amen.

On Christmas Day, *Adeste Fideles*, &c.

---

17. *In festo S. Clarae, Aug.* 12*th.*

Obs. St. Clare having founded the Order of *Pauvres filles de Ste. Claire*, the following hymns seem to relate to these pious and useful virgins.

Hymnus in festo St. Clarae.

Generat virgo filias
Mentis maternae conscias,
Christi sponsas & socias,
Corruptionis inscias.
Clarum nomen effunditur,
Sanctum nomen extenditur,
Facto doctrina proditur,
Virtus divina panditur.
Construuntur coenobia
Vasti per orbis spatia,
Crescit Sororum copia,

Claret matris notitia.
Deficit virtus corporis
Morbo prolixi temporis,
Sumit augmèntum roboris,
Virtus sacrati pectoris.
Tandem languore premitur,
Laeta nimis egreditur,
Dies extrema clauditur,
Spiritus coelo redditur.
Te prosequentes laudibus
Piis faveto precibus,
Adesto postulantibus
Tuis virgo supplicibus.
Virginis hujus merito
Laus Patri sit ingenito,
Gloria Vnigenito,
Virtus summa Paraclito.—Amen.

Hymnus alter fest. St. Clarae.

Concinat plebs fidelium
Virginale praeconium,
Matris Christi vestigium,
Et novitatis gaudium.
Pauperum primogenita,
Dono coelesti praedita,
Obtinet supra merita
Praemia vitae reddita.
Novum sidus emicuit,
Candor lucis apparuit,
Nam lux, quae lucem influit,
Claram clarere voluit.
Claris orta natalibus,
Nec dum relictis omnibus,
Vacat plenis affectibus
Pietatis operibus.
Sub paupertatis regula,
Patris Francisci ferula,
Clara Christi discipula
Luce respersit saecula.
Mundus & caro vincitur,
Matri Christi connectitur,
Christo prorsus innititur,
Pauperem pauper sequitur.
Spretis nativo genere,
Carnis & mundi foedere,
Clauditur velut carcere,
Dives superno munere.
Clauditur velut tumulo,
Nequam subducta saeculo:
Patet in hoc ergastulo
Solùm Dei spectaculo.
Tegmina carnis vilia
Vrgens famis inedia,
Arcta quoque jejunia
Praestant orandi spatia.
Virginis hujus merito,
Laus Patri sit ingenito,
Gloria Vnigenito,
Virtus summa Paraclito.—Amen

The following are Supplementary Additions to the feasts already noticed in the work, being very curious ancient hymns, written chiefly by St. Ambrose, Prudentius, and other early poets. They begin with ADVENT, and end with CATHERINE TIDE.

In festo CONCEPTIONIS B. V. M. *Dec. 8th.*

Hymnus ad B. Virginem.

Salve Horologium
Quo retrogradiatur
Sol in decem lineis
Verbum incarnatur.
Homo ut ab infimis
Ad summe attollatur
Immensus ab angelis
Paulo minoratur
Solis hujus radiis
Maria coruscat
Consurgens Aurora
In conceptu micat
Lilium inter spinas
Quae serpentis conterat
Caput, pulchra ut Luna
Errantes collustret.

Also this Hymn:

Unus bonórum fons, Deus, omnium,
Quàm liberáli fundis opes manu!
Non antè concessis Mariam
Quot próperas cumuláre donis!
Inter rigentes seu rosa cláuditur
Spinas, & acres vincit acúleos;
Praesens amáram virulenti
Grátia vim frúticis retundit.
Quantùm pudicas inclyta virgines
Praestat, remóto quae dóminam gradu
Sequuntur, & Regis parentem
Sidereâ comitantur aulâ!
Nec Angelórum par decus: hi Deo
Adstant sedenti; fert hóminem Deum
Maria, nomen dulce matris
Virgineo sócians honóri.
Regina mundi Virgo, clientium
Tutela, moestis perfúgium reis,
Fer nostra Nato vota: tristem
Non pátitur genitrix repulsam.
Sit Trinitáti perpetuum decus,
Inflicta mundo quae miserans mala,
In matre pignus nascitúri
Non dúbium dat habere Christi.

In fest. S. Luciae, *Dec.* 13*th.*

Hymnus.

Iesu, corona Virginum,
Quem Mater illa concipit,
Quae sola Virgo parturit:
Haec vota clemens accipe.
Qui pergis inter lilia,
Septus choreis Virginum,
Sponsus decorus gloria.
Sponsisque reddens praemia.
Quocunque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.
Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.
Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In saeculorum saecula.

SUPPLEMENTARY ADDITIONS (II).

CIRCLE OF THE HOURS.

I. O'CLOCK A.M.

Obs. The revolution of the earth on its axis from any given point to the same point again may be called the Natural Day, just as the circuit of the earth in her orbit is called the Natural Year. As the year is divided into seasons, months, tides, and days, so the day is subdivided again into times, hours, minutes, and seconds; and all these artificial divisions constitute the artificial years. As we have described the peculiar history and the holy offices of each day in the year, together with each day's natural phenomena, so shall we now describe the particular offices performed and the particular natural phenomena which occur in each hour of the day; and, in order further to make the work complete, we shall introduce some appropriate poetry for certain hours, as we did for certain days. The Earth's orbit may be said to be the foundation of her Year, and her rotation that of the Day; the Moon's orbit that of the Months and Weeks; the flowering of plants that of the Seasons; and their periods of opening and shutting their blossoms that of the Hours. But astronomy and the civilization which accompanied the extension of the Christian religion has regulated, and the divine offices of the Church have sanctified, the days, and seasons, and hours; and the study of them all together is a profitable as well as pleasing employment to those who would blend the useful and the delightful together.

After the solemn and measured strokes of the midnight bell of the abbey clock have finished, when, in the words of the poet, "The iron tongue of midnight has tolled twelve," then the immediately following hour was originally called from the Latin *Prima hora* or first hour; and it finished by the striking of one o'clock. The Nocturnal Office of the Church in religious hours then took place. The Matins and Laudes of some religious orders used to be said, and at this time the solemn celebration of the Christmas Midnight Mass is celebrated. The reason why the Office of Prime was afterwards said later in the morning was because in the various divisions made of the canonical hours some of their authors in Italy regarded the Prime as the Day-break or as the Sunrise Office; the day beginning in that country not

at the first hour, as here, but at sunrise. Hence the hymn beginning, *Jam lucis orto sidere*, which we have given at page 66, was ordered to be sung at Prime, but more of the Hours by and bye. The following is very ancient:

Hymnus ad I. An. vel inter Matutinum et Laudes.

Primo die, quo Trinitas
Beata mundum condidit,
Vel quo resurgens Conditor
Nos morte victa liberat:
Pulsis procul torporibus
Surgamus omnes ocyùs,
Et nocte quaeramus Deum
Propheta sicut praecipit.
Nostras preces ut audiat,
Suamque dextram porrigat,
Et expiatos sordibus
Reddat polorum sedibus.
Ut, quique sacratissimo
Hujus diei tempore
Horis quietis psallimus,
Donis beatis muneret.
Iam nunc Paterna claritas,
Te postulamus affatim,
Absint faces libidinis,
Et omnis actus noxius.
Ne foeda sit, vel lubrica
Compago nostri corporis,
Ob cujus ignes ignibus
Avernus urat acrius.
Mundi Redemptor quaesumus,
Tu probra nostra diluas,
Nobisque largus commoda
Vitae perennis conferas.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.

II. O'CLOCK A.M. *Not Canonical.*

Obs. The second hour of the morning is not canonical, nor do we find in general any particular office attached to it by the monastic orders of ancient times.

At the close of the second hour, when the clock strikes two, we may expect several peculiar natural phenomena. At Midsummer the day breaks, and at all times of year certain invalids are subject to the nocturnal exacerbations of disease; two o'clock being one of the hours at which the periodical paroxysms of many complaints takes place. After two o'clock we find persons who have laid awake with febrile symptoms all night often begin to get into a little comfortable sleep; and soon after two, or early in the third hour, the Cocks first begin their general crowing, or Alextrophong, as if to awake the slumbering vestals and drowsy monks against the office of the third hour, once devoted to Laudes, though they afterwards

made Laudes immediately follow Matins. The following hymn at this hour of first Cockcrow, and in summer of approaching light, is very appropriate; the line declaring the restoration of health to the sick will often be remembered when the light and refreshing sleep above described follows a night of sickness and morbid night-watching.

Hymnus ad II. A.M. vel ad Gallicantum Primum.

Aeterne rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Vt alleves fastidium.
Nocturna lux viantibus,
A nocte noctem segregans,
Praeco diei jam sonat,
Jubarque Solis evocat.
Hoc excitatus Lucifer
Solvit polum caligine,
Hoc omnis Erronum cohors
Viam nocendi deserit.
Hoc nauta vires colligit,
Pontique mitescunt freta:
Hoc, ipsa Petra Ecclesiae
Canente, culpam diluit.
Surgamus ergo strenuè,
Gallus jacentes excitat,
Et somnolentos increpat,
Gallus negantes arguit.
Gallo canente spes redit,
Aegris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.
Jesu labentes respice,
Et nos videndo corrige:
Si respicis, labes cadunt,
Fletuque culpa solvitur.
Tu lux refulge sensibus,
Mentisque somnum discute:
Te nostra vox primùm sonet,
Et vota solvamus tibi.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculum.

III. O'CLOCK A.M. LAUDES.

Obs. The hours iii. vi. ix. and xii., both before and after noon, may be considered as canonical; they were formerly devoted by certain religious Orders to regular or canonical Offices of the Church. And we may observe that in most church steeples where there are chimes played by clockwork, these are the usual hours at which they play, which is a remnant of the ages we allude to. The word Tierce or Terza comes from *Tertia*, the Latin for the third hour; and the reason why this office is recited in the ninth instead of the third hour is, that the canonical hours being established in Italy, where the day begins at sunrise; six o'clock, which is the average time of

sunrise, was the time from whence the first canonical hour of the day was reckoned: hence PRIME or Primsang of the Saxons was at six o'clock in the morning. TIERCE or Undersang at nine. SEXT or Middaegsang at noon. NONES or Nonsang at three. VESPERS or Aefensang at six. COMPLIN or Nightsang at nine. MATINS or Unthsang in the first hour after midnight. LAUDES at three in the morning. Thus was the whole of the day divided. The Mass was generally celebrated after Tierce; the Angelus said at morning prayers about Prime, at noon, and at Vespers or thereabouts, on the ringing of the Angelus Bell. Afterwards, when certain monks got more lazy, Laudes after a short pause followed Matins, and they went to rest again till Prime. The Saxon names for the hours were from translations of the Rule of St. Benedict, made by Ethelwold bishop of Winchester in the reign of Edgar. These rules were ratified and consolidated by St. Dunstan in his Concordat of Rules.

The natural phenomena observable at this time of day are in summer the first pale light of morning, at other times of year it is dark, and when Laudes were said at this time, the church, as at Matins, used to be lighted up with candles and lamps. The great Cockcrowing which so frequently happens about this time gave it the name of the Nightwatch, of which we have spoken yesterday, as the crowing begins early in the third hour, soon after two o'clock. The birds now in late spring and the early summer often begin to sing: we have heard the Nightingale, the Lark, the Robin, and the Thrush, already carolling at this early hour the first pale beam of orient light, shortly following the crowing of the Bird of Dawn, and enlivening the often only cool hour of the whole diurnal circle.

In winter, the most violent of the nocturnal gales of wind, which blow so often at uncertain intervals from Catherine Tide to Christmas, take place at this hour.

Hymnus ad Laudes.

Nox, & tenebrae, & nubila,
Confusa Mundi, & turbida:
Lux intrat: albescit polus;
Christus venit; discedite.
Caligo terrae scinditur,
Percussa solis spiculo.
Rebusque jam color redit,
Vultu nitentis sideris.
Te Christe, solum novimus,
Te mente pura, & simplici,
Flendo, & canendo, quaesumus,
Intende nostris sensibus.
Sunt multa fœcis illita,
Quae luce purgentur tua:
Tu vera lux coelestium
Vultu sereno illumina.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculu.

IV. O'CLOCK. *Second Alectrophone or Nightwatch.* XVI. of the Astronomical Day.

Obs. In the middle of summer many plants that open at sunrise now expand their flowers, and the birds are already singing very lively.

Cocks crow much at this time, though some authors regard the Nightwatches at midnight, two o'clock, four o'clock, and sunrise.

Kircher, in his *Musurgia Universalis, Romae* 1650, page 30, has a curious plate representing the notes of the Gallicinium and of other birds' songs musically expressed.

Hymnus ad IV. Am. vel ad *Gallicantum* omni tempore.

Ales diei nuntius
Lucem propinquam praecinit:
Nos excitator mentium
Jam Christus ad vitam vocat.
Auferte, clamat, lectulos,
Aegro sopore desides:
Castique, recti, ac sobrii
Vigilate: jam sum proximus.
Iesum ciâmus vocibus,
Flentes, precantes, sobrii:
Intenta supplicatio
Dormire cor mundum vetat.
Tu Christe somnum discute:
Tu rumpe noctis vincula:
Tu solve peccatum vetus,
Novumque lumen ingere.
Jamjam vagantes Daemonae
Laeti tenebris noctium,
Gallo canente exterriti,
Sparsim timentes evolant.
Invisa nam vicinitas
Lucis, salutis, numinis,
Rupto tenebrarum situ,
Noctis fugat satellites.
Hoc esse signum praescii
Norunt repromissae spei,
Qua nos soporis Liberi
Speramus adventum Dei.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculum.

V. O'CLOCK A.M. *Not Canonical.*

Obs. Five o'clock not being a canonical hour, there are few antiquities belonging to its history. In Italy and some other countries it is the hour of rising of certain monastic orders of the present day. The Jesuits, for instance, whose hour is four in France, rise in Italy in the fifth hour, and they do the same in England. In some places the morning bell at the church rings at five o'clock, though six is the

usual hour, it being the remains of the bell formerly rang for the office of Prime.

In the early spring it is still dark, nor is it till after the clock has struck five that we see the orient lighter than the rest of the horizon.

The progress of the late spring and its encreasing light brings us at length to the period when at five o'clock the sun is risen. In summer it is broad daylight, and even warm. As summer declines, it is cooler and hardly light at this hour; and autumn at length brings us to the time when the fifth hour is struck again in the gloom of night.

In summer many syngenecious and other periodical flowers open at this time when there is light enough. For instance:

Forster's Sowthistle *Sonchus Coeruleus* β opens.
Succory *Cicherium Intybus* opens.
Oxetongue *Picris echioides* opens.
Copper Lily *Hemerocallis fulva* opens.
Paleyellow Poppy *Papaver nudicale* opens.

The above are only a few examples out of many hundreds. The Goatsbeards and many others do the same. But it must be observed, that the rule for flowers opening at certain hours is this—They have a certain hour for opening when there is sufficient light, but their hour fluctuates with the declining sun; so that those plants which at Midsummer open at five, if they should last till Bartholomewtide, would then open about six, and so on.

As the principal season for the singing of birds is the late spring, so this hour becomes the most general time for their beginning. Nothing can well be more delightful than a fine May morning at this hour.

Hymnus, ad IV. Horam manes.

Splendor Paternae gloriae,
De luce lucem proferens,
Lux lucis, & fons luminis,
Diem dies illuminans:
Verusque sol illabere,
Micans nitore perpeti:
Jubarque sancti Spiritus
Infunde nostris sensibus.
Votis vocemus & Patrem,
Patrem potentis gratiae,
Patrem perennis gloriae,
Culpam releget lubricam.
Confirmet actus strenuos,
Dentes retundat invidi,
Casus secundet asperos,
Agenda rectè dirigat.
Mentem gubernet, & regat,
Sit pura nobis castitas:
Fides calore ferveat,
Fraudis venena nesciat.
Christusque nobis sit cibus,
Potusque noster sit sides:
Laeti bibamus sobriam
Profusionem Spiritus.
Laetus dies hic transeat;
Pudor sit ut diluculum,
Fides velut meridies;
Crepusculum mens nesciat.

Aurora lucem provehit,
Cum luce nobis prodeat,
In Patre totus Filius,
Et totus in Verbo Pater.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculu.

VI. O'CLOCK. PRIME.

Obs. At, or even before, the clock strikes six, the office of Prime formerly began; and nowadays, from the laziness of the times, the Matins and Laudes often takes place at the same hour. We have before explained why this office is called Prima, and not the Sexta, which latter office is recited at midday, the hours of the day being counted from the mean time of sunrise, which is six in the morning. The almost universal custom of ringing one of the church bells at six is derived from those times when, every church being Catholic, the bell used to go for Prime. The bell which at some places goes at noon is a remnant of the Angelus Bell, still rung in convents everywhere, and at every church of the Catholic religion. The eight o'clock bell is the Curfew, established by William the First after the Norman conquest.

The chimes usually play at six, being one of the canonical hours, and one of the great cardinal points of the day.

The appearance of nature at this time of the morning in spring is most delightful, particularly when in April the rising sun first warms the cool air of the passed night; and the burst of songs from the choral grove first salutes our ear, amid the occasional notes of the Cuckoo, newly arrived.

The following is the Hymn at Prime, of which we have given another version in the body of this work, on the 6th of March. The same is also the hymn recited before breakfast. Most of these ancient verses were composed by Prudentius in the fourth century, or else by St. Ambrose:

Hymnus in officio Primae.
(*Also said before Breakfast, and likewise at Sunrise.*)

Iam lucis orto sidere,
Deum precemur supplices,
Ut in diurnis actibus
Nos servet à nocentibus.
Linguam refrenans temperet,
Ne litis horror insonet:
Visum fovendo contegat,
Ne vanitates hauriat.
Sint pura cordis intima,
Absistat & vecordia:
Carnis terat superbiam
Potus cibique parcitas:
Vt cùm dies abscesserit,

Noctemque sors reduxerit,
Mundi per abstinentiam
Ipsi canamus gloriam.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
In sempiterna saecula.

VII. O'CLOCK A.M. *Not Canonical.*

Obs. It was the custom throughout the middle ages in private families, as in some now, where there was no regular attendance in the church except on Sundays and festivals, to say together the Morning Prayers before Breakfast at this hour. They consisted of the *Pater* and the *Ave Maria*, the *Credo* and *Confiteori*, with Acts of *Faith, Hope,* and *Charity,* and a *Hymn.* If just before breakfast, the *Jam Lucis,* as given in our account of six o'clock, or occasionally the following:

Hymnus, ad VII. mane.

Campana jam ecclesiae
Horam sonetque septimam
Sol atque scandit aureus
Majore coelum tramite.
Lux ecce lustrans aethera
Pallens facescat caecitas,
Quae nosmet in praeceps diu
Errore traxit devio
Haec lux serenum conferat,
Purosque nos praestet sibi:
Nihil loquamur subdolum,
Volvamus obscurum nihil.
Sic tota decurrat dies,
Ne lingua mendax, ne manus,
Oculive peccent lubrici,
Ne noxa corpus inquinet.
Speculator adstat desuper,
Qui nos diebus omnibus.
Actusque nostros prospicit
A luce prima in vesperum.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculu.

VIII. O'CLOCK A.M. *Not Canonical.*

Hymnus.

Surgente Lucis Lampade
Dies plenus illubitur
Lucis resultat spiculum:
Discedat omne lubricum.
Phantasma noctis exulet:
Mentis reatus corruat:

Quidquid tenebris horridum
Nox attulit culpae, cadat.
Ut manè, quod nos ultimum
Hic deprecamur cernui;
Cum luce nobis effluat,
Hoc dum canore concrepat.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculum.

IX. O'CLOCK A.M. TIERCE.

Obs. As the offices of Matins, Laudes, and Prime, consisted for the most part of portions of the Psalter recited by the religious, together with an appropriate hymn, so Tierce consisted chiefly of portions of the Scriptures and Prayers. The *Pater Noster* and *Ave Maria* being said before each.

Tierce usually takes place at nine in the forenoon, and where High Mass is said in convents and monasteries it frequently immediately follows Tierce.

In the little *Office of St. Barbara*, printed in the "Celeste Palmetum" at Bruges in 1761, is the following Hymn at Tierce:

Dum proprio cruore
Aspersa pingeris
Vincas rosas rubore
Quae stunt in hortulis
O coelicolo vireto
Plantate floscale
Hoc orbis in vepreto
Me quaeso respice.

In the *Officium Parvum B. Virginis de septem doloribus* at Tierce is also a beautiful hymn, beginning *Ave dulcis mater Christi*, &c.

Nine o'clock in summer is distinguished by several phenomena. Some flowers close thus early; many birds and animals come forth before the great noontide heat. Swifts, for example, now whirl round and round in gyrations about our houses and gardens, uttering their loud cry, and then retire to their cool recesses under the tilings in steeples and in towers, till eventide invites them again to take their winged prey.

Hymnus ad IX. An. vel ad *Tierce*, omni tempore.

Nvnc sancte nobis Spiritus,
Vnum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.
Os, lingua, mens, sensus, vigor,
Confessionem personent,
Flammescat igne charitas,
Accendat ardor proximos.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spirito Paraclyto,
Et nunc et in perpetuum.

X. O'CLOCK A.M. *Not Canonical.*

Obs. We find by Dugdale and other writers that the religious orders used after they had finished TIERCE and Mass to retire from the divine office till SEXT, which took place at midday. Ten o'clock was therefore often the time of going to study or to work in the garden; one or other of these occupations was obligatory according to the Rule of St. Benedict. These not being hours of recreation and sleep, which in fact took place after dinner, from one o'clock till three, the time of the office of the Nones. In the little *Office of the Immaculate Conception of the Blessed Virgin*, the hours noted down are not exactly conformable to the old canonical hours, nor is it perhaps necessary to observe them among the laity.

The Rule of St. Benedict, prescribing manual as well as mental labour, was a very salutary one, and contributed, no doubt, together with their abstinence, to the great health and longevity of the members of their order. From the hour under consideration, ten o'clock, till midday, the labour of the field and the cultivation of the monastery garden usually took place, though those who preferred it retired to study.

Hymnus decime hora sonante, vel etiam in festo Transfig.

Ex Orologiâ dedit
Campana decem verbera
Et sol adscendens altius
Flexit per aether semitam.
O vicumque Christu quaeritis,
Oculos in altum tollite:
Ille licebit visere
Signum perennis gloriae.
Illustre quiddam cernimus,
Quod nesciat finem pati.
Sublime, celsum, interminum,
Antiquius Coelo, & Chao.
Hic ille Rex est Gentium,
Populique Rex Iudaici,
Promissus Abrahae Patri,
Ejusque in aevum semini.
Hunc & Prophetis testibus,
Iisdemque signatoribus,
Testator, & Pater jubet
Audire nos, & credere.
Iesu, tibi sit gloria,
Qui te revelas parvulis,
Cum Patre & almo Spiritu,
In sempiterna saecula.

XI. O'CLOCK A.M. *Not Canonical.*

Obs. Eleven o'clock was a time usually occupied by study or labour in the garden or fields in the middle ages, as we have before described. At work, however, some of the religious sung canticles and hymns.

Hymnus ad XI. A.M.

Jam solis adscendit rota
Excelsius per coerula,
Ardorque coeli maximis
Plantus perustat ignibus
Umbrosa quaeremus loca
Libata claris sacrata fontibus
Densis defensa frondibus
Pictis decora floribus
Quo, cum resultant cantica
Volucris alto in arbore
Per hunc silentiam Dei
Ipsi canamus gloriam
Deo Patri sit gloria,
Ejusque soli filio,
Cum Spirito Paraclyto,
In seculorum secula.

XII. O'CLOCK A.M. SEXT, *commonly called Noon.* XXIV. of Astronomical Time.

Obs. The office of SEXT was sung at midday, being the sixth hour of the calculation from the average sunrise. Besides Sext, the religious also said the ANGELUS DOMINI or Triple Angelical Salutation at the ringing of the Angelus Bell, a custom still preserved, and which little daily office was ordered by a Bull of Pope Urban II. and is as follows:

+Angelus Domini nunciavit Mariae et concepit de Spirito Sancto. *Ave Maria*, &c.
Ecce Ancilla Domini siat mihi secundum Verbum tuum. *Ave Maria*, &c.
Et Verbum cara factum est et regnavit in nobis. *Ave Maria*, &c.

The bell rings three times aday for this office, but it was not uncustomary for persons to say it at morning and evening with their daily prayers.

The natural phenomena of noontide are various, when *Inclinare meridiem sentis, ac veluti stet volueris dies:*

Purple Goatsbeard *Tragopogon porifolius* closes.
Yellow Goatsbeard *Tragopogon pratensis* closes.

Hymnus ad Sextam.

Rector potens, verax Deus,
Qui temperas rerum vices,
Splendore manè illuminas,
Et ignibus meridiem
Extingue flammas litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.
Praesta, Pater piissime,
Patrique compar Vnice,
Cum Spiritu Paraclito
Regnans per omne saeculum.

I. O'CLOCK P.M.

Obs. *Dinner Time* took place when Sext was finished. The following was the ordinary grace:

+In nomine, &c. Pro tui cibis quos sumpturi sumus atque pro omnibus bonis a Dei clementia nobis datis Deus ipse laudatur, in Nomine, &c.+

And after dinner:

+Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis & regnas in saecula saeculorum.
Benedicamus Domini. Deo gratias.

Hymnus ad I. P.M.

Jam solis excelsum jubar
Toto coruscat lúmine;
Sinusque pandens áureos,
Ignita vibrat spícula.
Tu, Christe, qui mundum novâ,
Sol verus, accendis face;
Fac nostra plenam cáritas
Crescendo surgat ad diem.
Deo Patri sit gloria,
Ejusque soli Fílio,
Sancto simul cum Spíritu,
Nunc, & per omne séculum.

II. O'CLOCK P.M.

Obs. The second, and indeed great part of the third, hour used to be devoted to repose by the Religious Orders of the middle ages. The customary dinner hour was after SEXT, that is, soon after noon. They then retired to rest or to quiet study till Nones, which were recited at or before three in the afternoon. This is a salutary practice at all times; as those whose laborious and studious habits require that they should take care to have a good digestion cannot better serve this end than by taking exercise before dinner, and rest after it; so that the Benedictine Rule was a very salutary one, and conduced to the health and length of life of this order. That this recreation time should be devoted to repose, particularly in warm climates and in summer, cannot be wondered at when we reflect on their severe vigilance, and the nightly disturbance of rest necessary to the performance of the Nocturnal Office. Our word Noon and Noontide is therefore derived from this period of repose preceding the Nones or Ninthhour's Office intervening between midday and our 3 P.M.

The Mouseear Hawkweed *Hieracium Pilosella* and several other syngenecious plants close soon after two o'clock. The heat of the day is now usually at its maximum in Europe, but it is often refreshed again now by the springing up of seabreezes and gentle winds, particularly in countries situated not far from the ocean.

About two o'clock Swallows and Martins, who have been lying

still in their nests during the heat of midday, begin again to be seen about on the wing in summer time. In the vernal time, however, birds do not sing so much now as they do in the morning.

Hymnus ad II. P.M.

Telluris alme Conditor,
Mundi solum qui separans,
Pulsis aquae molestiis
Terram dedisti immobilem.
Vt germen aptum proferens,
Fulvis decora floribus,
Fecunda fructu sisteret,
Pastumque gratum redderet:
Mentis perustae vulnera
Munda virore gratiae;
Vt facta fletu diluat,
Motusque pravos atterat.
Iussis tuis obtemperet:
Nullis malis approximet:
Bonis repleri gaudeat,
Et mortis ictum nesciat.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.

III. O'CLOCK P.M. NONES.

Hymnus ad Nonam.

Rerum Deus tenax vigor,
Immotus in te permanens,
Lucis diurnae tempora
Successibus determinans.
Largire lumen vesperè,
Quo vita nusquam decidat,
Sed praemium mortis sacrae
Perennis instet gloria.
Praesta, Pater piissime,
Patrique compar Vnice,
Cum Spiritu Paraclito
Regnans per omne saeculum.

IV. O'CLOCK P.M. *Not Canonical,* generally of *Recreation.*

Hymnus ad IVn. horam P.M. vel occidente sole.

Labente jam solis rotâ,
Inclinat in noctem dies;
Sic vita suprémam cito
Festinat ad metam gradu.
O Christe, dum fixus cruci
Expandis orbi bráchia,
Amâre da crucem; tuo
Da nos in amplexu mori.
Deo Patri sit gloria,
Ejusque soli Filio,
Sancto simul cum Spiritu,
Nunc, & per omne séculum.

V. O'CLOCK P.M.

Ob. Sometimes the Vespers took place now, and even earlier, though the regular hour for them is six. Children in convents say the Rosary often at five.

At five the following hymn sung *ad libitum*:

Hymnus ante Rosarium, or on a pious Virgin taken the Veil.

Fortem virili pectore
Laudemus omnes feminam,
Quae sanctitatis gloria
Vbique fulget inclyta.
Haec sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad coelestia
Iter peregit arduum.
Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutriens,
Coeli potitur gaudiis.
Rex Christe virtus fortium,
Qui magna solus efficis,
Hujus precatu quaesumus,
Audi benignus supplices.
Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, & per omne saeculum.

VI. O'CLOCK P.M. VESPERS.

Obs. That six o'clock was the hour of Vespers, and nine of the Complin, among certain religious orders, there can be no doubt from recorded history; but now Vespers and Complin are among the secular clergy and in our ordinary churches sung together, that in Complin Vespers between three and five o'clock. Vespers or the Evening Song consists chiefly of the chanting of parts of the Psalter with certain Evening Prayers and Hymns.

Six o'clock is rather a pleasing time of day all the year round. In spring it is calm after the falling of vernal showers, and the diurnal gales of Zephyrus and Caurus, or after cold easterly and clear winds. In summer the heat of the day is moderated, and the sky serene and beautiful. In autumn the first snug evening fires are lighted, when at Michaelmas Tide we come in after a day's work to tea, a fire, and candles; the weather being still temperate, and in winter the cold is by this time shut out for the night, and with curtains and fastened doors we are barricadoed in for our evening studies, our tea and coffee, and a comfortable pipe of tobacco, and the amusement of the newspaper. Cowper in his "Task" and "Table Talk," has well described some of these domestic scenes; but has, we think, paid too great a compliment to the worrying hissing of the tea urn, or the singing of a boiling kettle.

Hymnus ad Vesperas.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novae,
Mundi parans originem.
Qui manè junctum vesperi
Diem vocari praecipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.
Ne mens gravata crimine,
Vitae sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.
Coeleste pulset ostium:
Vitale tollat praemium:
Vitemus omne noxium:
Purgemus omne pessimum.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne saeculum.

VII. O'CLOCK P.M. *Hour for Rosary on the Beads.*

Obs. The Religious, as we find by many old writers and by the remains of the custom in certain monasteries, said the Rosary at this hour. Others at three, at five, or *ad libitum*, with more or less of the Prayers of the Mysteries. Hence it has been called *Hora Rosarii.* In some of our chapels now the Office of the Rosary is said at this hour.

Hymnus ad VII. horum vel ante Rosarium, vel in Off. Parv. B. M. V. vel in festo Assumptionis B. V. M.

Ave Maris stella,
Dei mater alma,
Atque semper virgo,
Felix coeli porta.
Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.
Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.
Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac & castos.
Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum
Semper collaetemur.
Sit laus Deo Patri,
Summo Christo decus,
Spiritui sancto,
Tribus honor unus.

VIII. O'CLOCK P.M. *Hour of Curfew Bell.*

Obs. Eight o'clock is distinguished as the hour of Curfew, a word derived from *couvre feu*, and signifying that the fires were to be generally extinguished at the ringing of a certain bell. This custom, evidently instituted to prevent the occurrence of those dreadful fires which formerly devastated the thatched towns of our ancestors, is of very great antiquity, and we believe was not instituted by William of Normandy, as is vulgarly imagined, though severely enforced by him. The eight o'clock bell, so common in many towns both in England and on the Continent, is a remnant of the Curfew. It may be heard at the churches of St. Leonard's Shoreditch, at Spitalfields, and at St. Botolph's Bishopsgate, in London, and in most country towns. We also noticed it at Thun in Switzerland. Milton describes its sullen sound in *Il Penseroso:*

> On a plat of rising ground
> I hear the far off Curfew sound,
> Over some wide watered shore,
> Swinging slow with sullen roar.

The following is in Peshall's History of the City of Oxford, page 177: "The custom of ringing the bell at Carfax every night at eight o'clock, called Curfew Bell or Coverfire Bell, was by order of King Alfred, the restorer of our University, who ordained that all the inhabitants of Oxford should at the ringing of that bell cover up their fires, and go to bed; which custom is observed to this day, and the bell as constantly rings at eight as Great Tom tolls at nine. It is also a custom, added to the former, after the ringing and tolling this bell, to let the inhabitants know the day of the month by so many tolls."

The Curfew is commonly believed to have been of Norman origin. A law was made by William the Conqueror that all people should put out their fires and lights at the eight o'clock bell, and go to bed. See Seymour's edition of Stow's Survey of London, i. 15. The practice of this custom, we are told, to its full extent, was observed during that and the following reign.

At eight o'clock in summer time children and young persons, on the sound of the Curfew, used to say their prayers before being put to bed, according to the following formula:

+*In nomine Patris et Filii et Spiritus Sancti, Amen.*

Pater noster qui es in Coelis, sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicat in coelo & in terra. Panem nostrum quotidianum da nobis hodiè. Et dimitte nobis debita nostra sicut & nos dimittimus debitoribus nostris, & ne nos inducas in tentationem. Sed libera nos à malo.

Amen.

Ave, Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus & benedictus fructus ventris tui Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc & in hora mortis nostrae.

Credo in Deum, Patrem omnipotentem, Creatorem coeli & terrae. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu sancto, natus ex Maria virgine, passus sub Pontio Pilato, crucifixus, mortuus, & sepultus; descendit ad inferos: tertia die resurrexit a mortuis: ascendit ad coelos: sedet ad dexteram Dei Patris omnipotentis: inde venturus

est judicare vivos, & mortuos. Credo in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam, Amen.

Confiteor Deo omnipotenti, beatae Mariae semper virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro & Paulo, omnibus sanctis, & vobis fratres: quia peccavi nimis cogitatione, verbo, & opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & vos fratres, orare pro me ad Dominum Deum nostrum.+

Hymnus.

Pater Creator omnium
Qui lucidas stellas poli
Vario splendore et lumine
Variis pingis coloribus.
Cum solis abeedit rota
Nec noctis crimenor nigrae
Lunae ministras ordinem
Vagosque cursus siderum
Vt noctibus, vel lumini
Diremptionis terminum,
Primordiis & mensium
Signum dares notissimum.
Expelle noctem cordium;
Absterge sordes mentium:
Resolve culpae vinculum:
Everte moles criminum.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne saeculu.

IX. O'CLOCK P.M. COMPLIA.

Obs. The office of the Complia, or *Completorium*, was formerly appointed for the end of the ninth hour, thus completing the canonical divisions of the day into eight parts. The following is the hymn sung at this office. Sometimes the night prayers were said again privately after Complia: they were said in private life at eight, nine, or ten, as might be, just before going to bed. Those, however, who rose to the Nocturnal Office at midnight went to bed at nine. The prayers were usually the *Pater Noster*, *Ave Maria*, *Angelus*, and *Confiteor*; and sometimes the Liturgy of the Saints, and Prayers to the Blessed Virgin and to our Guardian Angels. The Hymn, too, of the Complia was recited.

Hymnus ad Completorum.

Te lucis ante terminum
Rerum Creator poscimus;
Ut pro tua clementia
Sis praesul & custodia.
Procul recedant somnia,
Et noctium phantasmata,
Hostemque nostrum comprime,
Ne polluanter corpora.
Praesta, Pater piissime,
Patrique compar Unice.
Cum Spiritu Paraclito,
Regnans per omne saeculum.

X. O'CLOCK P.M. *Not a Canonical Hour.*

Obs. Sometimes the Night Prayers were said at ten o'clock, and a hymn sang.

Hymnus ad X. P.M. vel cum primo Stellae visae sant, in omni tempore.

Mirámur, ô Deus, tuae
Stellatum opus poténtiae,
Quae scripta scintillántibus
Refulget astrórum globis.
Ut sol diéi, cándida
Sic luna nocti praesidet:
Exèrcitu totum novo
Discríminant stellae polum.
At ipse, coelórum decus,
Sol novit occásus suos:
Sunt certa lunae témpora,
Statique lapsus siderum.
Jugi rotáta túrbine
Furantur & reddun diem:
Tu semper idem, néscius
Mortálium spem fállere.
Turbáta quid mens flúctuet?
Curâ paternâ nos regis:
Aeterna si cordi salus,
Aeterna nos salus manet.
Supréma laus & glória
Uni sit & trino Deo,
Suo repóni qui jubet
Curas & angóres sinu.

XI. O'CLOCK P.M. *Not Canonical.*

Obs. By eleven o'clock the religious orders used to be abed and asleep. Those who woke by chance, or who were roused by the clock striking for a minute or two, often recited a prayer or sung a hymn.

Hymnus ad XI. P.M.

Jam iterum cumpana
Nunquam denuncio vana
De turte sine morâ
Sonat, undecimâ horâ,
Jam fessos artus quies
Fovet, cum cessat dies
Jam pia ratione
Jam multâ devotione
Pro tua protectione
Te oremus Sancta Maria.

XII. O'CLOCK P.M. MATINS, *or Midnight.*

Obs. The Nocturn or Midnight Office began as soon as the clock had sounded twelve. This was the time of *Matins*, or the Morning Song of Praise. And at this solemn hour, also, the Midnight Mass is offered up in the church on the morning of the Nativity, the whole of the Christmas Eve or Vigil being passed in fasting and prayer.

Hymnus ad Officium Nocturnum, called Matins.

Nox atra rerum contegit
Terrae colores omnium:
Nos confitentes poscimus
Te, juste judex cordium,
Ut auferas piacula,
Sordesque mentis abluas:
Donesque, Christe, gratiam,
Ut arceantur crimina.
Mens ecce torpet impia,
Quam culpa mordet noxia:
Obscura gestit tollere,
Et te, Redemptor, quaerere.
Repelle tu caliginem
Intrinsecus quam maximè;
Ut in beato gaudeat
Se collocari lumine.
Praesta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne saeculum.

The following lines were often recited at the end of the Canonical Day:

Has Horus Canonicas
Cum devotione
Tibi Sancti Spiritus
Pia ratione
Dixi ut nos visites
Inspiratione
Et vivamus jugiter
In coeli regione. Amen.

SUPPLEMENTARY ADDITIONS (III).

ANTIQUITIES OF THE DAYS OF THE WEEK.

In the following account of the Days of the Week, and the customs formerly attached to them, we have introduced examples of the Prayers recited on each day; and, to render them more interesting, we have taken examples of the Prayers used in different countries, by which also specimens of their several respective languages may be compared together.

☉ SUNDAY, *Dies Solis* or *Dominica*. Dimanche—Fr.

Obs. The word Sunday speaks for itself; it is of Saxon origin, though agreeing in its dedication with that of the same day in old Rome.

In the morning prayers, after the + *Pater Noster*, *Ave Maria*, and *Credo*, the following prayers we find in a very old Italian office book, to be said and to be repeated just before the Mass:

Preghiere all S. Trinita.

Mi presento avanti i vostri Altari, adorabile mio Salvatore, per assistere al vostro divin Sacrifizio. Degnatevi, mio Dio, di applicarmene tutto il frutto, che desiderate ch'io ne ritregga, e supplite alle disposizioni, che mi mancano.

Disponete il mio cuore agli effetti dolci della vostra bontà: stabilite i miei sentimenti, regolate il mio spirito, purificate l'anima mia; scancellate col vostro Sangue i peccati tutti, di cui mi vedete colpevole. Scordateveli tutti, Dio di misericordia: li detesto per amor vostro; ve ne domando umilissimamente perdono, perdonando io pure di tutto cuore a tutti quelli, che avrebbono potuto offendermi. Fate, mio dolce Gesù, che unendo le mie alle vostre intenzioni, mi sacrifichi tutto a voi, come vi sacrificate intieramente per me. Così sia.

Priere a la Ste. Vierge.

O tres sainte et glorieuse Vierge Mère de Dieu, refuge des pêcheurs, qui toujours êtes prete de consoler les miserables Mère de Mesericorde, personne n'a jamais espere en vous qui soit demeuré confus. C'est pourquoi j'ai recours à vos afin que par votre grace. Je puisse digenement faire ma confession et entendre la sainte messe aujourdui et tous ces jours. *Ainsi, &c.*

Au temp des Carillons, ou en entendant la Horloge sonnante.

Mon Dieu, ne suis je pas plus dur & insensible a mon devoir que ces cloches dont la sainte harmonie frappe du temps en temps mes oreilles. Temoignez moi, par votre grace et a l'intercession de la tres Saint Marie toujours vierge, que je puisse sonner comme ces carillons a toutes les heures canonicales l'honneur de votre nom afin que je puisse chanter dans le ciel votre gloire parmi le chorus des anges chantantes. Par, &c. *Ainsi soit il, &c.*

☽ MONDAY, or *Dies Lunae.* Lundi.—Fr.

Obs. Monday or Mondsay is a word of Saxon origin, the heathen Saxons having dedicated this day to the Moon, in imitation of the old Romans.

The following is a prayer from the Breviary, added on Mondays to the evening +*Pater, Ave,* &c.:

To St. Agnes.

Omnipotens sempiterne Deus, qui infirma mundi eligis, ut fortia quaeque confundas: concede propitius; ut qui beatae Agnetis virginis & martyris tuae solemnia colimus, ejus apud te patrocinia sentiamus. Per Dominum.

Hymnus.

Virginis Proles, Opifexque Matris,
Virgo quem gessit, peperitque Virgo,
Virginis partos canimus decora
Morte triumphos.
Haec enim palmae duplicis beata
Sorte, dum gestit fragilem domare
Corporis sexum, domuit cruentum
Caede tyrannum.
Vnde nec mortem, nec amica mortis
Mille poenarum genera expavescens,
Sanguine effuso meruit serenum
Scandere coelum.
Hujus oratu Deus alme nobis
Debitas poenas scelerum remitte;
Vt tibi puro resonemus almum
Pectore carmen.
Sit decus Patri, genitaeque Proli,
Et tibi compar utriusque virtus
Spiritus semper, Deus unus omni
Temporis aevo.—Amen.

♂ TUESDAY, or *Dies Martis.* Mardi.—Fr.

Obs. Our English word Tuesday is derived from the dedication of the day to the old Saxon idol and imaginary god Tuesco.

The following old prayer is said on Tuesdays after +*Pater, Ave,* &c.:

Ad S. Catherinam.

Sancta Catherina, quae doctos in patrocinio tuo semper habuisti, viles tamen et tyrannos sub pedibus calcasti, concede nobis intercessionem tuam cum Deo ut aquo legimus proficiamus, ut omne studium in gloriam tuam convertimus ita ut in fine digni profeciamur promissis Domini nostri Jesu Christi. In nomine, &c.+

☿ WEDNESDAY, or *Dies Mercurii.* Mecredi.—Fr.

Obs. Wednesday is called after the Saxon imaginary deity Woden.

The following prayer we find used for Wednesday among vestals, after +*Pater, Ave,* &c.:

Ad S. Margaritam.

O Sancta Margarita quae Draconem temptationis pedibus calcasti, fer mihi auxilium tuum et robur ut cum omnes Mundi voluptates ripuens Sanctam Virginitatem colo ac servo ita ut in lapsa temporum chorias Sanctarum Virginum in coelo Laudes, Beatae Virginis Matris Dei, ac Sanctae Trinitatis aeterno canentium fruar in eternitatem temporis. *Per Dom. &c.* Amen.

♃ THURSDAY, or *Dies Jovis.* Jeudi.—Fr.

Obs. Thursday is from Thor, a Saxon god, to whom it was dedicated. The office of St. Barbara used to be sung on Thursday, and the day dedicated to her.

Oratio pro intercessione S. Barbarae.

O Sempeterne et misecort Deus, concede fragilitatis nostrae praesidium et intercessionem servantis tuae Sanctae Barbarae, ut qui illius memoriam servamus, ejus auxilio a nostris iniquitatibus resurgamus. Por Christum Dominum nostrum. Amen.

♀ FRIDAY, or *Dies Veneris.* Vendredi.—Fr.

Obs. Friday comes from its tutelary goddess Frea, who answered in her fictitious character to that of the Roman Venus.

It was once the custom to say the little office of the Holy Cross on Friday, observing the canonical hours in reciting the parts of the office proper for each.

After the *Pater, Ave,* and *Confiteor* and *Angelus,* at night, the following prayer:

Al Angel de nuestra garda S. Rosa de Lima.

Dios que con divina providencia proveisteis al linage umano del socorro de los Angelos; dadme gracia con que asi houre al Angel di mi guarda, que merezca ser in todo tiempo defendido por el por Jesucristo nuestro Senor.

Then follows this orat'on:

Rogamo Vos, Senhor, nos concedais, que a poderosa intercessão da Gloriosa sempre Virgem Maria e de S. Rosa de Lima, nos assista em todas as nossas necessidades, e nos faça chegar á vida eterna: Por Jesu Christo nosso Senhor vosso Filho, que comvosco, e com o Espirito Santo vive, e reina por todos os seculos dos seculos. Amen.

The following is in the English:

Prayer to St. Rosa, or to the Guardian Angel of our Name.

O holy Rosa, who by the Divine Mercy hast been appointed to be my guardian and comforter, grant me thy protection against the dangers and temptations of this life of trouble and of tears, and thy intercession with Almighty God, that by His grace I may imitate thy virtues of chastity, poverty, and entire obedience to His heavenly will, so as in the end to become worthy to partake with thee and the chorus of angels of the glory and everlasting joys of the kingdom of heaven, where, after this uncertain and dangerous pilgrimage, I may find eternal rest in the heavenly Paradise. Amen.

♄ SATURDAY, or *Dies Saturni.* Samedi.—Fr.

Obs. Saturday comes from Saturn, to whom it was dedicated by our pagan ancestors.

On Saturday we find the following old prayer appointed to be said. The office of the Salutation or Rosary said on the Beads was in religious houses more punctiliously observed on this than on any other day.

The prayer as used in Italy, ✝ *Pater, Ave,* &c.:

Alla Sanctissima Virgine.

Santa Vergine, Madre di Dio, Madre mia, e mia Avvocata, io mi metto sotto la vostra protezione, e in confidenza mi metto nel seno della vostra misericordia. Siate, o Madre di bonta, il mio rifugio ne' miei bisogni, la mia consolazione nelle mie pene, e la mia Avvocata appresso il vostro Figliuolo adorabile, oggi, tutti i giorni della mia vita, e particolarmente nell' ora della mia morte.

Another prayer, used in Portugal:

A n. Sinhora.

A vós recorremos, Virgem Mai de Deos, como a nosso auxilio, e imploramos o vosso soccorro: nao desprezeis as supplicas, que vos fazemos nas nossas tribulações, mas livrai-nos sempre de todos os perigos, Virgem bemdita, cheia de gloria.

Rogai por nós, Santissima Mái de Deos.

Para que sejamos dignos das promessas de Christo.

The following is a very old Spanish prayer just before the Rosary on Saturday:

Alla Santissima Vergen.

O Maria Santissima, Reyna de los Angeles, gloria de los Santos, alegria y remedio de todos. Yo indigno y miserable peccador, os ofrezco humilmente esta tercera parte del Rosario, en reverencia de alegria que tu visteis en los cinco Mysterios Gloriosos. Suplico os humilmente Beneditissima Virgen y Madre de Dios por estos Mysterios Gloriosos me alcanceis del Senor el gozo de la buena conciencia y que resucite a nueva vida, aborreciendo la vanidad y locura del mondo y que me de sa divino amor y gracia en grande aumento y perseverancia hasta la fin y despues la eterna gloria. Amen.✝

The following is another beautiful Spanish prayer:

Oracion à la S. Virgen Maria.

Saludote resplandeciente Lvrio de la hermosura y sosegada Primavera, Virgen Maria, saludote, olorosisima Violeta de suavidad divina. Saludote fresquisima Rosa de Celestiales deleites, de quien quiso nacer y mamar leche el Rey de los Cielos Jesueristo, resplandor della gloria del Padre y figura de su substancia. Alcanzadme Senora mia, de la mano de tu Hijo todo aquello que tu conoces ser necesario para mi anima. Ayuda piadosa madre a mi flaqueza in todas mis tentaciones y necesidades y en la hora de mi muerte, para que por tu favor y secorro merezca estar seguro en aquel grande y pastrero trabajo.

Then follows the Rosary on the Beads.

CHRONOLOGICAL ORDER OF THE MOVEABLE FEASTS.

Holy Name of JESUS.
Septuagesima Sunday.
Sexagesima Sunday.
Quinquagesima Sunday.
Shrove Tuesday.
Ash Wednesday and Lent.
Palm Sunday.
Easter Sunday and Paschal Time.
Easter Monday.
Low Sunday.
Rogation Day.
Ascension Day.
Whit Sunday.
Trinity Sunday.
Corpus Christi Day.
Advent.

CHRONOLOGICAL INDEX

TO THE

CALENDAR OF SAINTS AND FESTIVALS.

JANUARY.

1. NEW YEAR's DAY or Circumcision J. C.
2. St. Macarius A.
3. St. Genevieve V. patr. of Paris.
4. St. Titus disciple of St. Paul.
5. St. Simeon Stylites. St. Syncletica.
6. Twelfth Day or Epiphany of our Lord.
7. St. Lucian, pr.
8. St. Gudula V. patr. of Brussels.
9. St. Peter of Sebaste. St. Marciana V.
10. St. William Bp.
11. SS. Hygin, &c. St. Theodosius.
12. St. Arcadius.
13. St. Veronica V.
14. St. Hilary Bp.
15. St. Paul the hermit.
16. St. Marcellus P.
17. St. Anthony patr. of Monks.
18. St. Peter's Chair at Rome. St. Prisca.
19. St. Wolfstan.
20. St. Fabian and St. Sebastian.
21. St. Agnes V. M.
22. St. Vincent M.
23. St. Raymond. St. Emerentia.
24. St. Timothy.
25. Conversion of St. Paul.
26. St. Polycarp. St. Paula.
27. St. John Chrysostom.
28. St. Cyril of Alex. Comm. St. Agn. St. Margaret.
29. St. Francis of Sales, C.
30. St. Martina V. M.
31. St. Peter Nolasco. St. Marcella.

FEBRUARY.

1. St. Ignatius. St. Bridget. *Vigil of Candlemas.*
2. CANDLEMAS DAY or Purification of our Lady.
3. St. Blaze. St. Margaret V. of England.
4. St. Andrew Corsini. St. Isidore of Pelusium.
5. St. Agatha V. M. St. Adelaide V.
6. St. Dorothy V. M.
7. St. Romuald found. of Camaldoli.
8. St. John of Matha C.
9. St. Apollonia V. M. St. Attracta V.
10. St. Scholastica V. St. Wereburge V.
11. St. Theodora empress.
12. St. Eulalia V. M. of Barcelona.
13. St. Catherine de Ricci.
14. St. Valentine P. M.
15. SS. Faustinus and Jovita.
16. St. Juliana V. M.
17. St. Flavian M.
18. St. Simeon of Jerusalem.
19. St. Ernestina. St. Barras.
20. St. Mildred V. A.
21. St. Severianus.
22. St. Peter's Church at Antioch. St. Margaret of Cort.
23. St. Mulburge V. of England.
24. St. Matthias aps.
25. St. Walburge V. Ab.
26. St. Alexander.
27. St. Leander.
28. SS. Romanus and Lupicinus.
29. *St. Oswald.* In Leap Years.

MARCH.

1. St. David patr. of Wales.
2. St. Chad B. C.
3. St. Cunegundes, emp.
4. St. Lucius.
5. SS. Adrian and Ebulus.
6. B. Colette V. Chrodegang Bp.
7. St. Perpetua. St. Thomas of Aquino.
8. St. Rose of Viterbo V. St. John of God.
9. St. Frances, foun. of the Colletines.
10. St. Catherine of Bologna. The 40 MM.
11. St. Eulogius of Cordova.
12. St. Gregory the Great.

13. St. Euphrasia V.
14. St. Maud Queen of Germany.
15. St. Abraham and St. Zachary.
16. St. Julian of Cillisia.
17. St. Patrick of Ireland. St. Gertrude V. A.
18. St. Cyril of Jerusalem Abp.
19. St. Joseph.
20. St. Cuthbert.
21. St. Benedict Patr. of Monks.
22. St. Catherine of Sweden.
23. St. Alphonsus Turipius.
24. St. Irenæus Bp. *Vigil of Ladymas.*
25. LADYMAS DAY or Annunciation of our Lady
26. St. Ludger. St. Braulio.
27. St. John of Egypt, hermit.
28. St. Sixtus III.
29. St. Eustachius
30. St. Zozimus. St. Regulus.
31. St. Benjamin. St. Guy.

APRIL.

1. St. Hugh Bp. of Grenoble.
2. St. Francis of Paula. St. Ebba.
3. SS. Agape, Chionia, and Irene.
4. St. Isidore of Seville.
5. St. Vincent Ferrer.
6. St. Sixtus I. P. M. St. Prudentius.
7. St. Aphrastes.
8. St. Dionysius of Corinth.
9. St. Mary of Egypt.
10. SS. Mechtildes.
11. St. Leo the Great.
12. St. Zeno and St. Sebas.
13. St. Hermenegild.
14. St. Benezet.
15. St. Peter Gonzales.
16. St. Joachim of Sienna.
17. St. Anicetus R. M.
18. St. Apollonius.
19. St. Alphege and St. Elphege.
20. St. Agnes of Monte Pulciano.
21. St. Anselm of Canterbury.
22. St. Opportuna V.
23. St. George M.
24. St. Fidelis of Sigm.

25. St. Mark evang.
26. SS. Cletus and Marcellinus.
27. St. Zita V.
28. St. Vitalis.
29. St. Robert of Molesme.
30. St. Catherine of Sienna. St. Sophia.

MAY.

1. St. Philip and St. James Aps.
2. St. Athanasius.
3. Holy Cross Day, *Invent.* +.
4. St. Monica.
5. St. Mauront. St. Catherine of S.
6. St. John before Latin Gate.
7. St. Stanislaus.
8. Apparition of St. Michael.
9. St. Gregory Nazianzen Bp.
10. St. Antoninus Bp.
11. St. Mammertus. St. Pius V.
12. St. Flavia Domitilla V. M. SS. Nereus &c.
13. St. John the Silent.
14. St. Pachomius A.
15. St. Dympna V.
16. St. John Nepomacen. St. Ubaldus.
17. St. Pascal Baylon.
18. St. Venantius M.
19. St. Dunstan. St. Peter Celestine.
20. St. Bernadin of Sienna.
21. SS. Felix, Godric and Hospitius.
22. St. Yvo conf. St. Bobo conf.
23. St. Julia V. M.
24. St. Vincent of Lerins.
25. St. Urban P. M. St. Mary Magdalen of Pazzi.
26. St. Augustine Ap. of England.
27. St. Bede confessor.
28. St. Germanus.
29. St. Cyril Martyr.
30. St. Felix Pope.
31. St. Petronilla V.

JUNE.

1. St. Justin M.
2. SS. Pothinus and others MM.
3. St. Clotildis Queen.
4. St. Quirinus B. M.
5. St. Boniface B. M.
6. St. Norbert and St. Philip, Deacon.
7. St. Paul and St. Robert.
8. St. William of York. St. Syra.
9. SS. Primus and Felicianus. St. Pelagia.
10. St. Margaret Queen of Scots.
11. St. Barnabas apos.
12. St. John of Sahagun C.
13. St. Anthony of Padua C.
14. St. Basil the Great.
15. St. Vitus M.
16. SS. Quiricus and Julitta.
17. SS. Nicander and Marcian.
18. St. Elizabeth V. A.
19. St. Juliana Falconieri.
20. St. Idaberg V. St. Silverius P.
21. St. Aloysius C.
22. St. Paulinus of Nola. St. Alban.
23. St. Etheldreda V. A.
24. Nativity of John the Baptist.
25. St. Prosper of Aquitain.
26. SS. John and Paul MM.
27. St. Ladislaus K. C.
28. St. Irenaeus B. M.
29. SS. PETER and PAUL Apos.
30. St. Emma.

JULY.

1. St. Rumbold B. M.
2. Visitation of our Lady.
3. St. Phocas.
4. St. Ulric and St. Odo.
5. St. Peter of Luxemburg.
6. St. Palladius apos. of Scotts.
7. St. Pantænus Fath. of Ch.
8. St. Elizabeth Queen of Portugal.
9. St. Ephrem Doc. of Ch.
10. SS. Ruffina and Secunda V. M.
11. St. James Bp. C.

12. St. John Gualbert.
13. St. Anacletus P.
14. St. Bonaventure Bp.
15. St. Swithin Bp.
16. Our Lady of Mount Carmel.
17. St. Marcellina V.
18. SS. Symphorosa and Sons MM.
19. St. Vincent of Paul C.
20. St. Margaret V. M. St. Jerom Aemilian us.
21. St. Praxedes V.
22. St. Mary Magdalen P.
23. St. Apollinaris B. M.
24. St. Francis Solano C.
25. St. James apos.
26. St. Anne mother of our Lady.
27. St. Pantaleon M.
28. SS. Nazarius and Celsus.
29. St. Martha V.
30. St. Julitta V.
31. St. Ignatius of Loyola C. foun. of Jesuits.

AUGUST.

1. Lammas Day, or St. Peter's Chains.
2. St. Stephen P. M.
3. Finding of St. Stephen's Reliques.
4. St. Dominic C. foun. of Black Friars.
5. Our Lady ad Nives.
6. Transfiguration of our Lord.
7. St. Cajetan C.
8. Sts. Faith, Hope, and Charity (act.)
9. St. Romanus M.
10. St. Laurence M.
11. St. Susanna V.
12. St. Clare V. Ab.
13. St. Hippolytus P. M.
14. St. Eusebius. *Vigil of Assumption.*
15. ASSUMPTION of our Lady.
16. St. Hyacinth C.
17. St. Mammas M.
18. St. Helen empress.
19. St. Louis of Toulouse.
20. St. Bernard Ab.
21. St. Bernard Ptolemy found. of Olivetans.
22. St. Hippolytus B. M.
23. St. Philip Beniti C.

24. St. Bartholomew Apos.
25. St. Louis King of France.
26. St. Zephyrinus P. M.
27. St. Hugh of Lincoln.
28. St. Augustine B. C.
29. Decollation of St. John Baptist.
30. St. Rose of Lima V.
31. St. Raymund Nonnatus C.

SEPTEMBER.

1. St. Giles abb.
2. St. Stephen of Hungary. St. Margaret.
3. St. Simeon Stilytes the younger.
4. St. Rosalia V. SS. Marcellus and Valerian.
5. St. Laurence Justinian B. C.
6. St. Bees V. of Ireland. St. Pambo.
7. St. Cloud conf. St. Reine V. M.
8. Nativity of our Lady.
9. St. Omer B. C. St. Osmanna V.
10. St. Pulcheria empress.
11. SS. Protus and Hyacinthus MM.
12. St. Eanswide V. A.
13. St. Eulogius B. C.
14. Holy Rood Day. *Exalt.* ✣. St. Catherine of Genoa.
15. St. Nicetus M.
16. St. Euphemia. St. Cornelius P.
17. St. Lambert B. M. St. Columba.
18. St. Thomas of Villanova.
19. SS. Januarius and Companions MM.
20. SS. Eustachius and Companions MM.
21. St. Matthew Apos. St. Maura V.
22. SS. Maurice and Companions MM.
23. St. Linus Pope. St. Thecla V.
24. Our Lady of Mercy. St. Gerard B. M.
25. St. Coelfoid Abb.
26. SS. Cyprian and Justina MM.
27. SS. Cosmas, Damian, Elzear, and Delphina, MM.
28. St. Eustochium V. St. Winclas.
29. Michaelmas Day or St. Michael and All Angels.
30. St. Jerom P.

OCTOBER.

1. St. Remy B. C.
2. Guardian Angels.
3. St. Dionysius the Areopagite, B. M.
4. St. Francis of Assisium C. St. Aurea V.
5. St. Placidus. St. Galla.
6. St. Bruno founder of Carthusians.
7. Festival of the Rosary. St. Justina V. M.
8. St. Bridget of Sweden.
9. St. Dionysius of Paris.
10. St. Francis Borgia C. St. Paulinus.
11. St. Ethelburge V. abbess.
12. St. Wilfrid B. C.
13. St. Edward the King, C.
14. St. Calistus Conf. St. Dominic C.
15. St. Teresa V. refor. of unshod Carmelites.
16. St. Gall Abbot
17. St. Anstrudis V. St. Hedwyes.
18. St. Luke evangelist.
19. St. Peter of Alcantara C.
20. SS. Artemius, Zenobius, and Barsabras.
21. St. Ursula founder of Ursalines, and others, MM.
22. SS. Alodia and Nunilo V. M. M.
23. St. Theodoret P. M. St. John Capistran.
24. St. Proclus B. conf.
25. SS. Crispin and Crispinian MM.
26. St. Evaristus P. M.
27. St. Tramentius B. C. *Vigil.*
28. SS. Simon and Jude apostles.
29. St. Narcissus Bp.
30. St. Marcellus M.
31. SS. Quintin M. and Wolfgang.

NOVEMBER.

1. ALL SAINTS' DAY.
2. All Souls' Day.
3. St. Winifred V. M.
4. SS. Vitalis and Agricola MM.
5. St. Bertille Abbess.
6. St. Leonard hermit.
7. St. Willebrord B. C.

8. Four Kings MM.
9. Dedication of St. John Laterans.
10. St. Andrew Avellino C.
11. Martilmas Day or St. Martin B. C.
12. St. Martin P. M.
13. St. Homobonus C.
14. St. Laurence of Dublin abp.
15. St. Gertrude V. A.
16. St. Edmund the reformer.
17. St. Gregory Thaumaturgus B. C.
18. Dedication of SS. Peter and Paul.
19. St. Elizabeth W.
20. St. Edmund the King. St. Maxentia.
21. Presentation of our Lady.
22. St. Cecilia V. M.
23. St. Clement P. M.
24. St. John of the Cross. SS. Flora and Mary.
25. St. Catherine V. M.
26. St. Peter the Bishop M.
27. St. Maximus B. C.
28. St. Stephen the younger C.
29. SS. Saturnini.
30. St. Andrew of Scotland.

DECEMBER.

1. St. Eloy Bp. C.
2. St. Bibiana V.M.
3. St. Francis Xavier Apostle of India C.
4. St. Barbara V. M. St. Peter Chrysologus.
5. St. Sabas Abbot.
6. St. Nicholas of Myra C.
7. St. Ambrose B. C. St. Fara V.
8. Conception of our Lady.
9. St. Leocadia V. M.
10. St. Eulalia V. M.
11. St. Damasus P. C.
12. St. Eadburge abbess.
13. St. Lucy V.
14. St. Spiridion Bp.
15. St. Eusebius Bp.
16. St. Adelaide empress.
17. St. Olympias. St. Begga.

18. SS. Rufus and Zozimus MM.
19. St. Samthana V. abbess.
20. St. Paul of Latras hermit.
21. St. Thomas apostle.
22. St. Ischirion M.
23. St. Victoria V. M.
24. St. Urasilia and St. Emiliana W. *Vigil.*
25. CHRISTMAS DAY, or Nativity of Jesus Christ.
26. St. Stephen martyr.
27. St. John the Evangelist.
28. CHILDERMAS DAY or Holy Innocents.
29. St. Thomas a Becket M.
30. St. Maximus C.
31. St. Sylvester P. St. Columba V.

A TABLE OF MOVEABLE FEASTS.

Year of our LORD.	Sunday Letter.	Sunday after Epiphany.	Ash Wednesday	Easter Day.	Whit-Sunday.	Advent Sunday.
1827	G	5	Feb. 28	April 15	June 3	Dec. 2
1828	FE	3	—— 20	—— 6	May 25	Nov. 30
1829	D	5	Mar. 4	—— 19	June 7	—— 29
1830	C	4	Feb. 24	—— 11	May 30	—— 28
1831	B	3	—— 16	—— 3	—— 22	—— 27
1832	AG	6	Mar. 7	—— 22	June 10	Dec. 2
1833	F	3	Feb. 20	—— 7	May 26	—— 1
1834	E	2	—— 12	Mar. 30	—— 18	Nov. 30
1835	D	5	Mar. 4	April 19	June 7	—— 29
1836	CB	3	Feb. 17	—— 3	May 22	—— 27
1837	A	2	—— 8	Mar. 26	—— 14	Dec. 3
1838	G	5	—— 28	April 15	June 3	—— 2
1839	F	2	—— 13	Mar. 31	May 19	—— 1
1840	ED	5	Mar. 4	April 19	June 7	Nov. 29
1841	C	4	Feb. 24	—— 11	May 30	—— 28
1842	B	2	—— 9	Mar. 27	—— 15	—— 27
1843	A	5	Mar. 1	April 16	June 4	Dec. 3
1844	GF	4	Feb. 21	—— 7	May 26	—— 1
1845	E	1	—— 5	Mar. 23	—— 11	Nov. 30
1846	D	4	—— 25	April 12	—— 31	—— 29
1847	C	3	—— 27	—— 4	—— 23	—— 28
1848	BA	6	Mar. 8	—— 23	June 11	Dec. 3
1849	G	4	Feb. 21	—— 8	May 27	—— 2
1850	F	2	—— 13	Mar. 31	—— 19	—— 1
1851	E	5	Mar. 5	April 20	June 8	Nov. 30
1852	DC	4	Feb. 25	—— 11	May 30	—— 28
1853	B	2	—— 9	Mar. 27	—— 15	—— 27
1854	A	5	Mar. 1	April 16	June 4	Dec. 3
1855	G	4	Feb. 21	—— 8	May 27	—— 2
1856	FE	1	—— 6	Mar. 23	—— 11	Nov. 30
1857	D	4	—— 25	April 12	—— 31	—— 29
1858	C	3	—— 17	—— 4	—— 23	—— 28
1859	B	6	Mar. 9	—— 24	June 12	—— 27
1860	AG	4	Feb. 22	—— 8	May 27	Dec. 2

FASTING DAYS

OBSERVED IN THE CATHOLIC CHURCH.

1. The Forty Days of Lent. 2. The Ember Days, being the Wednesday, Friday, and Saturday of the first Week in Lent; of Whitsun Week; of the third Week in September; and of the third Week in Advent. 3. The Wednesdays and Fridays of the Four Weeks in Advent. 4. The Vigils or Eves of Whitsuntide; of the Feast of SS. Peter and Paul; of the Assumption of the B. V. M.; of All Saints; and of Christmas Day.

N. B.—When any Fasting Day falls upon a Sunday, it is to be observed on the Saturday before.

DAYS OF ABSTINENCE.

1. The Sundays in Lent. 2. The Three Rogation Days, being the Monday, Tuesday, and Wednesday before Ascension Day. 3. St. Mark, April 25, unless it falls in Easter Week. 4. The Fridays and Saturdays out of Lent, and the Ember Weeks, or such as happen to be Vigils. But should Christmas Day fall upon a Friday or Saturday, it is not abstinence.

N.B.—Observe that *Fasting* implies that only one meal aday is to be taken; whereas *Abstinence* merely indicates the abstaining from animal food.

GENERAL INDEX.

Adversity, the use of, *Page* 10.
Agnes, St. Eve, verses on, 21.
Agrimony, 183.
Amellus of Virgil, 252.
Anemone, flower so called, 17. See *Windflower*.
Anthony, St. Patriarch of Monks, 17.
——— of Padua, 165.
Anchorites, what, 241.
Anacharsis, travels of, quoted, 251.
Annoyance from Insects, 229.
Angels, 273, 276.
Angelus Bell, 85.
Aspirations, 4, 5, 7, 8, 14, 243.
Ash Wednesday and Lent, 65; and *Supplement*.
Augustine, St. of England, May 26.
——— the great founder, Aug. 28.
———, Canons Regular of, 241.
———, Hermits of, 241.
Autumnal changes, 244.
Austin Friars, a name of the Hermits of St. Augustine, 241.
Barnaby's, St. Day, 163.
Bastard Poppy, 175.
Benedictine Monks, founded by St. Benedict, 81, 241.
Bells, lines on, 174.
——, offices of, Nov. 2d.
Bella Donna, Lily so called, 229.
Bees, pleasing humming of, 19.
Bernardin, St. May 20, 141.
Bernard, St. Aug. 20.
Bindweed, 185.
——— of the hedge, 185, 191.
Birds, descriptive verses on, 24.
Bittersweet Nightshade, 191.
Blackcap, a summer warbler, 96.
Blue Bottle, 131, 140.
Black Hellebore, 21.
Borage difficult to eradicate, 105.
Botanists, our first were the Monks and Friars, 13.

Bridget, St. Feb. 1 and Oct. 8.
Brumal Flora, lines on, *page* 12.
Bugle, 140.
Byron, Lord, 294.
Cause and Effect, a new work on, by Lady Mary Shepherd, note on, 14.
Cabbage Rose, 157.
Camelia Japonica.
Canons, Secular and Regular, what, 241.
Cœnobites and Anchorites, 241.
Carnation, 191.
Carthusians, founded by St. Bruno, 241, 280.
Catholic Schools, 295.
Candlemas, feast of, 33.
Carmelites, 241.
——— reformed by St. Teresa, 241.
Cardinal de Retz, 97.
——— Peter de Luna, 95.
Celandine, 129.
Cherryclack, sound of, 190.
Christmas, celebration of, 360.
Circumcision, feast of, 1.
Clarimond Tulip, 94.
Clarists, order of, Aug. 12th, *p.* 225.
———, Hymn on, *Supp. Add.*
Clove Gilliflower, 191.
Cow's Parsley, 172.
Conversion of St. Paul, 25.
Congregations of Swallows, 232.
Corn Rose or Poppy, 153.
Crocus, 45.
Crown Imperial, 96.
Croyland Abbey, gifts of knives at, 237.
Cypress, a funereal tree, 13.
Cowslips, 117.
Cockchafer, 136.
Cocks, crowing of.
Coventry Bells, 232.
Cuckoo, 155.
———, changes his note, 155.
———, lines on, 111.
Cuckoo Buds, 97.
Currants, when ripe, 192.
Daisy, 28, 53, 141.
Dahlias, 201.
Dead Nettle, red, 16.
Dominicans, or Black Friars, 241. See *Friars*.
Dominick, St. founds the Black Friars, Aug. 4th; also *p.* 241.
Dogstooth Violet, 86.

Etoile de St. Cloud, page 251.
Euch Tree over Tombs, 13. See *Yew*.
Eve of St. Agnes, 20.
Eve of St. Paul, 24.
Fairy Rings, what, 250.
Falling Stars, 223, 231.
Festivals, Circumcision, 1.
———, Epiphany, 6.
———, Candlemas, 33.
———, Assumption, Aug. 15.
———, Moveable. See SUPPLEMENTARY ADDITIONS, where they are in the order of their occurrence.
Fleabane, 247.
Flower de Luce, 3, 133, 140, 162, *et alibi*.
——— of St. Catherine, Nov. 25.
——— of St. Faine, 1.
——— of St. Genevieve, 3.
Forster's Comfrey, 130.
——— Violet at Tunbridge Wells, 101.
Fraxinella, 155.
Friar's Cowl, a plant so called, 108.
Franciscans, founded by St. Francis of Assisium, 241, 270.
———, called Friars Minors, 278.
Frogs, on the croaking of, 72.
Fungi, long list of, found on St. Luke's Day, 292.
Garlick, 110.
Genevieve, St. Patriarch of Paris, 3.
Gentianella, called Junkanella, 108.
German Song, 283.
Germander Speedwell, 126.
Gossamer wove by Spiders, 265.
Golden Rod, 203 *et alibi*.
Globeflower, 127, 128.
Great Stitchwort, 106.
Grape Hyacinth, 95.
Grasshopper Lark, 108.
Ground Ivy, 99.
Gudula, St. Patriarch of Brussels, 8.
Gorse or Furze, 10.
Guardian Angels, 276.
———, Milton's lines on, 276.
Harvest Bells, 192.
Haytime, 178.
Hedwiges, St. Duchess of Poland, anecdote of, 291.
Heartsease, when in full flower, 104.
———, various names for, 73.
Hellebore, yellow, 25.
———, foetid, 5.
———, black, 21.

Herb Robert, *page* 120.
Hermits, 241.
——— of St. Augustine, 241.
Hilary, *St.* his great metaphysical mind, 14.
Holy Cross Day, May 3, *p.* 124.
Holy Rood Day, Sept. 14, *p.* 258.
Hymn, Latin, 66, and in Supp. *alibi.*
——— to B. V. M. 183, 184.
——— to St. Margaret, 202.
Jacinthe, the Latin Hyacinthus, 37.
Jesuits, founded by St. Ignatius, July 31.
Jesuits Bark, tree so called, 251.
Innocents Day, 363.
John, *St.* the Baptist's Day, June 24th, *p.* 176.
——— the Evangelist, Dec. 27.
Insects in Autumn, 232.
Laburnum, when flowers, 137.
Larkspur and Monkshood, 151.
Laurel, Portugal, 7.
———, common, 9.
Landrail, 134.
Lancashire Asphodel, 195.
Lebenspflickten, 288.
Leek, when worn, 61.
Leopardsbane, Alpine, 192.
Lilac, when blows, 127, 137, 144.
Lilies, later sorts of, 195.
Lily of the Valley, 129.
Lovage, 174.
Lupins of several sorts, 195.
Luke, *St.* painted the Blessed Virgin, 292.
———, Little Summer of, 293.
Macarius, *St.* his extraordinary abstinence, 2.
Manes of the Dead, 119.
Margaret, *Saints*, Jan. 28, Feb. 3, Feb. 22, June 10, July 20, Sept. 2.
Margaret, St. and the Dragon, 202.
Martilmas. See *Martinmas*, Nov. 11.
Martins, arrival of, 121.
———, departure of, 272.
Martin, *St.* Nov. 11.
Martinmas, Nov. 11.
Martinmastide, begins when, Nov. 10.
Mary, the Blessed Virgin, origin of the name, 238.
——, Nativity of, 252.
——, Hymns to, 183, 184, 235, 238.
——, flowers called after, 85.
——, Festivals of. See *Festivals;* also *Our Lady.*
Mary Magdalen, *St.* July 22.

Marigold, page 85, 182.
Meteors, when most abundant, 223, 231.
Mezereon, 41.
Medicines, simple, formed of herbs, 200.
Mercurialis, 75.
Michael, St. Sept. 29.
Michaelmas, Sept. 29.
Michaelmastide, begins when, 266.
Mint, various sorts of, 200.
Monkey Poppy, May 24, *p.* 145.
Monks, orders of, 241.
Monk's Hood, a plant so called, 140.
Monastic Orders, 241.
Mountain Soldanella, 74.
Mountain Ash, 204.
Narcissus, 40, 78, 83, 104, 109.
Nettle of St. Fabian, what, 20.
New Year's Gifts, 1.
New Year's Festivities, 1.
Nicholas, St. Day, customs on, 341.
Nightingale, 103.
Nola, Tintinnabulum, and *Campana*, explained, 174.
Nuns, first established in the twelfth century, 241.
Oak Apples, 150.
Officinal Poppy, 167.
Orders, Religious, 241.
Ornithosiope, or silence of birds in summer, 187.
Our Lady, Feasts of, 268.
————, Purification of, Feb. 2.
————, Annunciation of, March 5.
————, Visitation of, July 2.
———— of the Snow, Aug. 5.
————, Assumption of, Aug. 15.
————, Nativity, Sept. 8.
———— of Mercy, Sept. 24.
————, Presentation, Nov. 21.
————, Conception, Dec. 8.
Our Lady's Milkwort, plant so called, 80.
———— *Seal.*
———— *Bedstraw.*
———— *Smock* or Ladysmock, April 6, *p.* 97.
———— Slipper, June 23, *p.* 175.
Passion Flower, 245, 246, 258.
Pasque Flower, 97.
Paul, St. the first hermit, 15.
Perriwinkle, 57.
Pilewort, 74, 82.
Pike Geranium, 123.
Pillar Saints, 5.

Pimpernel, 154.
Piony, 125, 133, 135.
Pisces, sign of, *page* 47.
Polyanthus, 44.
Poppy, Yellow, 136.
——, Monkey, 145.
——, Great Levant, 145.
——, Red Field, 153, 165.
——, Garden, 167.
Poetry, Catholic and Protestant compared, 288, 293.
Prognostics of Weather, 269.
Procyon, the Lesser Dogstar, 29.
———, the Canicula of Horace, 29.
Privet, 236.
Primrose, 36, 42, 79.
Prognostics on Candlemas Day, 33.
———— on St. Swithin, July 15.
Reappearance of Spring in Autumn, 233.
Red Archangel, 141.
Reed Sparrow, 108.
Rogation Days. See *Suppl.* in loco.
Rogation Flower, 162.
Rose, St. of Lima, Aug. 30, *p.* 43.
——— of Viterbo, March 8, *p.* 68.
Rue and Sage, 175.
————, early introduced by the Friars, 175.
Rudbeckia, 201, *et alibi.*
Sacred Heart, verses written at the Convent of, 135.
Saxifrage, 103.
Sea Side, 237.
Shamrock, what, 77.
Sheep, appearance of wandering, 300.
Simeon Stylites, St. and his Pillar, 5.
Snipes, arrival of, 290.
Snowdrops, 33.
Snowflake, 111.
Snapdragon, 175.
Solomon's Seal, 130.
Spanish Epithalamium, 283.
St. Faine's Shrub, 1.
St. Genevieve's Flower, 3.
St. Gudula's Candle, 8.
St. Andrew's Cross, flower so called, 203.
Star of Bethlehem, yellow, 79.
————, white, 137.
Star of Jerusalem, purple, 242.
————, yellow, 243.
Starwort, 291, *et alibi.*
Swallow, arrival of, 96, 106.

Swallow, departure of, 272.
Sweet Pea, 175.
Sweet Sultan, *page* 289.
Sweet Williams, so called after St. William, 160, 170, 177.
Swift arrives, 129.
——, departure, 232.
Tansy, 236.
Teresa, *St.* 289.
Throatwort, 232.
Traveller's Joy, what, 189.
Tulips, 91, 116, 122, 136.
Tulip Tree, 190.
Ursalines, 295.
Valentines, vulgar custom of, 45.
Verses—
On St. Faine's Flower, 1.
Groundsel, 2.
St. Genevieve, 3.
Gutta cavat Lapidem, 5.
Adversity, 10.
Brumal Flora, 12.
Flowers, 17.
Eagle, 20.
St. Agnes' Eve, 21.
St. Vincent, 22.
Redbreast, 23.
Birds on St. Paul's Eve, 24.
St. Paul's Day, 24.
Daisy, 28.
Lark, 30.
Winter, 31.
Snowdrops, 32.
Candlemas, 33.
Aquarius, 34.
Throstle, 35.
Flower of St. Dorothy, 37.
Raven, 39.
Primrose, 42.
Rule of Health, 50.
Herb Margaret, 53, 54.
Fern, 54.
Flowers at particular Festival Days, 56.
Early Spring Day, 57.
Crocuses, 59.
Snowdrops, 60.
St. David's Hermitage, 61.
Music and Violets, 64.
Hymn at Prime, 66.
Springflowers, 68, 69.
Spare Meadow, 69.
Heartsease, 73.
Dandelion, 75.
Violets, 77.
Nightingale, 82.
March Moon, 83.
Owl, 84.
Marigold, 85.
Butterfly, 91.
Daisy, 97.
Nightingale, 103.
Lark in Spring, 104.
Swallow, 106.
Spring Scenes, 107.
Cuckoo, 110, 111, 112.
Cowslips, 117.
Astræa, 123.
Cuckoo, 124, 155.
May Scenes, 127, 128.
Swift, 129.
Wallflower, 133.
French Couplets, 135.
Laburnum, 137.
Lilies, 139, 140, 160, 162.
Daisy, 141.
Smoking, 142.
Bonnie Broom, 143.
Lilac, 23.
Lines on St. Bede, 148.
Spring, by Kleist, 149.
Woodbine, 151.
May Morn, 152.
Month of June, 156.
Sheepsheering, 157.
From Tasso, 159.
Peas & Beans, 164.
Poppies, 167.
Mallow, 169.
Sweet Williams, 170.
Jasmine, by Moore, 173.
Lines on Bells, 174
Sage and Rue, 175.
Nightingale, 176.
Haytime, 178.
Garden of Mammon, 180
Jasmin, 181.
Marygold, 182.
To Our Lady, by Wordsworth, 183.
To Our Lady, by Ayala, 184.
Heath, 187.
Dog Days Song, 188.
Lamplight Student, 190.
Gilliflower, 191.
Arch of Promise, 196.
St. Swithin, 197.
Je met ma confiance, &c. 198.
St. Margaret, 202.
St. Magdalen, 204.
Dies Neptuni, 210.
Autumn's Fruit, 218.
Amaranths, 220.
Falling Stars, 223.
Clouds, 224.
Lunary, 225.
Sentinel's Hymn, 227.
To Our Lady, 228.
Wasp, 229.
Meteors, 231.
Recollections, 234.
To Our Lady, 235, 238.
Aestival Garden, 240.
Heliotrope, 239.
Garden of Crosses, 243.
Passionflower, 246.
Bellflower, 247.
Eglantine, 248.
Nom de Marie, 252.
Mushrooms, 255.
Holy Rood Hymn, 258.
Wild Birds, 262.
Sunflower, 266.
O Sanctissima, 268.
Presagi di Tempo, 269.
Swallows, 272.
Virginis Coronae, 274.
Guardian Angels, 276.
Autumn Moon, 277.
Sonnet, 279.
Hours and Times, 280.
Forget me Not, 281.
Spanish Lines, 283.
Leafless Trees, 285.
Hounds, 287.
German Song, 288.
Teresa, 289.
From the German, 293.
Starlight Night, 294
Epitaph on Schroon, 296.
Storks and Cranes, 297.
Catherine of Aragon, 298.
Crispin's Feast, 299.
Starry Heavens, 300
Christmas, 360.
Antient Hymns, various in Supp. Add.
Vincent, *St.* martyr, 22.
——, on sunbeams on his day, 22.

Viper's Buglos, 167.
Water Avens, 108.
Weathercocks, 18.
Windflower or Anemone, 17, 98.
————, several sorts of, 17, 98. See *Pasque Flower*.
White Archangel, 19.
Whitethroat, 108.
Woodroof described, 163.
Woodcock, arrival of, 290.
Wolfsbane, 171.
Ximenesia, plant so called, 201.
Xystus, *St.* pope, the same as Sixtus, 88, 97.
Xyris, when it flowers, 162.
Xylandri notae, or Fool's Festivals, 92.
Yew or Eugh Tree, 13.
Yellow Azalea, 141.
——— *Rose*, 153.
——— *Flag*, 153.
——— *Turkscap Lily*, 152.
——— *Garlick*, 153.
——— *Day Lily*, 146.
——— *Azalea*, 147.
——— *Alysson*, from Rottingdean, 108.
——— *Tulip*, 107.
Yvo, *St.* of Chartres, 141.
Zenonis Flos, what, 103.
Zeno, *St.* bishop of Verona, 103.
Zephyrinus, 18.
Zosimus, *St.* a holy priest, 100.
—— ——— of Syracuse, 90.

J. and C. Adlard, Printers, Bartholomew Close.

VAL